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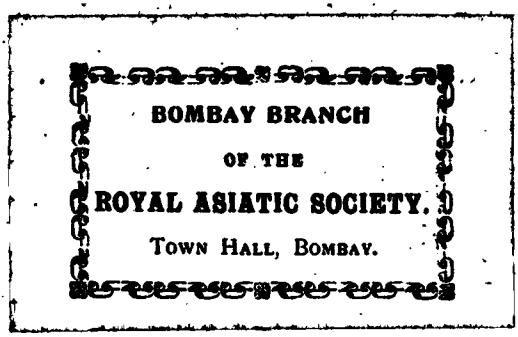


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# THE GENERAL BIOGRAPHICAL DICTIONARY

A NEW EDITION.

VOL. II.

XX h 2

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# THE GENERAL

# BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

## MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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# A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY.

ALLEMANT. See LALLEMANT.

ALLEN (ANTHONY), an English lawyer and antiquary, was born at Great Hadham in Hertfordshire, about the end of the seventeenth century, and was educated at Eton; whence he went to King's college, Cambridge, and took his bachelor's degree in 1707, and his master's in 1711. He afterwards studied law, was called to the bar, and by the influence of Arthur Onslow, speaker of the house of commons, became a master in chancery. His reputation as a lawyer was inconsiderable, but he was esteemed a good classical scholar, and a man of wit and convivial habits. He became afterwards an alderman of the corporation of Guildford, and an useful magistrate in that neighbourhood. He died April 11, 1754, and was buried in the Temple church. He collected a biographical account of the members of Eton college, which by his will, dated 1753, he ordered to be placed in the libraries of the two colleges, and a third copy to be given to his patron, Mr. Onslow. He also compiled, at his leisure hours, or rather made collections for, an English dictionary of obsolete words, of words which have changed their meaning, as *villain*, *knave*, and of proverbial or cant words, as *helter-skelter*, which he derived from *hilariter celeriter*. It is not known what became of this manuscript. He bequeathed his fortune, and probably his books, to a brother who was a Turkey merchant.[1]

ALLEN (JOHN), archbishop of Dublin in the reign of Henry VIII. was first educated at Oxford, whence he re-

[1] Harwood's Alumni Etonenses.—Whiston's MS additions to the first edition of this Dictionary.

moved to Cambridge, and took the degree of master of arts; or, as Wood rather thinks, that of bachelor of laws. He was afterwards sent to Rome to the pope, by Warham, archbishop of Canterbury, to manage some affairs relating to the church. He continued there about nine years, and was created doctor of laws in some Italian university. On his return he was made chaplain to cardinal Wolsey, and commissary or judge of his court, when he was legate *a latere*, but he was accused of great dishonesty in the execution of that office. He assisted the cardinal in first visiting and afterwards dissolving forty small monasteries, for the erection of his colleges at Oxford and Ipswich. His church-preferment was considerable. Archbishop Warham gave him Aldyngton, with the chapel annexed, March 6, 1510, in which he was succeeded by Erasmus; and in the following year his grace presented him to Riseburgh, in the deanery of Riseburgh. In 1524 he was presented to the perpetual vicarage of Alborne, and he had, by the favour of Wolsey, the church of Dalby on the Woulds in Leicestershire, though it belonged to the master and brethren of the hospital of Burton Lazars. In the latter end of the year 1525, he was incorporated doctor of laws of the university of Oxford; and March 13, 1528, upon the death of Dr. Hugh Inge, he was consecrated archbishop of Dublin, and about the same time was made chancellor of Ireland. In 1534 he was barbarously murdered in an insurrection, by Thomas Fitz-gerald, eldest son of the earl of Kildare, in the fiftieth year of his age. He wrote some treatises on ecclesiastical affairs, which remain in manuscript.[1]

ALLEN (THOMAS), an eminent mathematician of the sixteenth century, was born at Uttoxeter in Staffordshire, Dec. 21, 1542, and was a descendant, through six generations, of Henry Allen, or Alan, lord of the manor of Buckenhall in that county. He was admitted scholar of Trinity college, Oxford, June 4, 1561, became fellow in 1565, and in 1567, took his master's degree. From a strong inclination to a retired life, and a dislike to entering into holy orders, to which, according to the statutes, he must have been called, he quitted the college, resigned his fellowship, and went to Gloucester-hall (now Worcester college), in 1570. Here he studied very closely, and acquired

[1] Wood's Athenæ.—Gen. Dict.—Biog. Brit.—Tanner.—Fiddes's Life of Wolsey.—Strype's Memorials, vol. I. pp. 73. 125.—Nichols's Hist. of Leicestershire, vol. III. p. 258.

a high reputation for his knowledge in antiquity, philosophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he spent some time at the earl's house, where he became acquainted with those celebrated mathematicians Thomas Harriot, John Dee, Walter Warner, and Nathanael Torporley. Robert earl of Leicester had a particular esteem for Mr. Allen, and would have conferred a bishopric upon him, but his love of solitude and retirement made him decline the offer. He was also highly respected by other celebrated contemporaries, sir Thomas Bodley, sir Henry Savile, Mr. Camden, sir Robert Cotton, sir Henry Spelman, Mr. Seiden, &c. His great skill in the mathematics made the ignorant and vulgar look upon him as a magician or conjuror: and the author of a book, intituled "Leicester's Commonwealth," has absurdly accused him of using the art of figuring, to bring about the earl of Leicester's schemes, and endeavouring, by the black art, to effect a match betwixt him and queen Elizabeth. It is more certain the earl placed such confidence in Allen, that nothing material in the state was transacted without his knowledge, and he had constant information, by letter from Allen, of what passed in the university. Allen was very curious and indefatigable in collecting scattered manuscripts relating to history, antiquity, astronomy, philosophy, and mathematics, which collections have been quoted by several learned authors, &c. There is a catalogue of them, bearing date 1622, among Anthony Wood's papers in the Ashmolean museum. He published in Latin the second and third books of Ptolemy, "concerning the Judgment of the Stars," or, as it is commonly called, of the quadripartite construction, with an exposition. He wrote also notes on many of Lilly's books, and some on John Bale's work, "De scriptoribus Maj. Britanniæ." Having lived to a great age, he died at Gloucester-hall, Sept. 30, 1632, and was buried with a solemnity suited to the greatness of his character. He bequeathed a valuable portrait of himself, which has since been engraven, to the president of Trinity college and his successors. Mr. Burton, the author of his funeral oration, calls him not only the Coryphæus, but the very soul and sun of all the mathematicians of his time. Mr. Selden mentions him as "omni eruditionis genere summoque judicio ornatissimus, celeberrimæ academiæ Oxoniensis decus insignissimum, a

person of the most extensive learning and consummate judgment, the brightest ornament of the university of Oxford." Camden says, he was "Plurimis optimisque artibus ornatissimus; skilled in most of the best arts and sciences." Mr. Wood has transcribed part of his character from a manuscript in the library of Trinity college, in these words: "He studied polite literature with great application; he was strictly tenacious of academic discipline, always highly esteemed both by foreigners and those of the university, and by all of the highest stations in the church of England and the university of Oxford. He was a sagacious observer, and an agreeable companion.[1]

ALLEN (THOMAS), a learned divine, was born in the year 1573, educated in the king's school at Worcester, and from thence removed to Brazen-nose college, Oxford, 1589. He was elected a probationer fellow of Merton college in 1593. He afterwards went into orders; but, instead of preaching, he applied himself to the more abstruse and critical parts of learning. This recommended him to the esteem of sir Henry Savile, by whose interest he obtained a fellowship of Eton college in 1604, and whom he assisted in his elaborate edition of St. Chrysostom. While at Eton, he assisted the studies of Dr. Hammond, then a school-boy, particularly in the Greek language. He wrote "Observationes in libellum Chrysostomi in Esaiam." He died Oct. 10, 1638, and was buried in Eton college chapel. He was a benefactor in books to the libraries of Brazen-nose and Merton colleges.[2]

ALLEN (THOMAS), a non-conformist clergyman of Norwich, was born in that city in 1608, and educated at Caius college, Cambridge. He appears to have been minister of St. Edmund's, Norwich, where he was silenced by bishop Wren, in 1636, for refusing to read the book of Sports, and other non-compliances peculiar to the times. Two years afterwards he went to New England, and was a preacher at Charlestown until 1651, when he returned to Norwich, and had the rectory of St. George's, from which he was ejected for nonconformity in 1662, and during the same period he preached in a meeting called the congregational church. He afterwards preached in the latter place, as he had opportunity, and without molestation, till

1 Gen. Dict.—Biog. Brit.—Warton's Life of Sir Thomas Pope, p. 416.—Ath. Ox.—Fuller's Worthies.

2 Ath. Ox.—Harwood's Alumni Etonenses, p. 62.—Biog. Brit.

the time of his death, Sept. 21, 1673. He published several pious practical treatises; but the work which obtained him most reputation, was his "Chain of Scripture Chronology, from the creation to the death of Christ, in seven periods," 1639, 4to. One of his biographers compares him to Bucholtzer, who, being weary of controversy, betook himself to chronology, saying that he would rather compute than dispute.[1]

ALLEON (DULAC JOHN LEWIS) was born at Lyons, and for a long time was a practitioner there at the bar. He united, however, a knowledge of the law with a taste for natural history, which last induced him to retire from business to St. Etienne in Forez, where he could more conveniently pursue his inquiries into the properties of fossils and mineralogy in general. He accordingly published "Memoires pour servir a l'histoire naturelle du Lyonnois, Forez, et Beaujolais," 2 vols. 12mo, 1765; and "Melanges d'histoire naturelle," which first appeared in 1763, 2 vols. 12mo, but afterwards there was a new edition in 6 vols. He died at St. Etienne in 1768.[2]

ALLESTRY (JACOB), an English minor poet of the seventeenth century, was the son of James Allestry, a bookseller of London, who was ruined by the great fire in 1666, and related to provost Allestry, the subject of the next article. Jacob was educated at Westminster school, and entered at Christ-church, Oxford, in the act-term 1671, at the age of eighteen, and was elected student in 1672. He took the degree in arts; was music-reader in 1679, and terræ filius in 1681; both which offices he executed with great applause, being esteemed a good philologist and poet. He had a chief hand in the verses and pastorals spoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, second son of the marquis of Halifax, and George Cholmondeley, second son of Robert viscount Kells (both of Christ-church), before James duke of York, his duchess, and the lady Anne; which verses and pastorals were afterwards printed in the "Examen Poeticum." He died of the consequence of youthful excesses, October 15, 1686, and was buried, in an obscure manner, in St. Thomas's church-yard, Oxford.[3]

[1] Calamy.—Mather's History of New England, book iii. p. 215.
[2] Dict. Hist.—Biog. Universelle.
[3] Ath. Oxon.—Nichols's Poems, vol. III. where are specimens of his poetry.

ALLESTRY, or ALLESTREE (RICHARD), an eminent English divine, was born in March 1619, at Uppington near the Wrekin in Shropshire. He was at first educated at a free-school in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland the translator. In 1636, he was sent to Oxford, and entered a commoner in Christ-church, under the tuition of Mr. Richard Busby, afterwards master of Westminster school. Six months after his settlement in the university, Dr. Fell, dean of Christ-church, having observed the parts and industry of young Allestry, made him a student of that college, where he applied himself to his books with great assiduity and success. When he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, in which office he continued till the disturbances of the kingdom interrupted the studies and repose of the university. In 1641, Mr. Allestry, amongst other of the Oxford students, took arms for the king, under sir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his studies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Allestry narrowly escaped being severely handled by them. Some of them having attempted to break into the treasury of Christ-church, and having forced a passage into it, met with nothing but a single groat and a halter, at the bottom of a large iron chest. Enraged at their disappointment, they went to the deanry, where having plundered as much as they thought fit, they put it all together in a chamber, locked it up, and retired to their quarters, intending next day to return and dispose of their prize; but, when they came, they found themselves disappointed, and every thing removed out of the chamber. Upon examination it was discovered, that Mr. Allestry had a key to the lodgings, and that this key had been made use of. Upon this he was seized, and would probably have suffered severely, had not the earl of Essex called away the forces on a sudden, and by that means rescued him from their fury. In October following, he took arms again, and was at the battle fought betwixt the king and the parliament's forces under the command of the earl of Essex upon Keinton-field in Warwickshire; after which, understanding that the king designed immediately to march to Oxford, and take up his residence at the deanry of Christ-church, he hastened thither to make preparations

for his majesty's reception; but in his way was taken prisoner by a party of horse from Boughton-house, which was garrisoned by lord Say for the parliament: his confinement, however, was but short, as the garrison surrendered to the king. And now Mr. Allestry returned again to his studies, and the spring following took his degree of master of arts. The same year he was in extreme danger of his life by a pestilential distemper, which raged in the garrison at Oxford; but as soon as he recovered, he entered once more into his majesty's service, and carried a musquet in a regiment formed out of the Oxford scholars. Nor did he in the mean time neglect his studies, "but frequently (as the author of the preface to Dr. Allestry's Sermons expresses it) held the musquet in one hand and the book in the other, uniting the watchfulness of a soldier with the lucubrations of a student." In this service he continued till the end of the war; then went into holy orders, and was chosen censor of his college. He had a considerable share in that test of loyalty, which the university of Oxford gave in their decree and judgment against the Solemn League and Covenant. In 1648, the parliament sent visitors to Oxford, to demand the submission of that body to their authority: those who refused to comply were immediately proscribed; which was done by writing their names on a paper, and affixing it on the door of St. Mary's church, signifying that such persons were, by the authority of the visitors, banished the university, and required to depart the precincts within three days, upon pain of being taken for spies of war, and proceeded against as such. Mr. Allestry, amongst many others, was accordingly expelled the university. He now retired into Shropshire, and was entertained as chaplain to the honourable Francis Newport, esq. and upon the death of Richard lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, was sent over to France to take care of his effects. Having dispatched this affair with success, he returned to his employment, in which he continued till the defeat of king Charles II. at Worcester. At this time the royalists wanting an intelligent and faithful person to send over to his majesty, Mr. Allestry was solicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his dispatches, returned to England. In 1650, he went over again to his majesty in Flanders; and upon

his return was seized at Dover by a party of soldiers, but he had the address to secure his letters, by conveying them to a faithful hand. The soldiers guarded him to London, and after being examined by a committee of the council of safety, he was sent prisoner to Lambeth-house, where he contracted a dangerous sickness. About six or eight weeks after, he was set at liberty; and this enlargement was perhaps owing to the prospect of an approaching revolution; for some of the heads of the republican party, seeing every thing tend towards his majesty's restoration, were willing by kindnesses to recommend themselves to the royal party.

Soon after the restoration, Mr. Allestry was made a canon of Christ-church; at the same time he undertook one of the lectureships of the city of Oxford, but never received any part of the salary; for he ordered it to be distributed amongst the poor. In October 1660, he took the degree of D. D. and was appointed one of the king's chaplains in ordinary, and in Sept. 1663, regius professor of divinity, in which chair he sat seventeen years, and acquitted himself with honour. In 1665 he was appointed provost of Eton college, where he raised the school, which he found in a low condition, to an uncommon pitch of reputation. The west side of the outward quadrangle of that college was built from the ground at his expense. The excellent Dr. Hammond, who was his intimate friend, left him his valuable library, which he bequeathed himself to his successors in the divinity chair. His eagerness for study, and his intention of mind while he was employed in it was so great, that it impaired his constitution, and hastened his death. In 1680, finding his health and sight much weakened, he resigned his professorship of divinity to Dr. Jane. And now the decay of his constitution terminating in a dropsy, he removed to London, to have the advice of physicians; but medicines proving ineffectual, he died January 27th, 1680; and was buried in Eton chapel, where a marble monument, with an elegant Latin inscription, was erected to his memory.

There are extant forty sermons by Dr. Allestry, for the most part preached before the king, upon solemn occasions, fol. 1684. Mr. Wood likewise mentions a small tract, written by him, entitled, "The Privileges of the University of Oxford, in point of Visitation," in a letter to an honourable personage, 1647. The first eighteen of his sermons were published in 1669, fol. for a benevolent

purpose. He gave them to Allestry the bookseller, mentioned in the preceding article, who was his kinsman, and was ruined by the great fire. These, with the others, were afterwards published by Dr. Fell, bishop of Oxford, who has done great justice to his memory in the life prefixed.[1]

ALLETZ (PONS AUGUSTIN), a French advocate, was born at Montpellier, and died at Paris, March 7, 1785, in the eighty-second year of his age. Having no talents to make a figure at the bar, he became an author by profession, and compiled a great number of works for the booksellers, some of which had considerable success. The principal productions of his industry were, 1. Several dictionaries, particularly "L'Agronome," 2 vols. 8vo; a good abridgment of the "Maison Rustique;" a "Dictionnaire Theologique," and another "Des Conciles," both in 8vo, concise, but not remarkable for perspicuity. 2. "Manuel de l'homme du monde," 8vo; and "L'Encyclopedie de Pensées," 8vo; compilations made with little care. 3. "Synopsis Doctrinæ Sacræ," 8vo, a collection of the passages in the Bible which regard the articles of belief. 4. "Tableau de l'histoire de France," 2 vols. 12mo, which was adopted into some schools, and although negligently written, and with little attraction, gives the principal facts of the French history with fidelity and simplicity. 5. "Les Princes celebres qui ont regné dans le monde," 4 vols. 12mo. 6. L'Histoire des Papes," 2 vols. 12mo. 7. "L'Histoire des Singes," 2 vols. 12mo. This transition from the history of princes and popes to that of apes and monkeys, may be thought a proof of the versatility of our author's genius: his history of princes, however, is the best of the three; that of popes is said to be superficial, and not very impartial. 8. "Les ornamens de la memoire," 12mo, in which the title is more happy than usual in such works, is a collection of the beauties of the French poets, and has been often reprinted and enlarged. 9. "Les Leçons de Thalie," 3 vols. 12mo: these are portraits and characteristic pieces from the comic poets. 10. "Connoisances des Poetes Françoises," 2 vols. 12mo. 11. "Catechisme de l'age mur," 12mo, an abridgment of the proofs of religion by question and answer. 12. "L'Albert moderne," 2 vols. 12mo. 13. "L'Esprit des Journalistes de Trevoux," 4 vols. 12mo.

[1] Life prefixed to his Sermons.—Gen. Dict.—Biog. Dict.—Ath. Oxon.—Harwood's Alumni, p. 24.—His great niece, who very much resembled his picture in Christ-church hall, died 1809. Gent. Mag. vol. LXXIX. p. 92-3.

14. "L'Esprit des Journalistes de Hollande," 2 vols. 12mo. The former of these is a judicious selection. He compiled likewise several books for schools, and abridgments of the Greek history, the "Magasin des Adolescens," lives of the saints, &c. &c. This copious list, in which we have not given all his compilations, is no small testimony to the industry of M. Alletz, who was at least virtuously, and often usefully employed, and whose character made his death, although at a very advanced period, be much regretted by his friends and family.[1]

ALLEY, or ALLEIGH (WILLIAM), bishop of Exeter in the reign of queen Elizabeth, was born at Great Wycomb in Buckinghamshire, and educated at Eton school. In 1528 he went from thence to King's college, Cambridge, where he took a bachelor's degree, but removed to Oxford, and spent some time in the academical studies of that university. He afterwards married, was presented to a living, and became a zealous reformer. On queen Mary's accession he left his cure, and retired into the north of England, where he maintained himself by keeping a school and practising physic. On queen Elizabeth's accession, when he could avow his principles with safety, he went to London, and was appointed to read the divinity lecture at St. Paul's, in which he acquired great reputation; and in July 1560, was consecrated bishop of Exeter. He was not created doctor of divinity until November 1561. He died April 15, 1570, and was buried at Exeter. He wrote, 1. "The Poor Man's Library," 2 vols. folio, 1571. These volumes contain his twelve lectures at St. Paul's, on the first epistle of St. Peter. 2. "A Hebrew Grammar," but it is uncertain whether it was ever published. He translated the Pentateuch in the version of the Bible undertaken by command of queen Elizabeth. Three epistles of Alley to Matthew Parker, in Latin, are preserved among the MSS. of Corpus Christi college, Cambridge. His "Judgment concerning the Doctrine and Discipline of the Church" is in Strype's Annals. Wood and Godwin agree in placing bishop Alley's death in 1570; but Tanner says, that it was on April 15, 1571, and Fuller carries it down so low as 1576. He left a son, Roger Alley, who was archdeacon of Cornwall; and his great grandson, the rev. Peter Alley, died so lately as August 1763, at the very extraor-

[1] Dict. Hist.—Biographie Universelle.

dinary age of one hundred and ten years and two months. He was for seventy-three years rector of Donamow, in Queen's County, Dublin, and served his own cure till within a few days of his death.

The following particulars of bishop Alley's personal history are given by a contemporary. He was well stored, and his library well replenished with all the best writers; which most gladly he did impart, and lay open to every good scholar and student requesting the same, whose company and conference he did desire and embrace. He seemed at the first appearance to be a rough and austere man, but in truth was a very courteous, gentle, and affable man; at his table full of honest speeches, joined with learning and pleasantness, according to the time, place, and company; at his exercises, which for the most part were at bowls, very merry and pleasant, void of all sadness, which might abate the benefit of recreation, loth to offend, ready to forgive, void of malice, full of love, bountiful in hospitality, liberal to the poor, and a succourer of the needy; faithful to his friend, and courteous to all men; a hater of covetousness, and an enemy to all evil and wicked men; and lived an honest, godly, and virtuous life. Finally, he was endued with many notable good gifts and virtues; only he was somewhat credulous, of a hasty belief, and light of credit, which he did oftentimes mislike and blame in himself. In his latter time he waxed somewhat gross, and his body was full of humours, which abated much of his wonted exercise. Queen Elizabeth, out of the great respect she had for this bishop, sent him, yearly, a silver cup for a new year's gift. The mayor of Exeter much opposed him, on his obtaining a commission to be a justice of the peace within the same, contrary to the charters and liberties thereof.[1]

ALLEYN (EDWARD), a celebrated comedian in the reigns of queen Elizabeth and king James, but more justly celebrated as the founder of the college at Dulwich, in Surrey, was born in London, in the parish of St. Botolph without Bishopsgate, Sept. 1, 1566, as appears from a memorandum of his own writing. Dr. Fuller says, that he was bred a stage-player; and that his father would have

[1] Biog. Brit.—Gen. Dict.—Fuller's Worthies—Harwood's Alumni Eton.—Ath. Ox.—Tanner.—Strype's Life of Parker, pp. 67, 103, 156.—Strype's Annals, vol. I. p. 201.—St. James's Chronicle, Sept. 3, 1763.—Polwhele's Hist. of Devonshire.—Izacke's Antiquities of Exeter.

given him a liberal education, but that he was not turned for a serious course of life. He was, however, a youth of good capacity, of a cheerful temper, and tenacious memory, and in his person of a stately port and aspect; all which advantages are qualifications for, and sometimes incitements to, the theatrical profession. By several authorities we find he must have been on the stage some time before 1592; for at this time he was in high favour with the town, and greatly applauded by the best judges, particularly by Ben Jonson. Haywood, in his prologue to Marlow's Jew of Malta, calls him Proteus for shapes, and Roscius for a tongue. He usually played the capital parts, and was one of the original actors in Shakspeare's plays; in some of Ben Jonson's he was also a principal performer: but what characters he personated in either of these poets, is difficult now to determine. This is owing to the inaccuracy of their editors, who did not print the names of the players opposite to the characters they performed, as the modern custom is, but gave one general list of actors to the whole set of plays, as in the old folio edition of Shakspeare; or divided one from the other, setting the dramatis personæ before the plays, and the catalogue of performers after them, as in Jonson's.

It may appear surprising, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich college, and liberally endow it for the maintenance of so many persons. But it must be observed that he had some paternal fortune, which, though small, probably laid the foundation of his future affluence; and it is to be presumed that the profits he received from acting, to one of his provident and managing disposition, and one who by his excellence in playing drew after him such crowds of spectators, must have considerably improved his fortune: besides, he was not only an actor, but master of a play-house, built at his own expence, by which he is said to have amassed considerable wealth. This was the Fortune play-house, near Whitecross street, by Moorfields. There is a tradition in the neighbourhood of this place, that in digging the foundation of this house, there was found a considerable treasure; so that it is probable the whole or greatest part of it might fall to Mr. Alleyn. He was also keeper of the king's wild beasts, or master of the royal bear-garden, which was frequented by vast crowds of spectators: and the profits arising from these sports are said

to have amounted to 500*l.* *per annum.* He was thrice married; and the portions of his two first wives, they leaving him no issue to inherit, probably contributed to this benefaction. Such donations have been frequently thought to proceed more from vanity and ostentation than real charity; but this of Mr. Alleyn has been ascribed to a very singular cause. Mr. Aubrey mentions a tradition, that Mr. Alleyn, playing a dæmon with six others, in one of Shakspeare's plays, was, in the midst of the play, surprised by an apparition of the devil, which so worked on his fancy, that he made a vow, which he performed by building Dulwich college. Whatever may be in this story, he began the foundation of this college, under the direction of Inigo Jones, in 1614; and the buildings, gardens, &c. were finished in 1617, in which he is said to have expended about 10,000*l.* After the college was built, he met with some difficulty in obtaining a charter for settling his lands in mortmain; for he proposed to endow it with 800*l.* *per annum*, for the maintenance of one master, one warden, and four fellows, three whereof were to be clergymen, and the fourth a skilful organist; also six poor men, and as many women, besides twelve poor boys, to be educated till the age of fourteen or sixteen, and then put out to some trade or calling. The obstruction he met with arose from the lord chancellor Bacon, who wished king James to settle part of those lands for the support of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated Aug. 18, 1618, entreating him to use his interest with his majesty for that purpose *. Mr. Alleyn's solicitation was, however, at last complied with, and he obtained the royal licence, giving him full power

* The letter is as follows: "I now write to give the king an account of a patent I have stayed at the seal; it is of licence to give in mortmain 800*l.* land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well; but if his majesty give away thus to amortize his tenures, his court of wards will decay; which I had well hoped should improve. But that which moved me chiefly,' is that his majesty now lately did absolutely deny sir Henry Savile for 200*l.* and sir Edward Sandys for 100*l.* to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to his majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit the less. If his majesty do like to pass the book at all, yet if he would be pleased to abridge the 800*l.* to 500*l.* and then give way to the other two books for the university, it were a princely work; and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The works of Francis lord Bacon, vol. IV. fol. 1740, p. 685.

to lay his foundation, by his majesty's letters patent, bearing date the 21st of June, 1619; by virtue whereof he did, in the chapel of the said new hospital at Dulwich, called "The College of God's Gift," on the 13th of September following, publicly read, and published, a quadripartite writing in parchment, whereby he created and established the said college; he then subscribed it with his name, and fixed his seal to several parts thereof, in presence of several honourable persons, and ordered copies of the writings to four different parishes. Those honourable persons were Francis lord Verulam lord chancellor; Thomas earl of Arundel, earl marshal of England; sir Edward Cecil, second son to the earl of Exeter; sir John Howard, high sheriff of Sussex and Surrey; sir Edward Bowyer, of Camberwell; sir Thomas Grymes of Peckham; sir John Bodley, of Stretham; sir John Tonstal, of Carshalton; and divers other persons of great worth and respect. The parishes in which the said writings were deposited, were St. Botolph's without Bishopsgate, St. Giles's without Cripplegate, St. Saviour's in Southwark, and the parish of Camberwell in Surrey. The contents or heads of the said statutes, or quadripartite writings, containing the laws and rules of this foundation, are as follow: 1. A recital of king James's letters patent. 2. Recital of the founder's deed quadripartite. 3. Ordination of the master, warden, &c. 4. Ordination of the assistant members, &c. 5. The master and warden to be unmarried, and always to be of the name of Alleyn or Allen. 6. The master and warden to be twenty-one years of age at least. 7. Of what degree the fellows to be. 8. Of what degree the poor brothers and sisters to be. 9. Of what condition the poor scholars are to be. 10. Of what parishes the assistants are to be. 11. From what parishes the poor are to be chosen, and the members of this college. 12. The form of their election. 13. The warden to supply when the master's place is void. 14. The election of the warden. 15. The warden to be bound by recognizance. 16. The warden to provide a dinner for the college upon his election. 17. The form of admitting the fellows. 18. The manner of electing the scholars. 19. Election of the poor of Camberwell. 20. The master and warden's oath. 21. The fellow's oath. 22. The poor brother's and sister's oath. 23. The assistant's oath. 24. The pronunciation of admission. 25. The master's office. 26. The

warden's office. 27. The fellow's office. 28. The poor brother's and sister's office. 29. That of the matron of the poor scholars. 30. The porter's office. 31. The office of the thirty members. 32. Of residence. 33. Orders of the poor and their goods. 34. Of obedience. 35. Orders for the chapel and burial. 36. Orders for the school and scholars, and putting them forth apprentices. 37. Order of diet. 38. The scholars' surplices and coats. 39. Time for viewing expences. 40. Public audit and private sitting days. 41. Audit and sitting chamber. 42. Of lodgings. 43. Orders for the lands and woods. 44. Allowance to the master and warden of diet for one man a piece, with the number and wages of the college servants. 45. Disposition and division of the revenues. 46. Disposition of the rent of the Blue-house. 47. The poor to be admitted out of other places, in case of deficiency in the parishes prescribed. 48. The disposition of forfeitures. 49. The statutes to be read over four several times in the year. 50. The dispositions of certain tenements in St. Saviour's parish, Southwark.

He was himself the first master of his college, so that, to make use of the words of Mr. Haywood, one of his contemporaries, "he was so mingled with humility and charity, that he became his own pensioner, humbly submitting himself to that proportion of diet and clothes which he had bestowed on others." We have no reason to think he ever repented of this distribution of his substance; but on the contrary, that he was entirely satisfied, as appears from the following memorial in his own writing, found amongst his papers: "May 26, 1620, My wife and I acknowledged the fine at the common pleas bar, of all our lands to the college: blessed be God that he hath given us life to do it." His wife died in 1623; and about two years afterwards he married Constance Kinchtoe, who survived him, and received remarkable proofs of his affection, if at least we may judge of it by his will, wherein he left her considerable property. He died Nov. 25, 1626, in the sixty-first year of his age; and was buried in the chapel of his new college, where there is a tomb-stone over his grave, with an inscription. His original diary is still preserved. [b]

[b] Biog. Brit. originally written by Mr. Oldys; but many additional particulars may be seen in Lysons's Environs of London, vol. I. and Malone's History of the Stage, prefixed to his, and to Johnson and Steevens's edition of Shakspeare.

ALLIACO. See AILLY.

ALLIBOND (JOHN), D.D. of Magdalen college, Oxford, was a native of Buckinghamshire, and master of the free-school adjoining to Magdalen college. He was afterwards rector of Bradwell in Gloucestershire, where he died in 1658. He is principally known in the literary annals of Oxford by an exquisite piece of poetical humour, which he had the courage to publish in 1648, in ridicule of the parliamentary visitors and their party: it was entitled "Rustica academiæ Oxoniensis nuper reformatæ descriptio: una cum comitiis ibidem, 1648 habitis." Notwithstanding the danger of publishing a satire of this description, two editions were eagerly bought up, but it is now very rare.[1]

ALLIBOND (PETER), father of the preceding, was born in 1560 at Wardenton, near Banbury, in Oxfordshire, of an ancient family, and studied at Magdalen-hall, where he took his bachelor's and master's degrees, and then travelled on the continent. On his return he became rector of Cheyneys in Buckinghamshire, where he died March 6, 1628-9. His publications, according to Wood, were mostly translations of pious works by foreign divines. 1. "Comfort for an afflicted conscience," Lond. 1591, 8vo, from the French of John L'Espine. 2. "Confutation of the Popish Transubstantiation," Lond. 1592, 8vo. 3. "The golden chain of Salvation," from the Latin of Harman Renecker, Lond. 1604, 4to.[2]

ALLIONI (CHARLES), a celebrated Piedmontese physician, and professor of Botany, in the university of Turin, was born in 1725, and died in 1804. On account of his high reputation for learning, he was elected a member of many scientific societies, such as the institute of Bologna, and the royal societies of London, Montpellier, Gottingen, Madrid, &c. Of his numerous medical and botanical publications, the following are the principal: 1. "Pedemontii stirpium rariorum specimen primum," Turin, 1755, 4to, containing the description and figures of thirty plants, either new or little known, which grow on the mountains of Piedmont. 2. "Oryctographiæ Pedemontanæ specimen," Paris, 1757, 8vo; an account of the fossils in Piedmont. 3. "Tractatio de miliarium origine, progressu, natura, et curatione," Turin, 1758, 8vo; a medical treatise much esteemed. 4. "Stirpium præcipuarum

[1] Wood's Fasti, vol. II. p. 40.—Annals, vol. II. pp. 358, 581
[2] Ath. Ox. vol. I. p. 525.

littoris et agri Nicæensis enumeratio methodica, cum elencho aliquot animalium ejusdem maris," Paris, 1757, 8vo. This work is often quoted by naturalists under the abridged title of "Enumeratio stirpium Nicæensis." The principal part of it was collected by John Giudice, a botanist at Nice, and a friend of Allioni, to whom he bequeathed his papers. 5. "Synopsis methodica horti Taurinensis," Turin, 1762, 4to, a methodical catalogue of the plants in the botanic garden of Turin, divided into thirteen classes. 6. "Flora Pedemontana, sive enumeratio methodica stirpium indigenarum Pedemontii," Turin, 1785, 3 vols. fol. This splendid work, which is illustrated with ninety-two plates, was the fruit of long labour and study, and added greatly to the author's reputation. In it he describes 2813 plants, which he found growing wild in the duchy of Piedmont, of which those in the third volume are new. It has been, however, said, that those already known acquire a kind of novelty by his descriptions, which are drawn from nature, and not from books; and the work derives an additional value, especially on the spot, from the very cautious manner in which he speaks of the medical properties of any of these plants. The arrangement resembles that of Haller in his history of the Swiss plants. Haller had a great regard for Allioni, and corresponded with him till his death. 7. "Auctuarium ad Flora Pedemontana," Turin, 1789, containing some additions and corrections to the former. Besides these works, he wrote several papers in the memoirs of the academy of Turin; and from all his writings seems to deserve an honourable place among those who have contributed to the advancement of the botanical and medical sciences. Loeffling consecrated a genus to his memory, under the name of Allionia, which Linnæus has adopted. It is a genus of the monogynia order belonging to the tetrandria class of plants. [1]

ALLIX (PETER), a very learned and eminent divine of the church of England, although a native of France, and well known by his numerous and excellent writings, was born in 1641 at Alençon; and having received a liberal education, which highly improved his great natural parts, he became minister of the reformed church at Rouen. At this place, before he was thirty-five years of age, he distin-

[1] Biog. Universelle.

guished himself by publishing some very able pieces, which excited much notice, and he was invited to Charenton, then the principal church the reformed had in France, and whither the most considerable persons of the Protestant religion constantly resorted. As he now saw himself in a condition to promote the interest of the church, he applied himself to the task with all imaginable zeal, and preached several valuable sermons in defence of the faith, against the artful attempts of the bishop of Meaux, who was then labouring to overturn the reformed religion, by seeming concessions to its professors. Upon the revocation of the edict of Nantz, Mr. Allix found himself obliged to quit France, and had prepared a pathetic discourse, which he intended to have delivered as his farewell to his congregation, but was obliged to omit it, although it was afterwards printed.

In 1685, when the above edict was revoked, and the Protestant religion banished from France, Mr. Allix came into England, either in that or the following year, and met with a most favourable reception, on account of his extensive learning, and especially his knowledge in ecclesiastical history. Soon after his arrival, his first object was to acquire the English language, which he attained in a high degree of perfection. In 1690, he was complimented with the degree of D. D. by the university of Cambridge, and in the same year he had the treasurership of the church of Salisbury given to him; and some foreign memoirs say he was made canon of Windsor, but this does not appear to have been the case. It was proposed that he should have published here an authentic "History of the Councils," for which laborious and important work he was well qualified: but by some accidents intervening, and for want of encouragement, this undertaking miscarried. He wrote and published, however, several treatises relating to ecclesiastical history, which displayed great learning, were very interesting, and very useful to the Protestant cause, which was then in considerable danger. These pieces, of which we shall give a list, were remarkably well received, and the author became in as great credit here, as ever he had been in France, for his ingenious and solid defences of the reformed religion, from reason and authority, and from the practice of early ages, as well as the precepts of the gospel. In 1699 he wrote a very learned treatise in defence of the Trinity, which has always been considered as an able

and argumentative performance, and is mentioned with great respect by the late bishop Horsley, in his letters to Dr. Priestley. He wrote several other learned and ingenious treatises on curious and important subjects, and was, for upwards of thirty years, a strenuous and affectionate defender of the established church. Some of these pieces exposed him, however, to very severe censures; and among the rest, Bayle, who had formerly complimented him very highly, attacked him with contemptuous language; but the opinion of Bayle, where orthodoxy is concerned, is not deserving of much respect. One of his antagonists, Mr. Stephen Nye, rector of Hormead, accuses him of Tritheism; and in Moreri's Dictionary, printed in 1740, it is insinuated that he was inclined to Socinianism, a charge the most absurd and incredible that could be brought. Dr. Allix, however, continued steady and fixed in his principles, and was so well known to be a zealous defender of the doctrine of the church of England on that subject, that Whiston thought proper to consult him, when he first proposed writing in support of his own opinions, as appears by what he says on this subject in his "Historical Preface," which, however, Dr. Allix found it necessary to correct in a short relation of his interview with Whiston.

Dr. Allix enjoyed a very uncommon share of health and spirits, as appears by his latest writings, in which there is not only all the erudition, but all the quickness and vivacity that appeared in his earliest pieces. Those who knew him, derived the same pleasure from his conversation, that the learned found in his productions; for, with an extensive share of learning, he had a remarkable liveliness of temper, and expressed himself on the driest subjects with much sprightliness, and in a manner out of the common road. He was consulted by the greatest men of his age, on the deepest and most intricate parts of learning, and received the praise of the ablest critics of his time. It was not any single branch of literature, or a few related to each other, that could occupy his thoughts, but the whole circle of sciences which fall under the cognizance of a general scholar and sound divine. His sermons shew him to have been an admirable orator, and at the same time a profound scholar, and the several ancient authors whose writings he published, testify his skill in criticism, and his perfect acquaintance with antiquity. His treatises on ecclesiastical history discover a vast fund of reading, and

an exact comprehension of his subject, with a warm zeal for the Protestant religion. He laboured also to serve it by the tracts he rescued from oblivion, to shew, which they did effectually, that the charge of novelty on which the Papists insisted so loudly, was not only unreasonable, but entirely groundless. His thorough acquaintance with Hebrew and Rabbinical learning was displayed in his laborious performance in defence of the doctrine of the Trinity, in which his sincerity is as conspicuous as his learning. If in the prosecution of those deep and recondite studies, he sometimes mistook his way, and erred in his computations, as when he fixed the year of Christ's second coming at 1720, it was no more than had befallen the greatest men who have travelled this road before him, particularly Joseph Mede and bishop Lloyd; neither have these instances convinced other eminent men that the roads are impassable, since the very learned dean Prideaux, and the sagacious sir Isaac Newton, have devoted many of their hours to the like inquiries. Dr. Allix continued his application to the last, and died at London, Feb. 21, 1717, in the seventy-sixth year of his age, leaving behind him the reputation of a man, equally assiduous in the right discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as venerable from his uprightness and integrity, and celebrated for his various and profound learning.

His works are, 1. "Response à la Dissertation sur Bertram et Jean Scot, ou Erigene," printed at the end of Claude's answer to M. Arnaud's Perpetuity of the Faith, 1670. 2. "Ratramne, ou Bernard, Prêtre, du Corps et du Sang du Seigneur," Lat. et Fr. Rouen, 1672, 12mo. 3. "Dissertatio de Trisagii origine," Rothomagi, 1674, 8vo. Maimbourg erroneously ascribes this to another person. 4. "Dissertatio de Sanguine D. N. J. Christi," date uncertain. 5. "Dissertatio de Tertulliani vita, et scriptis." 6. "Dissertatio de Conciliorum quorumvis definitionibus ad examen revocandis," 8vo, circa 1680. 7. "Anastasii Sinaitæ contemplationum in Hexahemeron liber xii hactenus desideratus," Gr. et Lat. cum notis, &c. Lond. 1682, 4to. 8. "Douze Sermons sur divers textes," Rotterdam, 1685, 12mo. 9. "Les Maximes du vrai Chretien," which was printed at Amsterdam, 1687, and joined with "Bonnes et saintes pensées pour touts les jours du mois." 10. "L'Adieu de St. Paul aux Ephesiens, Sermon," Amst. 1688,

12mo. This was his intended farewell sermon noticed above. 11. "Reflections upon the books of the Holy Scripture, to establish the truth of the Christian Religion," Lond. 1688, 2 vols. This work was dedicated to king James II. from whom the author had received some obligations. The dedication, which is wanting in some editions, may be seen in the Biographia Britannica. Bishop Watson, in his late "Tracts," republished these Reflections, which he says have always been held in great repute for the plainness and erudition with which they are written. 12. "Determinatio F. Joannis Parisiensis de modo existendi Corpus Christi in sacramento Altaris, &c. cui est prefixa prefatio historica de dogmate Transubstantiationis," Lond. 1686, 8vo. 13. "Some remarks upon the ecclesiastical history of the ancient Churches of Piedmont," Lond. 1690, 4to. This is a very elaborate work, in which the author traces the history of opinions with great acuteness and fidelity. 14. "Remarks upon the ecclesiastical history of the ancient Churches of the Albigenses," Lond. 1692, 4to; a performance of a similar kind with the former, and throwing much light on the opinions of the reformed churches. 15. "The judgment of the ancient Jewish Church, against the Unitarians, in the controversy upon the Holy Trinity, and the divinity of our blessed Saviour," Lond. 1689, 8vo. This was occasioned by the controversy between bishop Bull and the Unitarians, and is the able defence of the doctrine of the Trinity to which we have already alluded. 16. "De Messiæ duplici adventu dissertationes duæ adversus Judeos," Lond. 1701, 12mo. It was in this treatise our author fell into the erroneous computation respecting Christ's second coming. 17. "Preface and arguments on the Psalms." 18. "Nectarii Patriarchæ Hierosolymitani confutatio Imperii Papæ in Ecclesiam," Lond. 1702, 8vo; a translation from the original in Greek. 19. "Aug. Hermanni Franke manuductio ad lectionem Scrip. Sac." Lond. 1706, 8vo; our author wrote only a short prefatory recommendation to this book. 20. "Dissertatio de J. C. Domini nostri anno et mense natali," Lond. 1707 and 1710. 21. "The Prophecies which Mr. Whiston applies to the times immediately following the appearance of the Messiah, considered and examined," Lond. 1707, 8vo. 22. "Preparations a la Cene," 8vo, often printed at Geneva. 23. "Remarks upon some places of Mr. Whiston's books, either printed or in

manuscript," Lond. 1711, 8vo. This pamphlet is uncommonly scarce. Besides these, the late Dr. Flexman assured Dr. Kippis that the following pieces may be attributed to our author, "Theses Theologicæ de ultimo judicio," Salmur, 1660, 4to, probably academical exercises; "A discourse concerning Penance," Lond. 1688, 8vo; "An historical discourse concerning the necessity of the Ministers' intention in administering the Sacrament," 1688, 8vo; "An Examination of the scruples of those who refuse to take the Oaths," 1689, 4to; "Animadversions on Mr. Hill's Vindication of the primitive Fathers, against the right rev. Gilbert, bishop of Sarum, 1695, 4to.[1]

ALLOISI (BALTHAZAR), called GALANINO, an eminent painter of history and portraits, received his education in the school of the Caracci, and in all his compositions retained the admirable style of his master. He had naturally a melancholy turn of mind, and was of a retired and solitary disposition: this induced him to avoid the conversation of his friends, and devote himself to the study of his art; but by this plan he became so necessitous, that he was compelled to paint portraits to procure a subsistence. In this branch, however, his success was astonishing; and he grew into the highest esteem, not only for the resemblance visible at first sight, and the beauty of his colouring, but also for a new and unusual boldness of manner, by which his portraits seemed absolutely to breathe. None of his contemporaries could enter into competition with him; and the Italian writers place him in the same rank of merit with Vandyck. He was born at Bologna in 1578, and died in 1638.[2]

ALLORI (ALEXANDER), called BRONZINO, an eminent painter, was born at Florence in 1535, and was the disciple of Agnolo Bronzino, likewise a distinguished painter, who educated him with all the tenderness of a parent, Allori having been deprived of his own father, when he was but five years old. He was very studious, and applied himself diligently, not only to imitate the manner of his master, but the different manners of those masters who were in the greatest reputation. When he commenced painter, his first work was a crucifixion, intended for an altar-piece, which was much praised, but his success in portrait-painting induced him to employ a great deal of his time in that

[1] Biog. Brit. [2] Pilkington's Dict.

branch. Michael Angelo was the master whose works he studied with the greatest attention, and he designed a picture of the Last Judgment, after the manner of that great genius, which is preserved at Rome, and will perpetuate the honour of Allori. He died in 1607, aged 72. It is said that he wrote some burlesque poems, and a dialogue on Design. The existence of this last is denied by his French biographer, but we find its title in Haym's Biblioteca Italiana, "Dialogo di Alessandro Allori pittore Florentino sopra l'arte del disegnare le figure principiando da Muscoli, Ossa, Nervi, Vene, Membra, Notomia, e figura perfetta," Florence, 1590.[1]

ALLORI (CHISTOPHANO), called also BRONZINO, was the son and disciple of the preceding, and born in Florence in 1577. For some time he followed the manner of Alexander, but, afterwards studying design from the works of Santi di Titi, and colouring from the lively and elegant tints of Cigoli, he formed to himself a manner entirely different. He executed several large designs for altars, yet had a particular excellence in painting small pictures, in which he introduced a number of minute figures, so exquisite for correctness of drawing, so round and relieved by the colouring, and touched with so much delicacy, that it seemed surprising how either the hand or the eye could execute them. His portraits were also in high esteem. His best pictures were those of Judith, St. Francis, and St. Julian. The last mentioned, long one of the chief ornaments of the Pitti palace, is now in the imperial collection at Paris, and shews him to have been one of the finest colourists of the Florentine school. He died at the age of forty-two, in consequence of a wound in his foot. Amputation was recommended, but he refused his consent, and continued deliberately using his pencil to the last moment of his life.[2]

ALMAIN (JAMES), professor of divinity in the college of Navarre, at Paris, and one of the most able scholastic writers of his time, was a native of Sens, and died young at Paris in 1515. During his short life, he published a considerable number of works, on logic, physics, morality, and divinity. The two which procured him most fame are, 1. "De autoritate Ecclesiæ, &c." Paris, 1512, 4to, in which he defends the doctrine of the council of Pisa, against

[1] Pilkington's Dict.—Biog. Universelle. [2] Ibid.

Cajetan, who had raised the pope's authority above that of the councils. 2. "De potestate ecclesiastica et laicali contra Ockam."—These are both in the edition of his works, published at Paris, 1517, fol.; but in that edition we do not meet with his "Moralia," Paris, 1525, 8vo.[1]

ALMAMON, caliph of Bagdat, a philosopher and astronomer in the beginning of the ninth century, ascended the throne in the year 814. He was the son of Harun-Al-Rashid, and the grandson of Almanzor. His name is otherwise written Mamon, Almaon, Almamun, Alamoun, or Al-Maimon. Having been educated with great care, and with a love for the liberal sciences, he applied himself to cultivate and encourage them in his own country. For this purpose he requested the Greek emperors to supply him with such books on philosophy as they had among them; and he collected skilful interpreters to translate them into the Arabic language. He also encouraged his subjects to study them; frequenting the meetings of the learned, and assisting in their exercises and deliberations. He caused Ptolemy's Almagest to be translated in the year 827; and in his reign, and doubtless by his encouragement, an astronomer of Bagdat, named Habash, composed three sets of astronomical tables. Almamon himself, however, made many astronomical observations, concerning the obliquity of the ecliptic, and caused skilful observers to procure proper instruments to be made, and to exercise themselves in such observations. Under his auspices also a degree of the meridian was measured; and he revived the sciences in the East so successfully that many learned men were found, not only in his own time, but after him, in a country where the study of the sciences had long been forgotten. This learned king died near Tarsus in Cilicia, by having eaten too freely of dates, on his return from a military expedition, in the year 833, in the 48th or 49th year of his age.[2]

ALMARUS (ELMARUS, ELMERUS, or ÆLMERUS), was abbot of the monastery of St. Austin in Canterbury, at the time that Alphage, the archbishop, was barbarously murdered by the Danes, in 1011, when the city was betrayed to them. Almarus, however, was suffered by those plunderers to go at liberty; and in the year 1022, was made

[1] Moreri.—Du Pin.—Cave, vol. II.—Biog. Universelle.
[2] Univ. History.—Brucker.—Hutton's Mathematical Dictionary.

bishop of Sherborne in Dorsetshire, which bishopric was afterwards translated to Salisbury. Godwin mentions him as a bishop, but adds that he knows nothing of him but his name. Almarus was not inclined either to leave his abbey, or to become a bishop; but was at last prevailed on to take upon him that dignity, which he discharged with great constancy and vigour, until he had the misfortune to lose his sight. On this he resigned his bishopric with more alacrity than he had accepted it, returning back to his abbey, where he lived in a cell in the infirmary, in great innocence and devotion to his last hour. When he was near his death, he directed that he should be buried not as a bishop, but as a monk, which was complied with. He was interred in the church of the monastery, before the altar of St. John, and his memory held in great veneration. The chronicles relate some superstitious stories of him, to which little credit will now be given. [1]

ALMEIDA (FRANCIS), count d'Abrantes, a Portugueze, was the first governor of India, to which place he was dispatched in 1505, by king Emanuel, with the high character of viceroy. His fleet had a dangerous passage out, and almost continual storms off the Cape of Good Hope, without being able to make it, but at last reached Quiloa. The king of that place having given some cause to suspect his conduct, Almeida resolved to besiege the city; and after landing 500 men, the natives fled, and the Portugueze entered and plundered it. The plunder was however deposited in one house, and shared among the soldiers, Almeida taking as his own share, only one arrow. He then began to build a fort, and offered the people the protection of the Portugueze, which they accepted, and received a king from them, who promised to be obedient to king Emanuel.

From hence they sailed to Mombassa, and immediately attacked that place. A shot from the Portugueze set fire to the powder magazine, which so terrified the inhabitants that they abandoned the fort. Having caused the port to be sounded, and finding water sufficient, he entered the harbour, and then sent a message to require the king to submit himself to the king of Portugal; but the messenger was refused admittance. Almeida then endeavoured to seize some of the natives, and took prisoner a domestic of

[1] Biog. Brit.

the king, from whom he had intelligence that the king had received into his pay 4000 auxiliaries, and expected more. On this intelligence he resolved to besiege the place; and set fire to a part of the city. The natives attacked the Portugueze, although at the same time employed in extinguishing the flames; which however proved their best friends, and obliged the enemy to retire. Next day, when the flames abated, the Portugueze again entered the city, and were much annoyed by the narrowness of the streets, and the darts of the enemy flung from the houses. However, Almeida having soon secured the palace, the Portugueze joined their strength, and obliged the natives to seek their safety by flight, and betake themselves to a wood, to which the king had retreated. The city was plundered, but most of the valuable effects had been carried away. The Portugueze writers tell us, they killed in this action 1500, and took 2000 prisoners, with the loss only of five men killed, and several wounded.

From hence he sailed with his fleet for Melinda, but by tempestuous weather was driven three leagues beyond; from thence they proceeded to the island of Anchidive, where he built a fort, and sent some of his ships out to cruize. Here he received deputies from the king of Onor, to treat of peace, and also the submission of a piratical chief, of the name of Timoia; but a circumstance soon happened to shew the former was not sincere, and the viceroy sailed to Onor, and burned some ships in the harbour. A day or two after, he sent his son to burn the other ships, when a smart action ensued, and the Portugueze were obliged to retreat. Almeida sailed next day to Cananor, where he found it necessary to build a strong fort to protect his countrymen against the Arabians, who, jealous of the Portugueze, did them every injury in their power. While Almeida remained here, he had the happiness to receive an embassy from the king of Narsinga, offering friendship, and his daughter as a wife for John the son of Emanuel. He had also a visit from the king of Cananor, from whom he obtained liberty to build his fort. From this place he dispatched his son on an expedition to Caulan.

On the arrival of Cugna with a reinforcement from Portugal, and on receiving intelligence of several Arabian ships richly laden being in the port of Panama (about 50 miles off) escorted by a fleet of ships of war of Calicut, he

resolved to attack them in the harbour. He sailed for that purpose with 12 ships of war. On his passage he was informed that the ships were not yet afloat, but lay in the docks, under cover of a rampart, and a strong garrison of 4000 men. Almeida had only 700, and with these he resolved to attack the enemy. He attempted to land and burn the ships; and after a violent conflict succeeded. This was a strong proof of the superiority of the Portugueze at this time in war, for the enemy fought with desperate courage, there being many among them who had taken an oath to conquer or die. These devotees had all their heads shaven, and were destroyed to a man. Almeida, having made good his landing, advanced to the city, and set it on fire, being fearful of the consequences of permitting his men to plunder it. The men murmured at being deprived of such a rich booty, but this the viceroy disregarded; and to keep them employed, dispatched his son with a squadron to cruize against the Arabians, who in an engagement with the enemy's fleet lost his life. Almeida, who had often shewn that he possessed great fortitude, now gave a striking proof of it; and to those who lamented the death of young Almeida with too much sorrow, he said, "That he had never wished a long, but a glorious life for his son; and for his part, he thanked God for honouring him with so glorious a death."

While he commanded in India, Albuquerque was making conquests for his country to the northward, but as he did not act under Almeida's instructions, the latter was offended, and even wrote to some of the enemy's chiefs, that Albuquerque acted without his orders. Notwithstanding this, the exploits of the latter drew the attention of the court of Portugal, and he was appointed to supersede Almeida in his viceroyship. When the order for the viceroy's return was brought, he was employed in fitting out a fleet to revenge the death of his son. This furnished him with an excuse for not delivering up his government; and he sailed on an expedition to Dabul, landed there, defeated the enemy, and made a most dreadful slaughter, not sparing even the infants. The next day the city was given up to be plundered, and afterwards burned. This was the fate of many other places on these shores. He then cruized along the coast until he fell in with the enemy's fleet, and engaged and totally defeated it, killing 4000 men. The sultan had taken great pains in fitting out

this fleet, and it is supposed had engaged Europeans of several nations to act on board it, as books in the Italian, German, French, and Spanish languages were found on board the captured ships. This victory procured a peace.

In the mean time a set of men, who had their own advantage in view, inflamed the animosity between Almeida and Albuquerque; and the former not only still refused to deliver up his government, but ordered Albuquerque to be confined. Contigna, however, another commander, arriving from Portugal, reconciled them to each other, and Almeida to the surrender of his government. The viceroy immediately embarked, and soon after sailed for Portugal. Unfortunately stopping at a place not far from the Cape of Good Hope, a slight quarrel arose between the Portugueze and natives, and in an action with them, Almeida received a wound in his throat with a javelin, March 1, 1509, and died immediately. — Thus expired this brave, honest, and renowned commander by his own imprudence. Before he went to India, he had distinguished himself greatly in the wars of Grenada. In India his exploits have been spoken of. As soon as he fell, the rest of the Portugueze fled. Two officers who saw him fall endeavoured to persuade their countrymen to recover his body; but finding entreaties ineffectual, they rushed upon the enemy, were soon overpowered by numbers, and fell.[1]

ALMEIDA (LAWRENCE) was son of the former, and had he enjoyed longer life, would probably have equalled him in fame. His first exploit was against Caulan, in India, whither he was dispatched by his father to destroy all the ships in that harbour; he executed his orders with so much expedition, that he came in sight of the town before they were apprized of his arrival, and destroyed 27 ships. Soon after he was sent on a cruize against the Maldive islands, to intercept all Arabian ships. The strength of the currents in those seas, drove him as far south as Cape Comorin, and the island of Ceylon, and he put into a port in the latter. The king hearing of his arrival, and having before heard of the fame of the Portugueze in those parts, treated him with great respect, and entered into a treaty, by which he agreed to pay a yearly tribute to the king of Portugal, on condition of receiving protection and defence. The tribute was to be 250,000 lb.

[1] Modern Univ. History.

weight of cinnamon; and the first year's payment was immediately put on board. On his return, he was ordered to the Anchidive islands; when being informed of a large fleet fitting out at Calicut, Lawrence immediately sailed to that place, engaged it, and after a fierce conflict, gave them a total defeat. He then returned to Cananor, where he was received by the king of that place, who was a friend of the Portugueze, with great honour: he afterwards continued with his father, until he sailed on the fatal expedition in which he lost his life. He was dispatched with eight ships to annoy the Arabians, and at first was successful. He put into the port of Chaul, a large and opulent city, adjoining to the kingdom of Cambaya. Here he received advice that the sultan of Egypt had fitted out a considerable force, manned with his bravest soldiers. It consisted of five large ships, and six galleys, to which the king of Cambaya joined 30 sloops of war. When they appeared off Chaul, the Portugueze concluded they were the ships of Albuquerque, and made no preparation to engage; the Egyptian admiral entered the river, but his allies remained out at sea.

The next day Lawrence Almeida weighed anchor and attacked the admiral's ship, but in the action he was wounded. His officers, finding they were becalmed, and could not come to close quarters with the enemy, advised him to return. This he declined, and soon received another desperate wound in the face with a dart. The action continued at a distance, Almeida not being able to get near his enemy. Other captains were more fortunate, as they boarded and took two ships. The next day, the fleet from sea came in and joined the enemy. The Portugueze held a council, and were almost unanimously of opinion, that they ought to put to sea in the night, which they endeavoured to effect, but the enemy pursued and came up with the admiral's ship, in the rear, and surrounded her. An unfortunate shot rendering it impossible to steer her, she ran aground. The Portugueze captains had a strong desire to assist their admiral, but the violence of the tide prevented them. However, they sent a boat to bring Almeida away; but he refused to quit his fellow-soldiers in this distress, hoping also that he should be able to defend himself until the tide returned. The enemy did not dare to board his vessel, but continued a fierce cannonade at a distance, which was returned with spirit. Almeida at last

received another wound, in his thigh, which quite disabled him, and being placed in a chair which was lashed to the mast, he continued to animate his men, until a shot in the breast killed him. The Portugueze on board this unfortunate ship were now reduced to 20, who still continued to defend themselves, but the enemy succeeded in boarding her, and to their honour, treated the few brave survivors with great humanity.[1]

ALMEIDA (MANOEL or EMMANUEL), a Portuguese historian, was born at Vizeu in that kingdom, in 1580, and after an education among the Jesuits, was sent to the Indies, where, having completed his studies, he became rector of the college of Bacaim. In 1622, Vitteleschi, general of the Jesuits, sent him as ambassador to the king of Abyssinia, who received him with much respect; but his successor having banished the Jesuits from his dominions, Almeida returned to Goa in 1634, and became provincial of his order in India, and inquisitor. He died at Goa in 1646. His works are: 1 "A history of Upper Ethiopia," to which his brother Jesuit, Bathazar Tellez, added many facts and documents, and published it at Coimbra, 1660, fol. 2. "Historical letters," written from Abyssinia to the general of the Jesuits, and published at Rome, in Italian, 1629, 8vo. He left also some manuscripts on the errors of the Abyssinians, and the misrepresentations of the dominican Urreta in his history of Ethiopia.[2]

ALMEIDA (THEODORE), a Portugueze priest, who had the courage in Portugal to study and teach philosophy, upon more rational and experimental principles than had ever been known in that country, was born in 1722. His most celebrated work, written in Portuguese, and entitled "Recreaceo Filosofica," 5 vols. 8vo, 1751, occasioned a revolution in the philosophical studies of the Portugueze, and would probably have involved the author in much danger, had not the Jesuits been soon after banished from that kingdom. He was nevertheless a zealous advocate for the pretensions of the court of Rome, at the time of the famous rupture between Joseph II. and that court; and this rendered him so obnoxious to the marquis de Pombal, that he was obliged to seek an asylum in France, during the ministry of that nobleman. On his return to Portugal, the royal academy of sciences of Lisbon was eager to ad-

[1] Modern Univ. History. [2] Biog. Universelle.

mit him a member; but it was soon evident that Almeida had not kept pace with the progress which the nation had made in twenty-five years, and he was suffered to eclipse himself, although without losing any of the respect due to his former services in promoting liberal science. He published, after his return to Lisbon, a moral romance, called "The Happy Independant," which had little success; and it was said that a better title would have been "The Happy Impertinent." He died in 1805, leaving behind him several manuscripts, for the publication of which he had obtained the permission of the Censor. His works altogether are said to amount to forty volumes, besides five of translations; but we have not been able to obtain a list of their titles or subjects. At the time of his death he was a member of the Royal Academy of Lisbon, and of the Royal Society of London.[1]

ALMELOVEEN (THEODORE JANSSON VAN), an eminent Dutch physician, but more eminent as a general scholar and editor, was born July 24, 1657, at Midrecht, or Mydregt, near Utrecht, where his father was a Protestant clergyman. His grandfather was Cornelius Almeloveen, a senator of Utrecht, who died in 1658. His mother was Mary Janson, daughter of the celebrated Amsterdam printer, so well known for his many fine editions, and for the atlas which he published in six folio volumes. As the printer had no male issue, the name of Janson was added to Almeloveen, probably by our author's father. He studied first at Utrecht, and then at Goude or Tergou, where James Tollius was at the head of the schools of that place, and when Tollius removed to Noortwick, near Leyden, Almeloveen followed him, and it appears by his writings that he always acknowledged him as his master. In 1676, he returned to Utrecht, and studied the belles lettres in that city under the celebrated Grævius, and as his father intended him for the church, he also studied Hebrew under Leusden, and philosophy under De Uries; but, taking disgust at the violence and illiberality with which theological disputes were sometimes conducted, he gave a preference to medicine, and attended the instructions of Vallan and Munniks. In 1680, he maintained a thesis on sleep, and the following year, one on the asthma, and was then admitted to his doctor's degree in that fa-

[1] Biog. Universelle.—Gent. Mag. vol. LXXV. p. 678.

culty. In 1687, he went to reside at Goude, where he married. In 1697, he was invited to Harderwic to become professor of Greek and history; and in 1702, he was appointed professor of medicine, and remained in both offices until his death in 1712. He bequeathed to the public library at Utrecht his curious collection of the editions of Quintilian, which he had made at a great expence, and of which there is a catalogue in Masson's critical history of the Republic of Letters, vol. V. Bibliography was his favourite study, in which he was ably assisted by his grandfather Jansson; and to this we probably owe the number of editions, with commentaries, which he published. Among these are: 1. "Hippocratis Aphorismi, Gr. Lat." Amsterdam, 1685, 12mo. 2. "Aurelii Celsi de medicina," with his own additions and those of Constantine and Casaubon, Amsterdam, 1687, 12mo; 1713, 8vo; Padua, 1722, 8vo; with "Serini Sammonici de medicina præcepta saluberrima." 3. Apicii Cælii de obsoniis et condimentis, sive de arte coquinaria libri X." with the notes of Martin Lister, Hamelbergius, Vander Linden, &c. Amsterdam, 1709, 8vo. 4. "Aurelianus de Morbis acutis et chronicis," Amsterdam, 1709, 4to. 5. "Bibliotheca promissa et latens," or an account of books promised, and never published, with the epistles of Velschius on such medical writings as have not been edited, Goude, 1688, 1698, 8vo; 1692, 12mo; Nuremberg, 1699, 8vo; with the additions of Martin Melsuhrerus. 6. "The anatomy of the Muscle," in Flemish, with observations anatomical, medical, and chirurgical, Amst. 1684, 8vo. 7. "Onomasticon rerum inventarum et Inventa nov-antiqua, id est, brevis enarratio ortus et progressus artis medicæ," ibid. 1684, 8vo; a history of the discoveries in medicine, with a marked preference to the merit of the ancients. 8. "Opuscula sive antiquitatum e sacris profanarum specimen conjectans veterum poetarum fragmenta et plagiarorum syllabus," ibid. 1686, 8vo. 9. A new edition of Decker's work, "De scriptis adespotis, pseudepigraphis, et suppositititis, conjecturæ," ibid. 1686, 12mo. 10. An edition of "C. Rutilius Numantianus," ibid. 1687, 12mo. 11. "Amœnitates theologico-philologicæ," ibid. 1694, 8vo. Besides some critical pieces, this volume contains several letters of Bochart, Erasmus, Baudius, Scriverius, and others, and an attempt to prove that Erasmus was a native of Goude, and not of Rotterdam; because, according to the

laws, the place where children are born accidentally, is not accounted their country. 12. "Dissertationes quatuor de mensis, lecticis, et poculis veterum," Harwick, 1701, 4to. These are theses composed by Alstorf, and maintained during the presidency of Almeloveen. 13. "Fasti Consulares," Amst. 1705, 8vo. 14. A beautiful, but not very correct edition of "Strabo," ibid. 2 vols. fol. 15. "De vitis Stephanorum," 1682, 8vo. Besides some other contributions of notes, &c. to editions of the classics, he assisted Drakestein in the publication of the sixth volume of the "Hortus Malabaricus." [1]

ALMICI (PETER CAMILLE), a priest of the oratory, was born at Brescia, of a noble family, Nov. 2, 1714, and studied theology, and the Greek and Hebrew languages, in both which he became an excellent scholar. He applied himself chiefly to an investigation of the text of the sacred scriptures, and read with great care the Greek and Latin fathers. His studies were also diversified by an acquaintance with chronology, history both sacred and profane, antiquities, criticism, and whatever belongs to the character of a general scholar. In his own country, he obtained such fame that his advice was thought to be oracular. He died Dec. 30, 1779, in his sixty-fifth year. He published "Critical Reflexions" on Febronius's work, entitled "De Statu Ecclesiæ, et legitima potestate Romani Pontificis;" some dissertations and other works, particularly one on the "manner of writing the lives of illustrious characters," with an appendix on that peculiar species of biography, writing one's own life. He left also some unpublished works, and among them "a comparison between the Italians and French," and "Thoughts on the life and writings of father Paul Sarpi." [2]

ALMODOVAR (DUKE D'), a diplomatic character, deserves some notice here, as a man of literature, although we know but little of his personal history. After having been ambassador from the court of Spain to the courts of Petersburgh, Lisbon, and St. James's, he filled an honourable station at Madrid, where he employed his leisure hours in literary pursuits. In 1781, he published a kind of journal, entitled "Decada Epistolen," where he gave periodical accounts of French works, &c. He then, un-

[1] Moreri.—Biog. Universelle. The latter makes him nephew, instead of grandson, to Jansson.

[2] Biog. Universelle.—Mandelli's Collection d' opuscles, vol. XXXVIII. art. 8.

der the name of Malodé Luque, undertook a translation of the abbé Raynal's celebrated philosophical and political history of the two Indies, a work proscribed in Spain, and consequently almost unknown, and he made such alterations as satisfied the inquisition itself that it would not be a dangerous publication. He died at Madrid in 1794.[1]

ALMON (JOHN), a bookseller, author, and editor, was born at Liverpool, about the year 1738, and was educated at Warrington. About 1748 he was put apprentice to a bookseller at Liverpool, but in 1756 he went to sea, as a common seaman. In 1758 or 1759, he returned to England, and came to London, where, it is said, he soon became known to several wits of the day, as Dr. Goldsmith, Churchill, Lloyd, and Wilkes. His turn, however, was for political writing; and in 1759 he published "The conduct of a late noble commander (lord George Sackville) examined." This was followed by a compilation, in sixpenny numbers, of "A Military Dictionary," or an account of the most remarkable battles and sieges from the reign of Charlemagne to the year 1760. Soon after, he wrote various political letters in the Gazetteer newspaper, which he collected and published under the title of "A collection of *interesting* letters from the public papers." About the same time he published "A Review of his Majesty (George II's) reign;" and when Mr. Pitt resigned in 1761, he wrote "A Review of his Administration." His other publications were, "A Letter to the right hon. George Grenville;" "An history of the Parliament of Great Britain, from the death of queen Anne to the death of George II.;" "An impartial history of the late War from 1749 to 1763;" "A Review of lord Bute's administration." When Wilkes's infamous essay on woman was brought to light, Mr. Almon wrote an answer to Kidgell, the informer's, narrative. In 1763, he commenced bookseller in Piccadilly, and published "A Letter concerning libels, warrants, and seizure of papers, &c.;" "A history of the Minority during the years 1762—1765;" "The Political Register," a periodical work, and the general receptacle of all the scurrility of the writers in opposition to government; "The New Foundling Hospital for Wit," a collection of fugitive pieces, in prose and verse, mostly of the party kind; "An Asylum," a publication of a similar

[1] Biog. Universelle.

sort; "Collection of all the Treaties of Peace, Alliance, and Commerce, between Great Britain and other powers, from the revolution in 1688 to the present time;" "The Parliamentary Register," an account of the debates in parliament; "The Remembrancer," another monthly collection of papers in favour of the American cause; "A collection of the Protests of the House of Lords;" "Letter to the earl of Bute," 1772; "Free Parliaments, or a vindication of the parliamentary constitution of England, in answer to certain visionary plans of modern reformers;" "A parallel between the siege of Berwick and the siege of Aquilea," in ridicule of Home's tragedy, the Siege of Aquilea; "A Letter to the right hon. Charles Jenkinson," 1782. These were mostly, if not all, anonymous, and they are enumerated here for the information of those who form collections of political pamphlets.

The works which he more publicly avowed are, "Anecdotes of the Life of the Earl of Chatham," 2 vols. 4to, and 3 vols. 8vo; "Biographical, Literary, and Political Anecdotes of several of the most eminent persons of the present age, never before printed," 3 vols. 8vo, 1797. Both contain many curious particulars of the political characters and contests of his day, picked up from the various members of parliament who frequented his shop, and confided in him. His last publication was a collection of Mr. Wilkes's pamphlets and letters, with a life, in which he praises that gentleman in the most extravagant manner, while he relates facts concerning his character that elsewhere might have been accounted defamation. In all his political career he was attached to the party which supported Wilkes, and opposed the measures of government in the early part of the present reign. At that time it was not surprising that many of his pamphlets were popular, or that he should be able to boast of an intimacy with men of rank in the political world. He had the hardihood to publish writings which booksellers of established reputation would have rejected, and he ran little risk, as the expence of printing was defrayed by his employers, while he had the profits of the sale. Even of those which, upon his own authority, we have given as his productions, it is highly probable he was rather the editor than the author. In those which more recently appeared under his name, there is very little of the ability, either argumentative or narrative, which could give consequence to a political effusion.

About the year 1782, he retired from business as a bookseller; but in a few years he married the widow of Mr. Parker, printer of a newspaper called the General Advertiser, of which he then was proprietor and editor: the speculation however injured his fortune, and he became a prisoner in the king's bench for a libel, and was afterwards an outlaw. Extricated at length from his difficulties, he retired again into Hertfordshire, where he died December 12, 1805, leaving his widow in great distress.[1]

ALPHERY (MEKEPHER, so pronounced, though properly spelt, NIKEPHOR, Nicephorus) was born in Russia, of the imperial line. When that country was disturbed by intestine quarrels, in the latter end of the 16th century, and the royal house particularly was severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russia merchant. Mr. Bidell, when they were of age fit for the university, sent them all three to Oxford, where the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degree, but it is very probable he did, since he entered into holy orders; and, in the year 1618, had the rectory of Wooley in Huntingdonshire, a living of no very considerable value, being rated at under 10*l.* in the king's books. Here he did his duty with great cheerfulness and alacrity; and notwithstanding he was twice invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, he chose rather to remain with his flock, and to serve God in the humble station of a parish priest. Yet in 1643 he underwent the severest trials from the rage of the fanatic soldiery, who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and young children out into the street, into which also they threw his goods. The poor man in this distress raised a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day having gotten a few eggs, he picked up some rotten wood and dry sticks, and

[1] Gent. Mag. vol. LXXV.—Public Characters for 1803-4, where is a very flattering life, evidently contributed by himself.

with these made a fire in the church porch, in order to boil them; but some of his adversaries, to show how far they could carry their rage against the church (for this poor man was so harmless, they could have none against him), came and kicked about his fire, threw down his skillet, and broke his eggs. After this, having still a little money, he made a small purchase in that neighbourhood, built a house, and lived there some years. He was encouraged to this by a presbyterian minister who came in his room, and honestly paid him a fifth part of the annual income of the living, which was the allowance made by parliament to ejected ministers, treated him with great humanity, and did him all the services in his power. It is a great misfortune that this gentleman's name is not preserved, his conduct in this respect being the more laudable, because it was not a little singular. Walker calls him Mr. B—, and the living is not mentioned by Calamy. Afterwards, probably on the death or removal of this gentleman, Mr. Alphery left Huntingdonshire, and came and resided at Hammersmith, till the Restoration put him in possession of his living again. He returned on this occasion to Huntingdonshire, where he did not stay long; for, being upwards of 80, and very infirm, he could not perform the duties of his function. Having therefore settled a curate, he retired to his eldest son's house at Hammersmith, where shortly after he died, full of years and of honour. It must be owned that this article is very imperfect; but the singularity of a Russian prince's being a country minister in England is a matter of too much curiosity to be wholly omitted.

Mrs. Alphery, the last descendant of the family, married one Mr. Johnson a cutler at Huntingdon. She was living in 1764, and had eight children. By her the facts contained in the preceding article, first related by Walker, were confirmed to lord Sandwich, and were likewise known to be true by old people in the neighbourhood. His lordship informed Dr. Campbell, that such was the respect paid this woman on account of her illustrious descent, that no persons, of whatever station, chose to be seated in her presence: on the contrary they rose, and remained so till she had taken her chair.[1]

[1] Biog. Brit.—Walker's Sufferings of the Clergy.

ALPHONSUS X. king of Leon and Castile, who has been surnamed The Wise, on account of his attachment to literature, is now more celebrated for having been an astronomer than a king. He was born in 1203, succeeded his father Ferdinand III. in 1252, and died in 1284, consequently at the age of 81. The affairs of the reign of Alphonsus were very extraordinary and unfortunate, but we shall here only consider him in that part of his character, on account of which he has a place in this work, namely, as an astronomer and a man of letters. He acquired a profound knowledge of astronomy, philosophy, and history, and composed books upon the motions of the heavens, and on the history of Spain, which are highly commended. "What can be more surprising," says Mariana, "than that a prince, educated in a camp, and handling arms from his childhood, should have such a knowledge of the stars, of philosophy, and the transactions of the world, as men of leisure can scarcely acquire in their retirements? There are extant some books of Alphonsus on the motions of the stars, and the history of Spain, written with great skill and incredible care." In his astronomical pursuits he discovered that the tables of Ptolemy were full of errors, and was the first to undertake the task of correcting them. For this purpose, about the year 1240, and during the life of his father, he assembled at Toledo the most skilful astronomers of his time, Christians, Moors, or Jews, when a plan was formed for constructing new tables. This task was accomplished about 1252, the first year of his reign; the tables being drawn up chiefly by the skill and pains of Rabbi Isaac Hazan, a learned Jew, and the work called the *Alphonsine Tables*, in honour of the prince, who was at vast expences concerning them. He fixed the epoch of the tables to the 30th of May 1252, being the day of his accession to the throne. They were printed for the first time in 1483, at Venice, by Radtolt, who excelled in printing at that time; an edition extremely rare: there are others of 1492, 1521, 1545, &c.

We must not omit a memorable saying of Alphonsus, which has been recorded for its boldness and impiety; namely, "That if he had been of God's privy council when he made the world, he could have advised him better." His biographers have endeavoured to vindicate him in this instance, by assuring us that he meant only to reflect on

the absurd philosophy by which the laws of nature were then explained. Perhaps their wiser course would have been to consign it to oblivion, as there is no direct proof of his not having used this irreverent language.[1]

ALPHONSUS (PETER), a Spanish Jew of the 12th century, was converted to the Christian religion in 1106, in the 44th year of his age. Being severely censured by his countrymen, he published a "Dialogue between a Jew and a Christian," which seems to have been no contemptible defence of Christianity against his countrymen. He wrote also "On science and philosophy," and was eminent for sacred and profane literature. The time of his death is not known. The first mentioned work is in the "Bibl. Patrum."[2]

ALPHONSUS TOSTATUS. See TOSTATUS.

ALPINI (PROSPERO), a celebrated physician and botanist, was born the 23d of November 1553, at Marostica, in the republic of Venice. In his early years he was inclined to the profession of arms, and accordingly served in the Milanese; but being at length persuaded by his father, who was a physician, to apply himself to learning, he went to Padua, where in a little time he was chosen deputy to the rector, and syndic to the students, which offices he discharged with great prudence and address. This, however, did not hinder him from pursuing his study of physic, in which faculty he was created doctor in 1578. Nor did he remain long without practice, being soon after invited to Campo San Pietro, a little town in the territories of Padua. But such a situation was too confined for one of his extensive views; he was desirous of gaining a knowledge of exotic plants, and thought the best way to succeed in his inquiries, was, after Galen's example, to visit the countries where they grow. He soon had an opportunity of gratifying his curiosity, as George Emo, or Hemi, being appointed consul for the republic of Venice in Egypt, chose him for his physician. They left Venice the 12th of September 1580; and, after a tedious and dangerous voyage, arrived at Grand Cairo the beginning of July the year following. Alpini continued three years in this country, where he omitted no opportunity of improving his

[1] Univ. History.—Moreri.—Saxii Onomasticon.—Gen. Dict. in art. Castille.
[2] Cave vol. II.—Fabricii Bibl. Lat. Med.—Dupin.

knowledge in botany, travelling along the banks of the river Nile, and as far as Alexandria, and other parts of Egypt. Upon his return to Venice, in 1584, Andrea Doria, prince of Melfi, appointed him his physician; and he distinguished himself so much in this capacity, that he was esteemed the first physician of his age. The republic of Venice, displeased that a subject of theirs, of so much merit as Alpini, should continue at Genoa, when he might be of very great service and honour to their state, recalled him in 1593, to fill the professorship of botany at Padua, where he had a salary of 200 florins, afterwards raised to 750. He discharged this office with great reputation; but his health became very precarious, having been much injured by the voyages he had made. According to the registers of the university of Padua, he died the 5th of February 1617, in the 64th year of his age, and was buried the day after, without any funeral pomp, in the church of St. Anthony.

His works, some of which are still held in esteem, were, 1. "De Medicina Egyptiorum, libri IV." Venice, 1591, 4to, Paris, 1645, and Leyden, 1735, 4to. 2. "De Balsamo dialogus," Venice, 1591, Padua, 1640, 4to. In this he describes the plant in Asia Minor which produces the white balsam. 3. "De Plantis Egyptii liber," Venice, 1592, Padua, 1640, 4to. 4. "De Plantis exoticis, libri II." Venice, 1627, 1656, 4to. 5. "Historiæ naturalis Egypti, libri IV." Leyden, 1735, 2 vols. 4to. 6. "De præsagienda vita et morte ægrotantium, libri VII." Padua, 4to, Leyden, 1710, edited by Boerhaave; the most considerable of all his works, of which there have been various editions, and an English translation by Dr. James, 2 vols. 8vo. 1746. 7. "De Medicina methodica, libri XIII." Padua, fol. 1611, Leyden, 1719, 4to, a work in which he evinces his predilection for the methodists. 8. "Dissertatio de Rhapontico," Padua, 1612, 4to. All these works have been frequently reprinted. Towards the end of his life Alpini became deaf, and in consequence turned his thoughts towards the causes of that privation, and the possibility of cure. The result of his researches he communicated in a treatise on the subject, which, with some other works, still remain in manuscript. He left four sons, one of whom was a lawyer, and another a physician, and the publisher of his father's posthumous works. The Alpinia, a genus

of the monogynia order, of which there is but one species, derives its name from him. [1]

ALREDUS, ALFREDUS, or ALUREDUS, an ancient English historian, was born at Beverley in Yorkshire, and received his education at Cambridge. He returned afterwards to the place of his nativity, where he became a secular priest, one of the canons, and treasurer to the church of St. John, at Beverley. Tanner, in a note, informs us, that he travelled for improvement through France and Italy, and that at Rome he became domestic chaplain to cardinal Othoboni. According to Bale and Pits, he flourished under king Stephen, and continued his annals to the year 1136. Vossius is supposed to come nearer the truth, who tells us that he flourished in the reign of Henry I. and died in 1126, in which same year ended his annals. His history, however, agrees with none of these authors, and it seems probable from thence that he died in 1128 or 1129. He intended at first no more than an abridgment of the history of the ancient Britons; but a desire of pursuing the thread of his story led him to add the Saxon, and then the Norman history, and at length he brought it down to his own times. This epitome of our history from Brutus to Henry I. is esteemed a valuable performance; it is written in Latin, in a concise and elegant style, with great perspicuity, and a strict attention to dates and authorities; the author has been not improperly styled our English Florus, his plan and execution very much resembling that of the Roman historian. It is somewhat surprising that Leland has not given him a place amongst the British writers: the reason seems to have been that Leland, through a mistake, considers him only as the author of an abridgment of Geoffrey of Monmouth's history; but most of the ancient writers having placed Geoffrey's history later in point of time than that of Alredus, we have reason to conclude that Alredus composed his compendium before he ever saw the history of Geoffrey. We have also the authority of John Withamsted, an ancient writer of the fifteenth century, who, speaking of our author, says, that he wrote a chronicle of what happened from the settlement of Brutus to the time of the Normans, in which he also treated of the cities anciently founded in this kingdom, and mentioned the names

[1] Gen. Dict.—Moreri.—Haller Bibl. Med.—Manget. Bibl.—Freyeri Theatrum.—Saxii Onomast.

by which London, Canterbury, and York were called in old times, when the Britons inhabited them; and this testimony agrees with the book, as we now have it. Some other pieces have been ascribed to Alredus; but this history, and that of St. John of Beverley, seem to have been all that he wrote. This last performance was never printed, but it is to be found in the Cotton library; though not set down in the catalogues, as being contained in a volume of tracts: it is entitled "Libertates ecclesiæ S. Johannis de Beverlik, cum privilegiis apostolicis et episcopalibus, quas magister Alueredus sacrista ejusdem ecclesiæ de Anglico in Latinum transtulit; in hoc tractatulo dantur cartæ Saxonicæ R. R. Adelstani, Eadwardi Confessoris, et Willelmi, quas fecerunt eidem ecclesiæ, sed imperito exscriptore mendose scriptæ. The liberties of the church of St. John of Beverley, with the privileges granted by the apostolic see, or by bishops, translated out of Saxon into Latin, by master Alured, sacrist of the said church. In this treatise are contained the Saxon charters of the kings Adelstan, Edward the Confessor, and William the Conqueror, granted by them to this church; but, through want of skill in the transcriber, full of mistakes." Mr. Hearne published an edition of Alredus's annals of the British History, at Oxford, in 1716, with a preface of his own. This was taken from a manuscript belonging to Thomas Rawlinson, esq. which Hearne says is the only one he ever saw.[1]

ALSAHARAVIUS. See ABULCASIS.

ALSOP (ANTHONY), a poetical and miscellaneous English writer, was educated at Westminster school, and thence elected to Christ-church, Oxford, where he took the degree of M. A. March 23, 1696, and of B. D. Dec. 12, 1706. On his coming to the university, he was very soon distinguished by dean Aldrich, and published "Fabularum Æsopicarum delectus," Oxon. 1698, 8vo, with a poetical dedication to lord viscount Scudamore, and a preface in which he took part against Dr. Bentley in the famous dispute with Mr. Boyle. This book, Dr. Warton observes, is not sufficiently known. It was better known at one time, however, if we may credit bishop Warburton, who, in one of his letters to Dr. Hurd, says that "a powerful cabal gave it a surprising turn." Alsop passed through the usual offices in his college to that of censor, with considerable

[1] Biog. Brit. from Bale, Pits, Tanner, &c.

reputation; and for some years had the principal noblemen and gentlemen belonging to the society committed to his care. In this useful employment he continued till his merit recommended him to sir Jonathan Trelawny, bishop of Winchester, who appointed him his chaplain, and soon after gave him a prebend in his own cathedral, together with the rectory of Brightwell, in the county of Berks, which afforded him ample provision for a learned retirement, from which he could not be drawn by the repeated solicitations of those who thought him qualified for a more public character and a higher station. In 1717 an action was brought against him by Mrs. Elizabeth Astrey of Oxford, for a breach of a marriage contract; and a verdict obtained against him for 2,000*l.* which probably occasioned him to leave the kingdom for some time.[1] How long this exile lasted is unknown; but his death happened, June 10, 1726, and was occasioned by his falling into a ditch that led to his garden-door, the path being narrow, and part of it giving way. A quarto volume of his was published in 1752, by the late sir Francis Bernard, under the title of "Antonii Alsopi, ædis Christi olim alumni, Odarum libri duo." Four English poems of his are in Dodsley's collection, one in Pearch's, several in the early volumes of the Gentleman's Magazine, and some in the "Student." He seems to have been a pleasant and facetious companion, not rigidly bound by the trammels of his profession, and does not appear to have published any sermons. Mr. Alsop is respectfully mentioned by the facetious Dr. King of the Commons (vol. I. p. 236.) as having enriched the commonwealth of learning, by "Translations of fables from Greek, Hebrew, and Arabic;" and not less detractingly by Dr. Bentley, under the name of "Tony Alsop, a late editor of the Æsopean Fables." Sir Francis Bernard, his editor, says, that among the various branches of philological learning for which he was eminent, his singularly delicate taste for the classic poets was the chief. This induced him to make use of the Sapphic numbers in his familiar correspondence with his most intimate friends, in which he shewed a facility so uncommon, and a style so natural and easy, that he has been, not unjustly, esteemed not inferior to his master Horace.[1]

[1] Bernard's Proposals for printing the Odes; issued July 27, 1748.—Nichols's Life of Bowyer, vol. II. p. 483.

ALSOP (VINCENT), an English nonconformist of considerable note, was a native of Northamptonshire, and educated at St. John's college, Cambridge, where he took the degree of master of arts. He afterwards received deacon's orders from a bishop, and settled at Oakham in Rutlandshire, as assistant to the master of the free school. Being a man who possessed a lively pleasant wit, he fell into gay company, but was reclaimed by the admonition of the rev. Mr. King, a Puritan minister at or near Oakham, whose daughter he afterwards married; and becoming a convert to his principles, he received ordination in the presbyterian way, not being satisfied with that of the bishop, which extended only to deacon's orders, and he was no longer willing to conform to the church by applying for those of a priest. He settled at Wilby, in the county of Northampton, whence he was ejected in 1662, for nonconformity. After which he ventured to preach sometimes at Oakham and at Wellingborough, where he lived; and was once committed to prison for six months, for praying with a sick person. The book he wrote against Dr. Sherlock, in a humorous style, made him first known to the world, and induced Mr. Cawton, an eminent nonconformist in Westminster, to recommend him to his congregation, as his successor. On receiving this invitation, he quitted Northampton, and came to London, where he preached constantly, and wrote several pieces, which were extremely well received by the public. His living in the neighbourhood of the court exposed him to many inconveniences, but he had the good fortune to escape imprisonment and fines, by the ignorance of the informers, who did not know his Christian name, which he studiously concealed; and even Anthony Wood, who calls him Benjamin, did not know it. His sufferings, however, ended with the reign of Charles II. at least in the beginning of the next reign, when his son, engaging in treasonable practices, was frequently pardoned by king James. After this, Mr. Alsop went frequently to court, and is generally supposed to have been the person who drew up the Presbyterians' very fulsome address to that prince, for his general indulgence; a measure, however, which was condemned by the majority of nonconformists. After the revolution, Mr. Alsop gave very public testimonies of his affection for the government, but on all occasions spoke in the highest terms of respect and gratitude of king James, and retained a very high sense of his clemency, in sparing his only son. The

remainder of his life he spent in the exercise of the ministry, preaching once every Lord's day; besides which he had a Thursday lecture, and was one of the lecturers at Pinner's hall. He lived to be a very old man, preserved his spirits to the last, and died May 8, 1703. On grave subjects he wrote with a becoming seriousness; but where wit might be shewn, he displayed it to considerable advantage.[a] His funeral sermon was preached by Mr. Slater, and his memory will always be remembered by his own learned and elegant writings; the most remarkable of which are: 1. "Antisozzo," in vindication of some great truths opposed by Dr. Sherlock, in whose treatise "Concerning the knowledge of Jesus Christ," he thought he discovered a tendency towards Socinianism, and therefore entitled this work, which was published in 1675, "Antisozzo," from the Italian name of Socinus. Sherlock and he had been pupils under the same tutor in the university. Dr. South allowed Alsop's merit in this contest of wit, but Wood undervalues his talent. 2. "Melius Inquirendum," in answer to Dr. Goodman's Compassionate Inquiry, 1679, 8vo. 3. "The Mischief of Impositions;" in answer to Dr. Stillingfleet's Mischief of Separation, 1680. 4. "Duty and interest united in praise and prayer for Kings." 5. "Practical godliness the ornament of Religion," 1696; and several sermons.

ALSTEDIUS (JOHN HENRY), a German protestant divine, and a voluminous writer, was some time professor of philosophy and divinity at Herborn in the county of Nassau; afterwards professor at Alba Julia in Transylvania, where he continued till his death, which happened in 1638, in his 50th year. Of his public character, we only know that he assisted at the synod of Dort. He applied himself chiefly to reduce the several branches of arts and sciences into systems. His "Encyclopædia" has been much esteemed even by Roman catholics: it was printed at Herborn, 1610, 4to, ibid. 1630, 2 vols. fol. and at Lyons, 1649, and sold very well throughout all France. Vossius mentions the Encyclopædia in general, but speaks of his treatise of Arithmetic more particularly, and allows the author to have been a man of great reading and universal learning. Baillet has the following quotation from a German author: "Alstedius has indeed many good things, but he is not suf-

[a] Biog. Brit.—Calamy.—Wood's Athenæ.

ficiently accurate; yet his Encyclopædia was received with general applause, when it first appeared, and may be of use to those who, being destitute of other helps, and not having the original authors, are desirous of acquiring some knowledge of the terms of each profession and science. Nor can we praise too much his patience and labour, his judgment, and his choice of good authors: and the abstracts he has made are not mere scraps and unconnected rhapsodies, since he digests the principles of arts and sciences into a regular and uniform order. Some parts are indeed better than others, some being insignificant and of little value, as his history and chronology. It must be allowed too, that he is often confused by endeavouring to be clear; that he is too full of divisions and subdivisions; and that he affects too constrained a method." Lorenzo Brasso says, "that though there is more labour than genius in Alstedius's works, yet they are esteemed; and his industry being admired, has gained him admittance into the temple of fame." Alstedius, in his "Triumphax Bibliorum Sacrorum, seu Encyclopædia Biblica," Francfort, 1620, 1625, 1642, 12mo, endeavours to prove, that the materials and principles of all the arts and sciences may be found in the scriptures, an opinion which has been since adopted by others. John Himmelius wrote a piece against his "Theologia Polemica," which was one of the best performances of Alstedius. He also published in 1627, a treatise entitled "De Mille Annis," wherein he asserts that the faithful shall reign with Jesus Christ upon earth a thousand years, after which will be the general resurrection and the last judgment. In this opinion, he would not have been singular, as it has more or less prevailed in all ages of the church, had he not ventured to predict that it would take place in the year 1694. Niceron has given a more copious list of his works, which are now little known or consulted.[1]

ALSTON (CHARLES), an ingenious physician and botanist, was the son of Mr. Alston, of Eddlewood, a gentleman of small estate in the west of Scotland, and allied to the noble family of Hamilton, who, after having studied physic, and travelled with several gentlemen, declined the practice of his profession, and retired to his patrimony. His son Charles was born in 1683, and at the time of his father's death was studying at the university of

[1] Gen. Dict.—Moreri.—Niceron, vol. XLI.—Saxii Onomasticon.

Glasgow. On this event, the duchess of Hamilton took him under her patronage, and recommended to him the profession of the law, but his inclination for botany and the study of medicine superseded all other schemes; and from the year 1716, he entirely devoted himself to medicine. In that year he went over to Leyden, and studied under Boerhaave for three years; and having here formed an acquaintance with the celebrated Dr. Alexander Monro, the first of that name, on their return they projected the revival of medical lectures and studies at Edinburgh. For this purpose they associated themselves with Drs. Rutherford, Sinclair, and Plummer, and laid the foundation of that high character, as a medical school, which Edinburgh has so long enjoyed. Dr. Alston's department was botany and the materia medica, which he continued to teach with unwearied assiduity until his death, Nov. 22, 1760, in the seventy-seventh year of his age.

In 1740, he published for the use of his pupils: 1. "Index Plantarum præcipue officinalium, quæ in horto medico Edinburgensi, studiosis demonstrantur," 8vo. 2. "Index Medicamentorum simplicium triplex," 1752, 8vo. 3. "Tirocinium Botanicum Edinburgense," 1753; his principal work, containing a republication of his "Index" with the "Fundamenta Botanica" of Linnæus; in this, however, he made an unavailing attempt to overthrow Linnæus's system; doubtless from a fond attachment to his early instructors, Tournefort, Ray, and Boerhaave. Besides these, he published in the Edinburgh medical essays, three papers on Tin as an anthelmintic, on Opium, and on a case of extravasated blood in the pericardium; and separately in 1752, 1754, and 1757, a "Dissertation on Quick-lime and Lime-water." His "Lectures on the Materia Medica" were published after his death by Dr. Hope, 2 vols. 4to, 1770, which did not contribute much to his fame, being, as Dr. Pulteney justly observes, rather an account of the state of the materia medica, as it was, than as it is, in the works of Lewis, Bergius, Murray, and Cullen.[1]

ALSTROEMER (JONAS), the reviver of industry and commerce in Sweden, was born in 1685, in the small town of Alingsas in West Gothland, of poor parents. After struggling for a long time with the evils of want, he came

[1] Pulteney's Hist. and Biog. Sketches of the Progress of Botany in England.

to London, where he paid particular attention to commercial speculations; and from his inquiries into the prosperity of England, he deduced the importance of manufactures and commerce. His native country, for several centuries engaged in war, had made little progress in the arts of industry, but was now endeavouring to promote them; and Alstroemer having formed his plan, returned to Sweden to assist his fellow-citizens in this undertaking. In 1723, he requested of the states a licence to establish manufactures in the town in which he was born, and it soon became the seat of activity and industry, which spread over other parts of the kingdom. In the mean time he travelled to acquire a knowledge of the inventions and the methods practised in Germany, Holland, and Flanders, collected able workmen, and the best models, and published several instructive papers. At the same time he carried on trade, in partnership with Nicholas Sahlgren, at Gottenburgh. Here he established a sugar-house, traded to the Indies and the Levant, and bestowed so much attention on rural œconomy, as to introduce some very essential improvements, cultivating plants proper for dying, and extending the culture of potatoes, then a novelty in Sweden. He also improved the wool-trade by importing the sheep of Spain and England, and even the Angora goat. The manufacture of cloth, and other articles from wool, was now much encouraged, and gave employment to a great number of hands, who manufactured to the value of three millions of livres tournois *per annum*, and relieved the country from the necessity of having recourse to foreign markets; but in other manufactures, as the silk, they did not succeed so well. Alstroemer has been accused of not paying sufficient attention to local circumstances in some of his schemes, and of having encouraged notions that were more showy than solid; but his design was truly patriotic, and his country readily acknowledged the benefit it has derived from his labours. The king Frederic bestowed on him the title of counsellor of commerce, and the order of the polar star; Adolphus Frederic granted him letters of nobility; and the academy of sciences chose him a member, while the States decreed that his statue should be placed on the exchange at Stockholm, with this inscription: "Jonas Alstroemer, artium fabrilium in patria instaurator." "J. A. the reviver of manufactures." He died in 1761, leaving a consider-

able fortune. His four sons, Claude, Patrick, John, and Augustus, were distinguished for talents and patriotism, and the first three were members of the academy of Stockholm.[1]

ALSTROEMER (CLAUDE), son of the preceding, was born in 1736, studied natural history, and was a pupil of Linnæus. He travelled over a considerable part of Europe, beginning with Spain, whence he sent some plants to Linnæus, who mentions him in his "Species plantarum." On landing at Cadiz, he saw in the house of the Swedish consul the flowers of a plant, a native of Peru. Struck with their beauty, he asked and obtained some seeds, which he immediately dispatched to Linnæus, with whom they succeeded, and became generally cultivated under the name of the lily of Alstroemer, or of the Incas. Linnæus perpetuated the name by calling the genus Alstroemeria. Alstroemer communicated with several societies for agriculture and natural history, but one paper only is mentioned of his in the memoirs of the academy of Stockholm, giving a description of the Simia Mammon, a species of ape. He died in 1794.[2]

ALT (FRANCIS JOSEPH NICHOLAS BARON D'), the descendant of an ancient patrician family of Fribourg in Swisserland, was born there in 1689, and died Feb. 17, 1771. In 1718 he was a captain in the Austrian service, but returned to his country, over which he long presided as avoyer, or magistrate, an appointment conferred upon him in 1737. He published a "Histoire de la Suisse" Fribourg, 1750 to 1753, 10 vols. 8vo, of which baron Zurlauben, a competent and impartial judge, says, that it would have deserved more praise, if besides the many faults of the language (French), he had supported his facts by proofs; if he had omitted matters foreign to the history of Swisserland, which occupy a great deal of the work; if he had made his readers better acquainted with the Swiss government; and had described some of the cantons with more accuracy; if he had passed over in silence events not compatible with the plan of a general history, and if he had not espoused with too much warmth the cause of the catholic cantons.[1]

ALTER (FRANCIS CHARLES), a German classical scholar and critic, was born at Englesberg, in Silesia, in 1749,

[1] Biog. Universelle. [2] Ibid.

and died at Vienna March 29, 1804. He entered the society of the Jesuits, and was Greek teacher in the school of St. Anne, and the academy of Vienna, until his death. He has published two hundred and fifty volumes and dissertations, the titles of which are given in J. G. Meusel's Allemagne Savante. One of his principal publications was "Novum Testamentum, ad codicem Vindobonensem Græce expressum: varietatem lectionis addidit Franc. C. Alter." vol. I. 1786, vol. II. 1787, 8vo. The groundwork of this edition is the codex Lambecii in the imperial library at Vienna, with which the author has collated other manuscripts in that library, and the Coptic, Sclavonic, and Latin versions; the latter from the valuable fragments of the Vulgate, anterior to that of Jerome. It is thought that he would have succeeded better, if he had adopted as a basis the text of Wetstein or Griesbach, and if he had been more fortunate in arranging his materials. The merits of this edition are examined, with his usual acuteness, by Dr. Herbert Marsh in his supplement to Michaelis's introduction to the New Testament. Of Alter's other works, those in most esteem abroad are: 1. A German translation of Harwood's View of the various editions of the Classics, with notes, Vienna, 1778, 8vo. 2. Various readings from the manuscripts in the imperial library, which he used in the editions printed at Vienna, of Lysias, 1785; Ciceroni's Quæst. Acad. Tusc. 1780, 8vo; Lucretius, 1787, 8vo; Homeri Ilias, 1789—1790, 2 vols.; also with various readings from the Palatine library; Homeri Odyssea and min. poem. 1794. 3. Some of Plato's Dialogues, 1784, 8vo. 4. Thucydides, 1785, 8vo. 5. The Greek Chronicle of George Phranza or Phranzes, not before printed, Vienna, 1796, fol. 6. Notices on the Literary history of Georgia, in German, 1798, 8vo. His numerous essays and dissertations, which are upon curious and recondite subjects, illustrations of Oriental and Greek manuscripts, &c. have appeared in the German literary journals at various periods, particularly in the Memorabilien of M. Paulus, and the Allg. Litt. Anzeiger de Leipzig.[1]

ALTHAMERUS (ANDREW), a celebrated Lutheran minister at Nuremberg, published in the sixteenth century several works in Divinity, as "Conciliationes locorum

[1] Biog. Universelle.

scripturæ," 1528, 8vo, Latin and German; "Annotationes in Jacobi Epistolam;" "De Peccato Originali;" and "De Sacramento altaris." He likewise published "Sylva Biblicorum nominum," Basil, 1535; and "Notes upon Tacitus de situ, moribus, et populis Germaniæ," Nuremberg, 1529, 1536, and at Amberg, 1609, 8vo. He was at the conferences at Berne in 1528, which paved the way to the reformation of that canton. His principles appear to have inclined to Antinomianism, and he attacked the authority of the Epistle of St. James with great indecency: this afterwards was introduced in the dispute between Grotius and Rivet, of which an account may be seen in Bayle. Althamerus, who died about 1540, was sometimes called Andrew Brentius from the place of his nativity, Brentz, near Gundelfingen, in Swabia; and sometimes he assumed the fictitious name of Palæo Sphyra. I. Arnold Ballenstad published a life of him in 1740.[1]

ALTHUSEN, or ALTHUSIUS (JOHN), a German Protestant lawyer, was born about the middle of the sixteenth century, and became law-professor at Herborn, and syndic at Bremen. He wrote some treatises in the way of his profession, "De Jurisprudentia Romana," and "De civili conversatione;" but what made him principally known, was his "Politica methodice digesta," 1603, in which he maintained the sovereignty of the people, and their right to put kings to death, and those other doctrines, the effects of which were so extensively displayed in England in the seventeenth, and in France in the eighteenth century. A recent French biographer, Michaud, observes that "these strange opinions produced by the revolutionary spirit which prevailed in the sixteenth century, have been revived in ours by the demagogues, who fancy that they are advancing something new." Althusen died in the early part of the seventeenth century.[2]

ALTICOZZI (LAURENCE), of an illustrious family at Cortona, was born there, March 25, 1689. He entered the society of the Jesuits in 1706, and died in 1777, at Rome, where he had lived many years. He was esteemed a man of great learning, piety, and amiable manners. His principal work is his "Sum of St. Augustine," Rome, 1761, 6 vols. 4to, in which he gives a history of Pelagi-

[1] Gen. Dict.—Seckendorf's Hist. of Lutheranism.—Saxii Onomasticon.
[2] Gen. Dict.—Michaud, in Biog. Universelle.

anism, drawn from the best authorities in the ancient ecclesiastical writers. He wrote against Beausobre's history of Manicheism, and other works against the modern philosophers and adherents of the doctrine of materialism.[1]

ALTILIO (GABRIEL), one of the Latin poets who flourished in Italy in the fifteenth century, was born at Basilicata, in the kingdom of Naples, or as some think, at Mantua. He studied, however, at Naples, which he made his residence, and associated with Pontanus, Sannazarius, and the other literati of that time and place, and acted as preceptor to prince Ferdinand, who came to the throne in 1495, by the resignation of his father Alphonsus II. According to Ughelli in his "Italia sacra," Altilio was appointed bishop of Policastro in 1471, and died in 1484; but according to Mazzuchelli, whose authority in this instance appears preferable, he was not bishop until 1489, and died about 1501. He has left but few specimens of his poetry, but they are of acknowledged merit. The most celebrated is the epithalamium he wrote on the marriage of Isabella of Arragon, daughter of Alphonsus II. with John Galeas Sforca, duke of Milan. This is published in the Carm. Illust. Poet. Ital. and with a few of his other pieces, at the close of the works of Sannazarius, by Comino, 1731, 4to, where numerous testimonies are collected of the merits of Altilio. Some of these pieces had, however, been before printed with the works of Sannazarius, Daniel Cereti, and the brothers of the Amalthei, illustrated by the notes of Peter Vlamingii, Amst. 1728, 8vo, which may be united with the variorum classics. Notwithstanding the praises generally bestowed on Altilio, there are some critics who have undervalued his talents. In particular, Julius Scaliger thinks there is too great a profusion of thought and expression in this performance: "Gabriel Altilius," says he, "composed an excellent epithalamium, which would have been still better, had he restrained his genius; but, by endeavouring to say every thing upon the subject, he disgusts the reader as much in some places, as he gives him pleasure in others: he says too much, which is a fault peculiar to his nation, for in all that tract of Italy they have a continual desire of talking." It may appear singular that his Latin poetry should have raised him to

[1] Biog. Universelle.

the dignity of a prelate; yet it certainly did, in a great measure, to the bishopric of Policastro. Some have also reproached him for neglecting the muses after his preferment, though they had proved so serviceable to him in acquiring it: "When he was made bishop," says Paulus Jovius, "he soon and impudently left the muses, by whose means he had been promoted: a most heinous ingratitude, unless we excuse him from the consideration of his order, which obliged him to apply to the study of the holy scriptures." [1]

ALTING (HENRY), an eminent German divine, was born at Embden, Feb. 17, 1583, of a family of considerable note in Friesland. His father, Menso Alting, was one of the first who preached the doctrines of the reformation in the territory of Groningen, about the year 1566, and under the tyrannical government of the duke of Alva. He faithfully served the church of Embden during the space of thirty-eight years, and died Oct. 7th, 1612. His son was from a child designed for the ministry, and sent very early to school, and afterwards into Germany in 1602. At Herborn he made such uncommon progress under the celebrated Piscator, Matthias, Martinius, &c. that he was allowed to teach philosophy and divinity. While preparing for his travels into Switzerland and France, he was chosen preceptor to three young counts, who studied at Sedan with the electoral prince Palatine, and took possession of that employment about September 1605; but the storm which the duke of Bouillon was threatened with by Henry IV. obliging the electoral prince to retire from Sedan with the three young noblemen, Alting accompanied them to Heidelberg. Here he continued to instruct his noble pupils, and was admitted to read lectures in geography and history to the electoral prince till 1608, when he was declared his preceptor. In this character he accompanied him to Sedan, and was afterwards one of those who were appointed to attend the young elector on his journey into England in 1612, where he became acquainted with Dr. Abbot, archbishop of Canterbury, Dr. King, bishop of London, Dr. Hackwell, preceptor to the prince of Wales; and also had the honour of an audience of king James. The marriage between the elector and the princess of England being solemnized at London in Feb. 1613, Alting left

[1] Biog. Universelle.—Roscoe's Life of Leo.—Gen. Dict.

England, and arrived at Heidelberg. In the ensuing August he was appointed professor of the common places of divinity, and to qualify himself for presiding in theological contests, he took the degree of D. D. In 1616 he had a troublesome office conferred upon him, that of director of the *collegium sapientiæ* of Heidelberg. In 1618 he was offered the second professorship of divinity, vacant by the death of Coppenius, which he refused, but procured it for Scultetus.

He distinguished himself by his learning at the synod of Dort, whither he was sent with two other deputies of the Palatinate, Scultetus and Tossanus. He appears to have conceived great hopes soon after his return to Heidelberg, the elector Palatine having gained a crown by the troubles of Bohemia, but he met with a dreadful disappointment. Count Tilli took Heidelberg by storm in Sept. 1622, and allowed his soldiers to commit every species of outrage and violence. Alting escaped almost by a miracle, which is thus related: He was in his study, when news was brought that the enemy was master of the town, and ready to plunder it. Upon his bolting his door he had recourse to prayer. One of his friends, accompanied by two soldiers, advised him to retire by the back door into the chancellor's house, which was protected by a strong guard, because count Tilli designed the papers that were lodged there should come entire into his hands. The lieutenant-colonel of the regiment of Hohenzollen was upon this guard, and addressing himself to Alting, said, "With this axe I have killed to-day ten men, and Dr. Alting shall be the eleventh, if I can discover where he has hid himself," and concluded this barbarous speech by asking Alting, "who are you?" Alting, with great presence of mind, answered, "I have been regent in the college of Sapience." This expression the savage murderer did not understand, and permitted him to escape. On this he contrived to retire to his family, which he had sent some time before to Heilbrun. He rejoined it at Schorndorf, but was not allowed to continue there more than a few months, owing to the illiberal conduct of some Lutheran ministers. In 1623 he retired with his family to Embden, and afterwards to the Hague, where the king of Bohemia engaged him to instruct his eldest son, but permitted him at the same time to accept a professorship of divinity at

Groningen, which he entered upon, June 16, 1627, and kept to the day of his death.

The last years of his life were embittered by domestic afflictions, and by bodily disease. The loss of an affectionate daughter, and afterwards of his wife, preyed upon a constitution that had been shaken by the vicissitudes of his former life, and brought on a lethargic disorder, of which he died, Aug. 25, 1644, leaving behind him the character of a man of great piety and learning; and it appears that few men of his time were more highly honoured for their personal worth. He went yearly to wait upon the king of Bohemia, and to inspect the studies of the royal family. He contributed very much to the collections that were made throughout all the Protestant countries for the churches of Germany. He was also employed in two other important commissions: one was the revisal made at Leyden of the new Dutch translation of the Bible; and the other the visitation of the county of Steinfurt. In the first he had some colleagues, but in the second he was the only general inspector, the count of Bentheim having sent him to regulate the churches, and particularly to counteract the progress of Socinianism, which had crept in. Alting, by his temperate character and his abilities as a reasoner, taking all his arguments from scripture, appears to have been well qualified for these and other important trusts assigned to him. He married at Heidelberg in 1614, and had seven children, of whom a daughter and two sons survived him. The eldest son was professor of civil law at Daventer; the other is the subject of the next article.

His works are, 1. "Notæ in Decadem Problematum Joannis Behm de glorioso Dei et beatorum cœlo," Heidelberg, 1618. 2. "Loci communes," Amst. 1646, 3 vols. 3. "Exegesis Augustanæ Confessionis," Amst. 1647. 4. "Methodus Theologiæ," Amst. 1650, or 1654, 4to. 5. "Explicatio catacheseos Palatinæ," ibid. 1646, 4to. 6. "Historia ecclesiastica Palatina," ibid. 1644, 4to.[1]

ALTING (JAMES), son of the above Henry, was born at Heidelberg the 27th of September 1618, at which time his father was deputy at the synod of Dort. He went through his studies at Groningen with great success; and being desirous to acquire knowledge in the Oriental languages, removed to Embden in 1638, to improve himself

[1] Gen. Dict. in which Bayle has given an erroneous list of his works.—Moreri.—Saxii Onomasticon.

under the rabbi Gamprecht Ben Abraham. He came over to England in 1640, where he became acquainted with many persons of the greatest note; he preached here, and was ordained a priest of the church of England by Dr. Prideaux, bishop of Worcester. He had once resolved to pass his life in England, but afterwards accepted the Hebrew professorship at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January 1643, the very day that Samuel des Marets was installed in the professorship of divinity, which had been held by the same Gomarus. Alting was admitted doctor of philosophy the 21st of October 1645, preacher to the academy in 1647, and doctor and professor of divinity in 1667. He had visited Heidelberg in 1662, where he received many marks of esteem from the elector Palatine, Charles Lewis, who often solicited him to accept of the professorship of divinity, but he declined this offer. In a little time a misunderstanding arose betwixt him and Samuel des Marets, his colleague, owing to a difference in their method of teaching, and in many points in their principles. Alting kept to the scriptures, without meddling with scholastic divinity: the first lectures which he read at his house upon the catechism, drew such vast crowds of hearers, that, for want of room in his own chamber, he was obliged to make use of the university hall. His colleague was accustomed to the method and logical distinctions of the schoolmen, had been a long time in great esteem, had published several books, and to a sprightly genius had added a good stock of learning: the students who were of that country adhered to him, as the surest way to obtain church-preferment, for the parishes were generally supplied with such as had studied according to his method. This was sufficient to raise and keep up a misunderstanding betwixt the two professors. Alting had great obstacles to surmount: a majority of voices and the authority of age were on his adversary's side. Des Marets gave out that Alting was an innovator, and one who endeavoured to root up the boundaries which our wise forefathers had made between truth and falsehood; he accordingly became his accuser, and charged him with one-and-thirty erroneous propositions. The curators of the university, without acquainting the parties, sent the information and the answers to the divines of Leyden, desiring their opinion. The judgment they gave is remarkable: Alting was acquitted of all heresy, but

his imprudence was blamed in broaching new hypotheses; on the other hand, Des Marets was censured for acting contrary to the laws of charity and moderation. The latter would not submit to this judgment, nor accept of the silence which was proposed. He insisted on the cause being heard before the consistories, the classes, and the synods; but the heads would not consent to this, forbidding all writings, either for or against the judgment of the divines of Leyden; and thus the work of Des Marets, entitled "Audi et alteram partem," was suppressed. This contest excited much attention, and might have been attended with bad consequences, when Des Marets was called to Leyden, but he died at Groningen before he could take possession of that employment. There was a kind of reconciliation effected betwixt him and Alting before his death: a clergyman of Groningen, seeing Des Marets past all hopes of recovery, proposed it to him; and having his consent, made the same proposal to Alting, who answered, that the silence he had observed, notwithstanding the clamours and writings of his adversary, shewed his peaceable disposition; that he was ready to come to an agreement upon reasonable terms, but that he required satisfaction for the injurious reports disseminated against his honour and reputation; and that he could not conceive how any one should desire his friendship, whilst he thought him such a man as he had represented him to be. The person, who acted as mediator, some time after returned, with another clergyman, to Alting, and obtained from him a formulary of the satisfaction he desired. This formulary was not liked by Des Marets, who drew up another, but this did not please Alting: at last, however, after some alterations, the reconciliation was effected; the parties only retracted the personal injuries, and as to the accusations in point of doctrine, the accuser left them to the judgment of the church. Alting, however, thought he had reason to complain, even after he was delivered from so formidable an adversary. His complaint was occasioned by the last edition of Des Marets's system, in which he was very ill treated: he said, his adversary should have left no monuments of the quarrel; and that his reconciliation had not been sincere, since he had not suppressed such an injurious book. The clergy were continually murmuring against what they called innovations; but the secular power wisely calmed those storms, which the convocations and synods would have raised, threaten-

ing to interdict those who should revive what had obtained the name of the Maresio-Altingian controversy. Alting enjoyed but little health the last three years of his life; and being at length seized with a violent fever, was carried off in nine days, at Groningen, August 20, 1679. His works, which consist of dissertations on various points of Hebrew and Oriental antiquities; commentaries on many of the books of the Bible; a Syro-Chaldaic Grammar; a treatise on Hebrew punctuation, &c. &c. were collected in 5 vols. fol. and published by Balthasar Boeker, Amst. 1687, with a life by the same editor. [1]

ALTING (MENSO), the father of Henry and grandfather of James Alting, was born at Fleda in West-Friesland in 1541, and died, first pastor and president of the consistory at Embden, in 1617. The study of St. Paul's epistle to the Romans is said to have brought him from the opinions of Luther to those of Calvin, in whose defence he wrote against Ligorius and Hunnius. His life was written by Ubbo Emmius. [2]

ALTING (MENSO), probably of the same family, was a learned burgomaster of Groningen, celebrated for his topographical skill and writings. He was born in 1636, and died in 1713. His principal works are, 1. "Notitia Germaniæ inferioris," Amst. 1697, fol. 2. "Descriptio Frisiæ inter Scaldis portum veterem et Amisiam," ibid. 1701, fol. [3]

ALTISSIMO, an Italian poet of the fifteenth century, whose writings do not justify that honourable name, was according to Crescimbini, a native of Florence, his name Christopher; but on account of his merit, he received a poetic crown, and the surname of Altissimo. Le Quadrio, however, thinks that this was his family name, that his Christian name was Angel, and that he was a priest. He was one of the most admired *improvisatori* of his time, and his verses are said to have been often collected and published. He was living in 1514. Of his poems we have only a translation of the first book of the famous romance, "I Riali di Francia," Venice, 1534, 4to, enough to prove that he was a very indifferent poet. [4]

ALTMANN (JOHN GEORGE), a Swiss historian and divine, was born in 1697, and, according to one authority, at

[1] Gen. Dict.—Foppen Bibl. Belg.—Moreri. [2] Biog. Universelle.
[3] Ibid.—Saxii Onomasticon. [4] Biog. Universelle.

Berne, where his father had been rector; or, according to another at Zofinguen, and died in 1758, curate of Inns, a village in the canton of Berne. In 1735 he was appointed moral and Greek professor at Berne, and afterwards published some valuable works on the geography, history, and antiquities of Swisserland. In conjunction with Breitinger, he compiled the collection entitled "Tempe Helvetica," Zurich, 1735—43, 6 vols. 8vo. His other works are, 2. "Metelemata philologico-critica, quibus difficilioribus N. Test. locis ex antiquitate lux affunditur," Utrecht, 1753, 3 vols. 4to. 3. "A Description of the Glaciers," in German, Zurich, 1751—53, 8vo. 4. "Principia Ethica, ex monitis legis naturæ et præceptis religionis Christianæ deducta," Zurich, second edition, 1753, 2 vols. 8vo.[1]

ALTOMARI (DONATO ANTONIO AB), an eminent Neapolitan philosopher, physician, and professor of medicine of the sixteenth century, was born at Naples, was one of the most learned medical writers of his time, and enjoyed very high reputation, it being only objected to him that he was too servile a copyist of Galen. We know little else of his history, unless that he had certain enemies who obliged him to take refuge in Rome, and that he did not venture to return to Naples until he had obtained the protection of pope Paul IV. to whom he had dedicated one of his works. Most of them were published separately, as appears by a catalogue in Manget and Haller; but the whole were collected and published in folio at Lyons, 1565 and 1597; at Naples in 1573; Venice, 1561, 1574, and 1600. So many editions of so large a volume are no inconsiderable testimony of the esteem in which this writer was held. He is said to have died in 1556.[2]

ALTORFER or ALTDORFER (ALBRECHT or ALBERT), a very eminent artist, was born in 1488, at Altdorff in Bavaria, and rose to be a member of the senate of Ratisbon, and architect to the town, where he died in 1578. His merit as a painter appears to have been very considerable, but much more as a designer and engraver. His works in wood and metal are as numerous as, in general, remarkable for diminutive size, though neither his conceptions nor forms were puny. The cuts of "The Passion," "Jael and Siserah," "Pyramus and Thisbe," "Judah and Thamar," if we allow for the ignorance of costume in the three last, show a

[1] Biog. Universelle.—Dict. Hist.—Saxii Onomasticon.
[2] Ibid.—Haller Bibl. Med.—Manget Bibl.

sensibility of mind, and a boldness of design, which perhaps none of his German contemporaries can boast. Holbein is said to have drawn great assistance from him, evident traces of the style of Altorfer appearing in the prints of that inimitable artist, although certainly much improved. [1]

ALUNNO (FRANCIS), an Italian scholar and mathematician, was a native of Ferrara, and lived in the fifteenth century. The three works on which his fame rests are, 1. "Observations on Petrarch," which are inserted in the edition of that poet, Venice, 1539, 8vo. 2. "Le Richesse della Lingua Volgare," Venice, 1545, fol. in which he has collected, alphabetically, the most elegant words and phrases used by Boccaccio. 3. "Della Fabbrica del Mondo," Venice, 1526, 1556, 1557, 1558, 1562, consisting of ten books, in which are enumerated all the words used by the earliest Italian writers, but with no very happy arrangement. Alunno was likewise distinguished for a talent perhaps more curious than useful, that of being able to write an exceeding small hand. We are told, that when at Bologna he presented Charles V. with the belief and the first chapter of the gospel of St. John, in the size of a denier, or farthing; and Aretine adds, that the emperor employed a whole day in decyphering this wonderful manuscript. [2]

ALVAREZ (DIEGO), a Spanish dominican, was born at Rio Seco in Old Castille. He was professor of theology in Spain and at Rome, and afterwards archbishop of Trani in the kingdom of Naples. In concert with Lemos, his brother in profession, he supported the cause of the Thomists against the Molinists, in the congregation De Auxiliis, held in 1596. He died in 1635, after publishing several treatises on the doctrines which he defended; among these are, "De auxiliis divinæ gratiæ," Lyons, 1611, folio; "Concordia liberi arbitrii cum predestinatione," Lyons, 1622, 8vo; "A commentary on Isaiah," 1615, fol. &c. [3]

ALVAREZ (EMANUEL), a celebrated Portuguese grammarian, was born in the island of Madeira on the 4th of June 1526. Having entered into the society of the jesuits, he distinguished himself by his probity and his prudence, and became rector of the colleges of Coimbra, Evora, and

[1] Strutt and Pilkington's Dictionaries.—Biog. Universelle.
[2] Biog. Universelle. [3] Ibid.—Moreri.—Dict. Hist.

Lisbon. He was well acquainted with polite literature; and for many years applied himself to the instruction of youth in Latin, Greek, and Hebrew. He died at the college of Evora on the 30th of December 1582. His Latin grammar is much esteemed; it is entitled, "De Institutione Grammaticâ," and has had many editions; the first, Lisbon, 1572, 4to. Kess, Ricardi, and Tursellinus have published abridgments of it. His work "Demensuris, ponderibus et numeris," is in less esteem.[1]

ALVARES (FRANCIS), a Portuguese priest, born at Coimbra, about the end of the fifteenth century, was chaplain to Emanuel king of Portugal, and ambassador from that prince to David king of Æthiopia or Abyssinia. David had sent an ambassador to Emanuel, who in return thought proper to send Alvares and Galvanus to David, but the latter died before he arrived in Æthiopia. Alvares continued six years in this country; and, when he returned, brought letters to king John, who succeeded Emanuel, and to pope Clement VII. to whom he gave an account of his embassy at Bologna in January 1533, in the presence of the emperor Charles V. Alvares died in 1540; and left behind him, in Portuguese, an account of his embassy, with a description of the manners and customs of the Æthiopians. It was printed at Lisbon the same year in which the author died, and was translated into French, and published at Antwerp in 1558. The work was abridged by Ramusius. Bodinus says, that Alvares was the first who gave a true and accurate account of Æthiopia, and that it was approved by the best writers, and read with the greatest satisfaction.[2]

ALVARES DE ORIENTE (FERDINAND), one of the most esteemed Portuguese poets, was born at Goa in the Indies, in the fifteenth century, about the commencement of the reign of king Sebastian. We have few particulars of his life. It is said that he served in the royal navy, and was captain of one of the vessels belonging to the squadron which admiral Tellez commanded in India, during the viceroyalty of Moniz-Barreto. His principal work, "Lusitania Transformada," is on the plan of the Diana of Montemajor. The language is pure and harmonious, and the descriptions striking and natural. It was printed, for

[1] Biog. Universelle.—Moreri.—Dict. Hist. and Gen. Dict. [2] Ibid.

the first time, at Lisbon, 1607, 8vo. A few years after, a more correct edition was published by father Foyos, of the oratory. Our poet also wrote an elegy, which has been highly praised, and the fifth and sixth parts of the romance of Palmerin of England. [1]

ALVAROTTO (JAMES), a celebrated lawyer of Padua, flourished in the fifteenth century. His family was originally of Hungary, and allied to the Speroni, both of which have produced very eminent men. The subject of this short article was very learned both in the civil and canon law, which he had studied under Barthelemi Saliceti and Francis Zabarella, who was afterwards cardinal. He then became professor at Padua, where he wrote several treatises, and among them "Commentaria in Libros Feudorum," a work long held in estimation, and frequently quoted by the Italian lawyers. He died June 27, 1452, and was interred in the church of St. Anthony. [2]

ALVENSLEBEN (PHILIP CHARLES COUNT D') a Prussian statesman, knight of the orders of the red and black eagle, lord of Hundisburgh, &c. was born Dec. 12, 1745, at Hanover, where his father was counsellor of war. During the seven years war he was brought up at Magdebourg with the prince, afterwards Frederic-William II. He then studied law at the university of Halle, and was appointed referendary in the court of accounts at Berlin, and in 1775, was sent as envoy extraordinary to the elector of Saxony, with the title of king's chamberlain. This proved the commencement of a diplomatic career, for which he was thought qualified by his extensive knowledge and accomplishments, and the address with which he retained the good opinion of Frederic II. During the war for the succession of Bavaria, he acted as intermediate agent between the king of Prussia and the old electorate court, and between the army of Frederic and that of Prince Henry. After having been engaged in this office for twelve years, he was sent as ambassador, in 1787, to the court of France. In 1788 he was sent, in the same capacity, to Holland; and in 1789 to England. In 1790 he was recalled from the latter, and appointed minister for foreign affairs, and his zeal and activity rendered him highly acceptable in the court of Berlin. During his administration he founded

[1] Biog. Universelle. [2] Moreri.—Dict. Hist.

several benevolent establishments. He died at Berlin in 1802. As a writer he is known by a historical work entitled "Essai d'un tableau chronologique des evenements de la guerre, depuis la paix de Munster, jusqu'a celle de Hubertsbourg," Berlin, 1792, 8vo. [1]

ALXINGER (JOHN BAPTIST D') a modern German poet, was born at Vienna, Jan. 24, 1755; his father was a civilian, and consistory counsellor to the bishop of Passau. He studied the classics under the celebrated antiquary Eckhel, keeper of the medals at Vienna, and while with him, imbibed such a taste for reading the ancient poets, that he knew most of their writings by heart, and was always so fond of this study, that he remembered with gratitude, to the last hour of his life, the master who had initiated him in it, nor did he neglect his favourite authors, even when obliged to attend the courts of law/ When the death of his parents had put him in possession of a considerable patrimony, he made no other use of his doctor's and advocate's titles, than in reconciling the differences of such clients as addressed themselves to him for advice. His first poetical attempts appeared in the Muses' Almanack, and other periodical publications at Vienna, and of these he published a collection at Leipsic in 1784, and at Klagenfurth in 1788, which procured him the honour of being ranked among the best poets of his country for elegance, energy, and fertility of imagination. In the "New Collection of Poetry," printed at Vienna in 1794, he contributed some pieces not so favourable to his character; but he completely re-established his fame by the publication of "Doolin of Mentz," and "Bliomberis," two poems of the romantic cast, in imitation of Wieland, to whom the last was dedicated. In 1791, he published a German translation of Florian's "Numa Pompilius," which some have thought equal to the original, but in many parts it is deficient in elegance. It was, however, his last performance, except the assistance he gave to some literary contemporaries in translating the foreign journals. During the three last years of his life, he was secretary and inspector of the court theatre, and died May 1, 1797, of a nervous fever. He was a man of warm affections and gaiety of temper, and of his liberality he afforded a striking instance in the case of Haschka the poet, whom he regarded as one of the prin-

[1] Biog. Universelle.—Gent. Mag. vol. LXXII.

cipal supporters of German literature. He not only accommodated him with apartments in his house, but made him a present of 10,000 florins. Of his faults, it is only recorded that he was a little vain, and a little given to the pleasures of the table.[1]

ALYPIUS, of Antioch, of the fourth century, was an architect in the service of Julian the apostate, who committed to his care the rebuilding the temple of Jerusalem, which he was forced to abandon, by fires which issued from under the earth, and rendered the place inaccessible. Eight years after, he found himself involved in an accusation of magic, and with a great many others condemned without proof and banished, after his goods had been confiscated. His son Hierocles, condemned to death on the same accusation, made his escape when they were leading him to execution; and the news of this happy circumstance softened the affliction of Alypius in his banishment. He is the reputed author of a geographical work published by Godefroy, at Geneva, in Gr. and Lat. 1628, 4to, but there is no good authority for attributing it to him.[2]

ALYPIUS, a philosopher of Alexandria, flourished in the fifth century, and was contemporary with Jamblicus. He was one of the most subtle dialecticians of his time, was much followed, and drew away the hearers of Jamblicus. This occasioned some conferences between them, but no animosity, as Jamblicus wrote his life, in which he praised his virtue and steadiness of mind. Alypius died very old, in the city of Alexandria. In stature he was so remarkably diminutive as to be called a dwarf.[3]

ALYPIUS, bishop of Tagasta, a city in Africa, of which he was probably a native, was the friend of St. Augustine, and baptized with him at Milan in 388. He was promoted to the bishopric of Tagasta in the year 394, and in the year 403 was present at the council of Carthage, where it was endeavoured to bring the Donatists to unity. In the year 411 he was the only one of the seven Catholic prelates who disputed with seven Catholic bishops, in the famous conference held at the same place. In the year 419 he was deputed by the African churches to Honorius, and pope Boniface received him with great friendship, and employed him in confuting the Pelagians, in which he was not a little assisted by the secular arm. St. Augus-

[1] Biog. Universelle. [2] Gen. Dict. [3] Ibid.

tine bestows very high praise on this bishop, and seems to have intended to write his life. The time of his death is generally fixed at 430.[1]

AMAIA (FRANCIS), a Spanish lawyer of great reputation in his country, was a native of Antequera, and afterwards professor of law at Ossuna and Salamanca. He was lastly a counsellor at Valladolid, where he died in 1640 or 1645. He wrote "Observationes juris," Salamanca, 1626, and "Commentaria in posteriores libros codicis Justiniani," Lyons, 1639, Geneva, 1655.[2]

AMALARIUS FORTUNATUS, from being a monk of Madeloc, rose to be archbishop of Treves, in the year 810, and the following year re-established the Christian religion in that part of Saxony which is beyond the Ebro, consecrated the first church in Hamburgh, and in the year 813 went as ambassador to Constantinople to ratify the peace which Charlemagne had concluded with Michael, the emperor of the east. He died the year following in his diocese. His only work is a "Treatise on Baptism," which is printed among the works and under the name of Alcuinus. It is the answer to a circular letter in which Charlemagne had consulted the bishops of his empire respecting that sacrament. From a similarity of names this writer has sometimes, particularly by Trithemius, Possevin, and Bellarmine, been confounded with the subject of the next article.[3]

AMALARIUS SYMPHOSIUS, was successively deacon and priest of the church of Metz, director of the school in the palace of Louis de Debonnaire, abbot of Hornbac, coadjutor to the bishop of Lyons, and then to that of Treves, and according to some was made bishop; but this seems doubtful. Some authors likewise attribute to him a work which appeared in the year 847, in favour of the opinions of Hincmar, archbishop of Rheims, on predestination; but it is probable that Amalarius was dead ten years before that. He was, however, esteemed a man of great learning in liturgical matters; and his acknowledged works procured him much reputation in the Romish church. The first mentioned is a "Treatise on the Offices," written in the year 820, but re-written with many improvements in the year 827, in consequence of a visit to Rome for the

1 Gen. Dict. 2 Moreri.—Antonio Bibl. Hisp.
3 Moreri.—Cave, vol. I.—Saxii Onomasticon.

purpose of becoming better acquainted with the rites of that church. The most correct edition of this work is in the Bibl. Patrum of Lyons. His object is to give the rationale of the prayers and ceremonies which compose the service, mixed, however, with what is less reconcileable to reason, the mystical use of them, and some scruples about trifles which now will hardly bear repetition. 2. "The order of the Antiphonal," in which he endeavours to reconcile the rites of the Roman with the Gallican church. This is usually printed with the preceding. 3. "The Office of the Mass." 4. "Letters," which are in the Spicilegium of d'Achery, and Martenne's Anecdotes. His works met with considerable opposition, and Agobard, archbishop of Lyons, wrote against the two first-mentioned works. Florus, deacon of Lyons, accused him of heresy before the council of Thionville, where he was acquitted, and the council at Quierci, where some expressions of his respecting the sacrament were adjudged to be dangerous, but his reputation did not suffer much by the decision. [1]

AMALRIC AUGERI, a historian, or rather biographer, of the fourteenth century, wrote and dedicated to pope Urban V. a history of the popes, ending at pope John XXII. which he entitled "Chronicum Pontificale," and which, he says, he compiled from above two hundred authors. From the preface he appears to have been of the order of St. Augustine, but his work has not been printed. [2]

AMALTHEI (JEROME, JOHN BAPTIST, and CORNELIUS) were brothers who flourished in the early part of the sixteenth century, and distinguished themselves as men of letters. The place of their birth was Oderzo, a city of the Venetian territory. Hieronymus, the elder, united in his own person the characters of a skilful physician and a pleasing poet. His Latin poems are in general written in a style of singular elegance and purity. The celebrated French critic and commentator, Marc-Antoine Muret, in his correspondence with Lambin, classes them among the best productions of the Italians, in that species of composition. In poems of the light and epigrammatic kind, he particularly excelled. This learned man is also much commended for his urbanity of manners, and the suavity of his disposition. He cultivated his talent for poetry at an advanced age with undiminished spirit, as appears in his verses to his friend

[1] Biog. Universelle.—Dupin.—Cave.—Moreri.
[2] Moreri.—Vossius de Hist. Lat.

Melchior, notwithstanding the complaint they breathe of decaying powers. He died at the place of his nativity, in 1574, in his sixty-eighth year. His fellow-citizens are said to have inscribed an epitaph on his tomb, in which they represent him as another Apollo, equally skilled in poesy and the healing art. His poems, together with those of his brothers, were first collected and published entire by Hieronymus Aleander, at Venice, in the year 1627, and afterwards by Grævius with those of Sannazarius at Amsterdam in 1689.

The poetical talents of JOANNES or GIOVANNI BATTISTA, the second brother, were not inferior to those of Hieronymus. We remark in his compositions equal harmony, combined with equal spirit; and critics have united them under the flattering title of "MUSARUM DELICIÆ." Besides the poems written in Latin, others by Giovanni Battista occur in his native language, which rank him among the best Italian poets. Some unfinished pieces of his are said to have been discovered at Rome, in the library of cardinal Ottoboni. Eminently distinguished for his accurate knowledge of the Greek and Latin languages, he passed the greater part of his life at the court of Rome, and stood high in the favour of three successive pontiffs. He discharged the office of secretary to the cardinals who were deputed to the council of Trent. We have his own evidence to prove that he was thus enabled to attain, if not to the most splendid and imposing affluence, at least to that moderate degree of it, which, combined with temperance and integrity, conduces most to real happiness. He died at Rome at the early age of forty-seven years.

CORNELIUS, the youngest of the AMALTHEI, has left a few Latin poems, which serve to manifest the conformity of his taste and talents with those of his learned brothers. He probably died in the prime of life, and some accounts fix the decease of all the three brothers in the same year. But these, according to the editor of the General Dictionary, must not be confounded with Amaltheus Attilius, archbishop of Athens, who was born of a family in Italy eminent for producing men of the greatest merit and learning. He lived in the sixteenth century, and made a considerable progress in the study of the civil and canon law, and in that of divinity. He was a man of a noble, generous, and disinterested spirit, was raised to the see of Athens by pope Paul V. and sent to Cologne in the character of nuncio,

which office he discharged with much applause; and died about 1600.[1]

AMAMA (SIXTINUS), professor of the Hebrew tongue in the university of Franeker, was born in Friesland in the end of the sixteenth century (according to Saxius in 1593), and studied under Drusius. The university of Leyden endeavoured, by offering him a larger salary, to draw him from the university of Franeker, in order to succeed Erpenius: Amama, without absolutely refusing this offer, yet would not accept of it unless he obtained permission from his superiors of Friesland, which they refused, and perhaps gave him such additional encouragement, that he had no reason to repent of not going to Leyden. The first book he published was a specimen of a great design he intended, viz. to censure the Vulgate translation, which the council of Trent had declared authentic; but before he had finished this work, he publisheda criticism upon the translation of the Pentateuch, entitled "Censura Vulgatæ Latinæ editionis Pentateuchi," 4to, 1620, Franeker, as a specimen of his more elaborate work. Whilst he was carrying on this, he was obliged to engage in another work, which was, to collate the Dutch translation of the scripture with the originals and the exactest translations: this Dutch translation had been taken from Luther's version. He gave the public an account of this labour, in a work which appeared at Amsterdam, entitled, "Bybelsche conferencie," Amsterdam, 1623. This employment of collating so much engaged Amama, that he was hindered for a considerable time from applying to his intended general censure of the Vulgate. However, he resumed his undertaking upon hearing that father Mersennus had endeavoured to refute his critical remarks on the first six chapters of Genesis, and he gave himself up entirely to vindicate his criticisms against that author. His answer is one of the pieces contained in the "Anti-barbarus Biblicus," which he published in 1628; the other pieces are, his Censure of the Vulgate on the historical books of the Old Testament, on Job, the Psalms, and the books of Solomon, with some particular dissertations, one of which is on the famous passage in the Proverbs, "The Lord created me in the beginning of all his ways," wherein he shews that those who

[1] Gresswell's Memoirs of Politianus, &c.—Moreri.—Chaufepie.—Gen. Dict.—Erythræi Pinacotheca.—Saxii Onomasticon.

accused Drusius of favouring Arianism were notorious calumniators. The "Anti-barbarus Biblicus" was to have consisted of two parts, each containing three books; the author, however, only published the first part. It was reprinted after his death in 1656, and a fourth book was added, containing the criticism of the Vulgate upon Isaiah and Jeremiah. It is impossible to answer the reasons, by which he shews the necessity of consulting the originals. This he recommended so earnestly, that some synods, being influenced by his reasons, decreed that none should be admitted into the ministry, but such as had a competent knowledge of the Hebrew and Greek text of the scripture. He published also another dissertation, entitled "De Nomine Tetragrammato," Franeker, 1620, 8vo. When Sixtinus came to Franeker, drunkenness and debauchery reigned in that university to a very great degree; he tells us, that all the new students were immediately enrolled in the service of Bacchus, and obliged to swear, with certain ceremonies, by a wooden statue of St. Stephen, that they would spend all their money: if any one had more regard to the oath he had taken to the rector of the university than to this bacchanalian oath, he was so persecuted by the other students, that he was obliged either to leave the university, or comply with the rest. Sixtinus contributed greatly to root out this vice, and he inveighed against it with great energy in a public speech made in 1621. He was so much beloved by the people of Friesland, that after his death, they shewed themselves very generous to his children; as Nicholas Amama, who was one of them, acknowledges in the epistle dedicatory to his "Dissertationum Marinarum decas," 1651. For one circumstance in the life of Amama, we are indebted to Anthony Wood, who informs us that about the year 1613, he came over to England, and resided for some years at Oxford, in Exeter college, under the patronage of Dr. Prideaux, the rector of that college, afterwards bishop of Worcester. Amama died in 1629, in the thirty-sixth year of his age, if the date of the birth above assigned, be correct.[1]

AMAND. See ST. AMAND.

AMARA-SINGHA, a learned Hindoo, and counsellor to the celebrated rajah Vikramaditeya, lived in the first cen-

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg. where there is a more complete catalogue of his works.—Wood's Athenæ, vol. I.

tury B. C. He is the author of a Dictionary of the Sanscrit, which is esteemed very correct and complete. It is called "Amara-Kocha," or the treasure of Amara, and is not in the alphabetical order, but divided into sections, as the names of the gods, the stars, the elements, &c. in the manner of some vocabularies. It is written in a species of verse, and the explanations are given in the different Indian languages. Father Paulin, of St. Bartholomew, published at Rome in 1798, the first part of this dictionary under the title "Amara-Singha, sectio prima, de cælo, ex tribus ineditis codicibus manuscriptis," 4to. There is a manuscript of the whole in the imperial library of Paris.[1]

AMASEO (Romulus), the son of Gregory Amaseo, Latin professor at Venice, was one of the most celebrated Italian scholars of the sixteenth century. He was born at Udina in 1489, and educated at first by his father and uncle, but finished his studies at Padua, and in 1508 had begun to teach the belles lettres there, when the war, occasioned by the league at Cambray, obliged him to leave the place. He then went to Bologna, continued to teach, and married, and had children, and was so much respected that the city admitted him as a citizen, an honour which his ancestors had also enjoyed. In 1530, he was appointed first secretary to the senate, and was chosen by pope Clement VII. to pronounce before him and Charles V. a Latin harangue on the subject of the peace concluded at Bologna between the two sovereigns. This he accordingly performed, with great applause, in the church of St. Petrona, before a numerous audience of the first rank. He continued to teach at Bologna, with increasing popularity, until 1548, when he was invited to Rome by pope Paul III. and his nephew cardinal Alexander Farnese. The pope employed him in many political missions to the court of the emperor, those of the German princes, and that of the king of Poland; and in 1550, after the death of his wife, pope Julius III. appointed him secretary of the briefs, a place which he did not long enjoy, as he died in 1552. He wrote Latin translations of "Xenophon's Cyrus," Bologna, 1533, fol. and of "Pausanias," Rome, 1547, 4to; and a volume entitled "Orationes," consisting of eighteen Latin speeches on various occasions, Bonon. 1580, 4to.[1] His contemporaries bestow the highest praises on his learning and elo-

[1] Biog. Universelle.

quence. His son POMPILIO had perhaps less reputation, but he too distinguished himself as Greek professor at Bologna, where he died in 1584. He translated two fragments of Polybius, Bologna, 1543, and wrote a history of his own time in Latin, which has not been published.[1]

AMATUS (JOHN RODERIGO AMATO), a Portuguese physician, and medical writer, of Jewish origin, was born in 1511 at Castel-bianco. He studied medicine at Salamanca, and afterwards travelled through France, the Netherlands, Germany, and Italy, and taught medicine with success in Ferrara and Ancona. His attachment to the Jewish persuasion having rendered him suspected by the catholics, he narrowly escaped the inquisition, by retiring to Pesaro in 1555, from which he removed to Ragusa, and afterwards to Thessalonica. From the year 1561 we hear no more of him, nor has the time or place of his death been ascertained, but it is said that when he went to Thessalonica, he avowed Judaism openly. His works, although few, give proofs of extensive learning in his profession. 1. "Exegemata in priores duos Dioscoridis de materia medica libros," Antwerp, 1536, 4to. The second edition greatly enlarged, with learned notes by Constantin, was published under the title "Enarrationes in Dioscoridem," Venice, 1553, 8vo, Strasburgh, 1554, and Lyons, 1557. There is much information in this work respecting exotics used in medicine, and some plants described for the first time, but it is not free from errors; and the author having imprudently attacked Mathiolus, the latter retorted on him in his "Apologia adversus Amatum," Venice, 1557, fol. declaring him an apostate and a Christian only in appearance; but what connexion this had with the errors in his book, is not so easy to discover. Amatus, however, intended to have answered him in the notes prepared for a complete edition of Dioscorides, which he did not live to publish. 2. "Curationum medicinalium centuriæ septem," published separately, and reprinted, at Florence, Venice, Ancona, Rome, Ragusa, Thessalonica, &c. In this work, are many useful facts and observations, but not entirely unmixed with cases which are thought to have been fictitious. Few books, however, were at one time more popular, for besides the separate editions of the Centuries, they were collected and published at Lyons, 1580, 12mo, Paris, 1613, 1620, 4to,

[1] Moreri.—Biog. Universelle.—Gen. Dict.—Saxii Onomasticon.

and Francfort, 1646, fol. Amatus had also made some progress in a commentary on Avicenna, but lost his manuscripts in the hurry of his escape from Ancona, where pope Paul IV. had ordered him to be apprehended. Antonio in his Bibl. Hisp. attributes to him a Spanish translation of Eutropius, but it does not appear to have been ever published.[1]

AMAURI, or more commonly AMALRIC or ALMERIC (De Chartres), professor of logic and theology at Paris, in the thirteenth century, was a native of Bene in the diocese of Chartres, and rendered himself famous for the singularity of his opinions, and the multitudes who became his followers, and suffered for their adherence. Adopting the metaphysics of Aristotle, he formed to himself a new system of religion, which has been thus explained. Aristotle supposes that all beings are composed of matter, which has in itself neither form nor shape: this he calls the first matter. This Amauri called God, because it is a necessary and infinite being. He acknowledged in God, three persons, Father, Son, and Holy Ghost, to whom he attributed the empire of the world, and whom he regarded as the object of religious worship. But as this matter was endowed with a property of continual motion, it necessarily followed that this world must some time have an end, and that all the beings therein must return to that first matter, which was the supreme of all beings — the first existing, and the only one eternal. Religion, according to Amauri's opinion, had three epochas, which bore a similitude to the reign of the three persons in the Trinity. The reign of God had existed as long as the law of Moses. The reign of the Son would not always last; the ceremonies and sacrifices, which according to Amauri constituted the essence of it, would not be eternal. A time would come when the sacraments should cease, and then the religion of the Holy Ghost would begin, in which men would have no need of sacraments, and would render a spiritual worship to the Supreme Being. This epocha was the reign of the Holy Ghost, which according to Amauri was foretold by the scripture, and which would succeed to the Christian religion, as the Christian religion had succeeded to that of Moses. The Christian religion therefore was the reign of Jesus Christ

[1] Biog. Universelle.—Astruc on the Venereal disease.—Manget, Bibl.—Haller Bibl. Med.—Moreri.

in the world, and every man under that law ought to look on himself as one of the members of Jesus Christ. Amauri had many proselytes, but his opinions were condemned by pope Innocent III. His disciples added that the sacraments were useless, and that no action dictated by charity could be bad. They were condemned by the council of Paris in 1209, and many of them burned. Amauri appealed to the pope, who also condemned his doctrines; but for fear of a rigorous punishment he retracted his opinions, retired to St. Martin des Champs, and died there of chagrin and disappointment. His bones were afterwards dug up and burnt by order of the council of Paris. As there is much confusion in the accounts given of Amauri's system, it may be necessary to add, that Spanheim, Fleury, and others, are of opinion that most of the heresies imputed to him, are without foundation, and represent him as having only taught that every Christian ought to believe himself a member of Jesus Christ, otherwise they cannot be saved, and that Dinant and his other disciples fell into those errors which he was accused of having taught. It seems not improbable that his inveighing against the worship of saints and images would in that age form the principal article against him; and it is certain that many of his disciples were men of distinguished piety, remarkable for the gravity and austerity of their lives, and for suffering death, in all its dreadful forms, with the utmost resolution.[1]

AMBERGER (CHRISTOPHER), a painter of Nuremberg, of the sixteenth century, was the disciple of the younger Holbein, and a successful imitator of his manner. His designs were correct, the disposition of the figures admirable, and the perspective excellent, nor was he deficient in colouring. His chief reputation rests on a composition of the history of Joseph, which he described in twelve pictures. He also painted a portrait of the emperor Charles V. which that monarch, according to the testimony of Sandrart, accounted equal to any of the portraits of him painted by Titian; and to express his high approbation of that performance, he not only paid the artist three times as much as he expected, with a liberality truly royal, but he honoured him also with a rich chain of gold and a medal. There are several of his pictures in the royal gallery of Munich. The abbe Marolles, and, after him, Florent le

[1] Mosheim's Eccl. History.—Moreri.

Comte mention Amberger, as an engraver, without specifying his works; but Basan tells us, that he engraved in wood several prints, from his own compositions. He died in 1550.[1]

AMBOISE (FRANCIS D') lived in the latter end of the sixteenth, and beginning of the seventeenth centuries, and acquired in his own time considerable fame upon account of his learning, and some portion of the spirit of literary research. He was the son of a surgeon, but became a great favourite in the courts of Charles IX. of France, and his brother Henry III. and was gradually advanced to offices of high trust in the state. From his childhood, he said, he had been always fond of looking into old libraries, and turning over dusty manuscripts. In some of these researches he laid his hands on the letters of Abelard and Heloise, which he read with much pleasure, and was induced to pursue his inquiries. He found other works of the same author; but they were ill-written, and not to be unravelled without great labour, yet nothing can withstand the indefatigable toil of a true antiquary. Amboise procured other manuscripts; collated them together, and finally produced one fair copy, which made ample compensation, he says, for all the labour he had endured. Even posterity, he thinks, will be grateful to him, and know how to value the pleasure and the profit they will derive from his researches. Not satisfied, however, with the copy he possessed, he still wished to enlarge it. He applied to different monasteries, and he again searched the libraries in Paris, and not without success. His friends applauded his zeal, and gave him their assistance. His manuscripts swelled to a large bulk, and he read, arranged, and selected what pleased him best. The rising sun, he says, often found him at his task. So far fortune had smiled upon his labours, but somewhat was wanting to give them the last finish. He went over to the Paraclet, where the abbess, Madame de Rochefoucauld, received him with the greatest politeness. He declared the motive of his journey; she took him by the hand, and led him to the tomb of Abelard and Heloise. Together they examined the library of the abbey, and she shewed him many hymns, and prayers, and homilies, written by their founder, which were still used in their church. Amboise then returned to Paris,

[1] Strutt and Pilkington.—Biog. Universelle.

and prepared his work for the press. As the reputation of his author, he knew, had been much aspersed by some contemporary writers, he wished to remove the undeserved stigma, and to present him as immaculate as might be, before the eyes of a more discerning age. With this view he wrote a long "Apologetic preface," which he meant should be prefixed to the work. In this preface, an inelegant and affected composition, he labours much to shew that Abelard was the greatest and best man, and Heloise the greatest and best woman, whom the annals of human kind had recorded. He first, very fairly, brings the testimony of those, who had spoken evil of them, whom he endeavours to combat and refute. To these succeeds a list of their admirers. He dwells on their every word, and gives more weight to their expressions, and the result is what we might expect from the pen of Amboise. The compilation, however, although unsuccessful in its main design, contains some curious matter, and may be read with pleasure. But he did not live to see it published, for it was not printed till the year 1616. He died before this, but the exact time is not known. The editor of the Dictionnaire Historique places his death in 1620, which must be a mistake. His works are, 1. "Notable Discours, en forme de dialogue, touchant la vraie et parfaicte amitie," translated from the Italian of Piccolomini, Lyons, 1577, 16mo. 2. "Dialogue et Devis des Damoiselles, pour les rendre vertueuses et bienheureuses en la vraye et parfaicte amitie," Paris, 1581 and 1583, 16mo. 3. "Regrets facetieux et plaisantes Harangues funebres sur la mort de divers animaulx," from the Italian of Ortensio Lando, Paris, 1576, 1583. These three works were published under the name of Thierri de Thymophile, a gentleman of Picardy, which has procured him a place in Baillet's catalogue of disguised authors. 4. "Les Neapolitaines," a French comedy, Paris, 1584, 16mo. 5. An edition of the works of Abelard. 6. "Desesperades, ou Eglogues amourouses," Paris, 1572, 8vo. His younger brother ADRIAN, who was born at Paris 1551, and died bishop of Treguier, July 28, 1616, wrote in his youth, a species of sacred drama, entitled "Holophernes," printed at Paris, 1580, 8vo.[1]

AMBOISE (GEORGE D') a French cardinal and statesman of the illustrious house of Amboise in France, so called

[1] Gen. Dict.—Preface to Berrington's Hist. of Abelard.—Biog. Universelle.

from their possessing the seignory of that name, was born in 1460. Being destined at a very early age for the church, he was elected bishop of Montauban when only fourteen. He was afterwards made one of the almoners to Lewis XI. to whom he behaved with great prudence. After the death of this prince in 1480, he entered into some of the intrigues of the court with a design to favour the duke of Orleans, with whom he was closely connected; but those intrigues being discovered, d'Amboise and his protector were both imprisoned. The duke of Orleans was at last restored to his liberty; and this prince having negotiated the marriage of the king with the princess Anne of Britanny, acquired great reputation and credit at court. Of this his favourite d'Amboise felt the happy effect; as, soon after, the archbishopric of Narbonne was bestowed on him; but being at too great a distance from the court, he changed it for that of Rouen, to which the chapter elected him in 1493. As soon as he had taken possession of his new see, the duke of Orleans, who was governor of Normandy, made him lieutenant-general, with the same power as if he had been governor in chief. This province was at that time in great disorder: the noblesse oppressed the people, the judges were all corrupted or intimidated; the soldiers, who had been licentious since the late wars, infested the high-ways, plundering and assassinating all travellers they met; but in less than a year, d'Amboise by his care and prudence established public tranquillity. The king dying in 1498, the duke of Orleans ascended the throne, by the name of Lewis XII. and d'Amboise became his prime minister. By his first operation in that office, he conciliated the affection of the whole nation. It had been a custom when a new monarch ascended the throne, to lay an extraordinary tax on the people, to defray the expences of the coronation, but by the counsel of d'Amboise this tax was not levied, and the imposts were soon reduced one tenth. His virtues coinciding with his knowledge, he made the French nation happy, and endeavoured to preserve the glory they had acquired. By his advice Lewis XII. undertook the conquest of the Milanese in 1499. Lewis the Moor, uncle and vassal of Maximilian, was then in possession of that province. It revolted soon after the conquest, but d'Amboise brought it back to its duty. Some time after he was received at Paris with great magnificence, in quality of legate from the pope. During his

legation, he laboured to reform many of the religious orders, as the jacobins, the cordeliers, and those of St. Germain des Près. His disinterestedness was equal to his zeal. He never possessed more than one benefice, two thirds of which he employed for the relief of the poor and the support of the churches. Contenting himself with his archbishopric of Rouen and his cardinal's hat, he was not, like his contemporaries, desirous to add abbeys to it. A gentleman of Normandy having offered to sell him an estate at a very low price, in order to portion his daughter, he made him a present of a sum sufficient for that purpose, and left him the estate. He obtained the purple after the dissolution of the marriage between Lewis XII. and Joan of France, to which he greatly contributed: and, on having procured for Cæsar Borgia, son of pope Alexander VI. the duchy of Valentinois, with a considerable pension, his ambition was to be pope, with a view to the reform of abuses, and the correction of manners. After the death of Pius III. he might have succeeded in his wishes, and took measures to procure the tiara, but cardinal Julian de Rovera (afterwards Julius II.) found means to circumvent him; and the Venetians having contributed to his exclusion, he took the first opportunity to excite Lewis XII. to make war on them, a circumstance which seems not a little to detract from his character. This celebrated cardinal died in 1510, in the convent of the Celestines at Lyons, of the gout in his stomach, aged 50 years. It is reported that he often repeated to the friar who attended him in his illness, "Brother John, why have I not during my whole life been brother John?" This minister has been greatly praised for having laboured for the happiness of France; but he has been equally censured for having advised his master to sign the treaty of Blois in 1504, by which France ran the risk of being dismembered. He governed both the king and the state; laborious, kind, honest, he possessed good sense, firmness, and experience, but he was not a great genius, nor were his views extensive. The desire he had to ease the people in their taxes, procured him during his life, but much more after his death, the title of father of the people. He merited this title still more, by the care he took to reform the administration of justice. Most of the judges were venal, and the poor, and those who had no support, could never obtain justice, when their opposers were either powerful or rich. Another

evil not less enormous troubled the kingdom; law-suits were spun out to such a length, were so expensive, and accompanied by so much trick and chicanery, that most people rather chose to abandon their rights than engage in the recovery of them by suits which had no prospect of coming to an end. D'Amboise resolved to remedy this abuse. He called to his assistance many lawyers and civilians, the most learned and of the greatest integrity; and charged them to form a plan, by which justice might be administered without partiality, the duration of law-suits abridged and rendered less ruinous, and the corruption of the judges prevented. When these commissioners had made their report, d'Amboise undertook the laborious task of examining into the changes they had proposed in the old laws, and the new regulations they designed to establish; and after having made some changes, these new regulations were published throughout the kingdom. As he was governor of Normandy, he made a progress through that province for the express purpose of seeing his new code properly established.[1]

AMBOISE (JAMES D'), a brother of the preceding Francis and Adrian, followed his father's profession, that of medicine, and obtained a doctor's degree in 1594. After Henry IV. had reduced Paris to its loyalty and submission, Amboise became rector of the university, which Crevier says he found in great decay and disorder, and which he left in a renovated and flourishing state: He began by making the members of the university take an oath of allegiance to Henry IV. He afterwards supported the university in the law-suit with the Jesuits, which was given against the latter, and they were expelled; he even accused them of being enemies to the Salique law, and to the royal family. He died of the plague in 1606. His only works are, "Orationes duæ," against the Jesuits, Paris, 1595, 8vo, and "Questiones Medicales," mentioned in Carrere's "Bibliotheque de la Medicine." Haller attributes other medical treatises to one of the same name, but does not notice the "Questiones."[2]

AMBOISE (MICHAEL D'), a miscellaneous French writer, who, in his works, assumed the title of signior de Chevillon, was the natural son of Chaumont d'Amboise, ad-

[1] Gen. Dict.—Moreri.—Life, by the Abbe Le Gendre, 1721, 4to, and 2 vols. 12mo. His Letters to Lewis XII. were printed at Brussels, 1712, 4 vols, 12mo.
[2] Gen. Dict.—Biog. Universelle.—Mauget Bibl.—Haller Bibl. Med.

miral of France, and lieutenant-general in Lombardy. He was born at Naples in the beginning of the sixteenth century, and was educated with the legitimate son of his father, but the latter died suddenly, in 1511, before he had made any provision for Michael. He then went to Paris, and was intended for the profession of the law, but was so attached to poetry, although his first performances were unsuccessful, that he could not be prevailed on to study law, and his friends abandoned him. He married also imprudently, and his accumulated disappointments and distresses are supposed to have shortened his life. He died in 1547. Niceron has given a large catalogue of his works, all nominally poetical, but without any characteristics of the art, and which probably procured him some small degree of reputation, chiefly from the rapidity with which he wrote and published. [1]

AMBROGI (ANTOINE MARIE), an eminent Italian scholar, was born at Florence, June 13, 1713, and died at Rome in 1788, where he had been professor of eloquence for thirty years with great reputation. Most of the present Italian literati are indebted to him for their taste for study and the happy manner in which he taught them to employ their talents. He published a "Translation of Virgil into blank verse," of which the edition printed at Rome, 3 vols. fol. 1763, a most superb book, is very scarce: he translated likewise some of the tragedies of Voltaire, Florence, 1752, and a selection of Cicero's epistles; he published a Latin oration on the election of Joseph II. to be king of the Romans; but he is principally known for the "Museum Kicheranum," in 2 vols. folio, 1765. The care of this valuable museum was long confided to him, and he prevailed upon the learned cardinal De Zelada to enrich it by his collections. He left in manuscript, a Latin poem on the cultivation of the lemon-tree. One other publication remains to be noticed; his translation of the Jesuit Noceti's two poems on the Iris and the Aurora Borealis, which were printed in the same magnificent manner with his Virgil. [2]

AMBROGIO, or AMBROSIUS (THESEUS), a learned Italian orientalist, was born in 1469, a descendant of the noble family of the counts of Albanese. At fifteen months he is said to have spoken his native language with facility,

[1] Biog. Universelle.—Gen. Dict. [2] Biog. Universelle.—Dict. Historique.

and at fifteen years, to have spoken and written Greek and Latin with a promptitude equal to the best scholars of his time. He entered young into the order of regular canons of St. John of Lateran, but did not come to Rome until 1512, at the opening of the fifth session of the Lateran council. The great number of ecclesiastics from Syria, Ethiopia, and other parts of the East, who attended that council, afforded him an opportunity of prosecuting his studies with advantage: and at the request of the cardinal Santa Croce, he was employed as the person best qualified to translate from the Chaldean into Latin the liturgy of the eastern clergy, previously to the use of it being expressly sanctioned by the pope. After having been employed by Leo X. for two years in giving instructions in Latin to the subdeacon Elias, a legate from Syria to the council, whom the pope wished to retain in his court, and from whom Ambrogio received in return instructions in the Syrian tongue, he was appointed by the pontiff to a professor's chair in the university of Bologna, where he delivered instructions in the Syriac and Chaldaic languages for the first time that they had been publicly taught in Italy. He is said to have understood no less than eighteen languages, many of which he spoke with the ease and fluency of a native; but from the letter quoted by Mazzuchelli, it appears more probable that he was master of at least ten languages, and understood many others partially. In the commotions which devastated Italy after the death of Leo X. he was despoiled in 1527 of the numerous and valuable eastern manuscripts, Chaldean, Hebrew, and Greek, which he had collected by the industry of many years, and of the types and apparatus which he had prepared for an edition of the Psalter in the Chaldean, accompanied with a dissertation on that language. He afterwards, however, came to Venice, in the prosecution of this object; and, in 1539, published at Pavia, his "Introduction to the Chaldean, Syrian, Armenian, and ten other tongues, with the alphabetical characters of about forty different languages," 4to, which is considered by the Italians themselves as the earliest attempt made in Italy towards a systematic acquaintance with the literature of the East. He died the year following.[1]

[1] Biog. Universelle.—Roscoe's Leo.

AMBROSE (St.) one of the most eminent fathers of the church, was by descent a citizen of Rome, but born at Arles, in France, then the metropolis of Gallia Narbonensis, in the year 333, according to Cavè, or according to Du Pin, in the year 340. His father was the emperor's lieutenant in that district; one of the highest places of trust and honour in the Roman empire. Ambrose was the youngest of three children, Marcellina and Satyrus being born before him. After his father's death, his mother, with the family, returned to Rome, where he made himself master of all the learning that Greece and Rome could afford; and at the same time profited in religion by the pious instructions of his sister Marcellina, who had devoted herself to a state of virginity. When grown up, he pleaded causes with so much ability, as to acquire the good opinion of Anicius Probus, pretorian prefect, or emperor's lieutenant in Italy, who made choice of him to be of his council; and having authority to appoint governors to several provinces, he gave Ambrose one of these commissions, saying: "Go, and govern more like a bishop than a judge." In this office, Ambrose resided at Milan for five years, and was applauded for his prudence and justice; but his pursuit of this profession was interrupted by a singular event, which threw him into a course of life for which he had made no preparation, and had probably never thought of, and for which he was no otherwise qualified than by a character irreproachable in civil life, and improved by the pious instructions of his youth.

In the year 374, Auxentius, bishop of Milan, died, and immediately the bishops of the province met together to elect a successor. The emperor, Valentinian, sent for them, and told them, that they, as men acquainted with the scriptures, ought to understand better than himself the qualifications necessary for so important a station; that they should chuse a man fit to instruct by life as well as doctrine, in which case, he (the emperor) would readily submit his sceptre to his counsels and directions; and, conscious that he was liable to human frailty, would receive his reproofs and admonitions as wholesome physic. The bishops, however, requested his majesty to nominate the person, but Valentinian persisted in leaving the decision to their choice. This was at a time when factions were strong, and when the Arian party were very desirous

of electing one of their number. The city, accordingly, was divided, and a tumult seemed approaching, when Ambrose, as a magistrate, hastened to the church of Milan, and exhorted the people to peace and submission to the laws. On concluding his speech, an infant's voice in the crowd was heard to say: "Ambrose is bishop;" and immediately the whole assembly exclaimed: "Let Ambrose be bishop," a decision in which the contending factions agreed unanimously.

Ambrose, in the greatest astonishment, endeavoured to refuse the offer, and afterwards took some measures of an extraordinary, and certainly unjustifiable nature, to evade the office. By exercising unnecessary severity on some malefactors, he endeavoured to give the people a notion of his savage and unchristian temper; and by encouraging strumpets to come to his house, he thought to obtain the character of a man of loose life. This singular species of hypocrisy, however, was easily detected. He had then no other means left to prove his repugnance to the profered office of bishop, than by retiring from Milan; but, mistaking his way, he was apprehended by the guards, and confined until the emperor's pleasure should be known, without which no subject could leave his office. Valentinian immediately consented; but Ambrose again made his escape, and did not return until it was declared criminal to conceal him. He then, with great reluctance, entered upon his new office, in the thirty-fourth year of his age.

The first step he took, which probably confirmed the good opinion to which he owed his election, was to give to the church and to the poor all his personal property, and his lands in reversion, after the death of his sister Marcellina. His family he committed to the care of his brother Satyrus. He now applied himself to the study of theology, under Simplician, a presbyter of Rome, a man of great learning and piety, whom he invited to Milan, and who was afterwards his successor in that see. His studies he pursued with ardour and perseverance; but it has been uniformly regretted that he made the works of the fanciful Origen so much the object of his study, for to this all the extravagant opinions in his writings may be referred. He soon, however, commenced preacher, and officiated every Sunday, and as head of the church of Milan, he laboured unremittingly in discouraging the Arian heresy in Italy, in

which, it will soon appear, he would have made little progress, had he not been endowed with an uncommon share of heroic firmness.

In his general conduct he was distinguished for his sincerity, charity, and piety, but he could not withstand all the superstitious practices of his time. His encomiums on virginity were certainly extravagant and pernicious. This has been attributed to the little acquaintance he had with the scriptures before his ordination, and to the influence of his sister Marcellina, a zealous devotee, to whom he was affectionately attached, and who had received the veil from the hands of pope Liberius. He wrote several treatises on this subject, and attempted to reduce the rules of it to a kind of system, and probably induced many young women, who might otherwise have been ornaments of society, to become the victims of solitary restraint, and fanciful continence. In other respects he inculcated the essentials of Christianity with fervour and success, and uniformly practised its virtues. When the ravages of the Goths afforded him an opportunity to exercise his liberality, he scrupled not to apply the vessels of the church to redeem captives, and vindicated himself against those who censured his conduct. In the instruction of catechumens, he was remarkably indefatigable, and his character rose to such estimation, that his person was supposed to be sacredly guarded. Some stories to this effect are related in his life by Paulinus, which perhaps may not now obtain credit. On one occasion, when a woman insulted him, he told her that "she ought to fear the judgment of God," and she died next day. On another occasion, when two Arians, of the court of Gratian, intended to pass a ridicule upon him, they were both thrown from their horses, and died before they could accomplish their purpose. These stories, questionable or not, at least show the veneration paid to his character, while a modern reader is left to draw what other inference he pleases.

His steady adherence to the Catholic doctrine of the Trinity, in opposition particularly to the Arians, induced him to take very active measures, and involved him in much trouble. About the year 381, he condemned, in a council held at Aquileia, Palladius and Secundianus, two Arian bishops, and the chief supporters of that heresy in the west, and they were formally deposed. Justina, the empress, was a decided patroness of Arianism, and after

the death of her husband, she endeavoured to instil those principles into her son Valentinian, and to induce him to threaten Ambrose, who exhorted him to support the doctrine received from the Apostles. In a rage the young emperor ordered his guards to surround the church, and commanded Ambrose to come out of it; but when the latter told him, that although his life was in his hands, he could not obey such an order, Valentinian desisted, and Justina was obliged to have recourse to more secret hostilities, dreading, probably, the people, who were generally inclined to support their bishop.

About this time Ambrose had to contend with an attempt of another kind. The Pagans, taking advantage of the minority of Valentinian, and the confusions of the empire, endeavoured to recover their ancient establishment. The senate of Rome contained still a considerable proportion of Gentiles, and many of the great families piqued themselves on their constancy, and contempt for the innovations of Christianity. Symmachus, one of their number, a man of great learning and powers of eloquence, applied to the emperor for permission to restore the altar of victory to the senate-house. Ambrose immediately discerned that this was a request for something more than toleration. "If," said he, in his letter to Valentinian, "he is a Pagan who offers you this advice, let him give the same liberty which he takes himself. You compel no man to worship what he does not approve. Here the whole senate, as far as it is Christian, is endangered. Every senator takes his oath at the altar; and every person who is obliged to appear before the senate upon oath, takes his oath in the same manner. The divinity of the false gods is evidently allowed by the practice, and Christians are by these means obliged to endure a persecution." The address of Symmachus, with Ambrose's reply, are still extant; but Ambrose was successful, and lived to defeat Symmachus when he made a second attempt, in the reign of Theodosius.

Still, however, Justina, the empress, continued his enemy, although he had, by his talents in negociation, averted for a time the invasion of Italy from the court of Milan. In the year 386, she procured a law to enable the Arian congregations to assemble without interruption; and Auxentius, a Scythian, of the same name with the Arian predecessor of Ambrose, was now introduced, under the protection of the empress, into Milan. He challenged

Ambrose to hold a disputation with him in the emperor's court, but the latter denied that it was any part of the emperor's business to decide on points of doctrine; adding, "Let him come to church, and upon hearing, let the people judge for themselves; and if they like Auxentius better, let them take him; but they have already declared their sentiments." Auxentius then demanded that a party of soldiers might be sent to secure for himself the possession of the church called Basilica; and it was represented as a very unreasonable thing, that the emperor should not be allowed one place of worship agreeable to his conscience. This, however, was not the fair question, for the emperor, if he chose to exert his authority, might have commanded any, or all the churches. The fact was, that Ambrose was now requested to do what he could not do conscientiously; namely, by his own deed to resign a church into the hands of the Arians, and thereby, indirectly at least, acknowledge their creed. He therefore refused, telling the officers that if the emperor had demanded his house or land, money or goods, he would have freely resigned them, but that he could not deliver up that which was committed to his care. And although another attempt was made to obtain forcible possession of one or two churches, and violent commotions were about to ensue, Ambrose persisted in his principles of duty, and his resistance was effectual.

Notwithstanding this weight of personal character, which crushed every attempt of his enemies, we find some accounts of superstitious practices upon record, which it is difficult to reconcile to his general conduct. Being called upon by the people to consecrate a new church, he answered that he would comply, if he could find any relics of martyrs there, and we are told that it was revealed to him in a vision at night, in what place he might find the relics; but this last circumstance is not to be found in the epistle which he writes on the subject. He describes, however, the finding the bodies of two martyrs, Protasius, and Gervasius; the supposed miracles wrought on the occasion; the dedication of the church; the triumph of the orthodox; and the confusion of Arianism. If these miracles were not real, we know not how to exculpate Ambrose from at least conniving at the imposture, or being deluded himself, neither of which are very consistent with

the strength of understanding and independence of mind which he displayed on other occasions.

The news of Maximus's intention to invade Italy arriving at this time (387), Justina condescended to employ Ambrose again on an embassy to the usurper, which he cheerfully undertook, and executed with great fortitude, but it was not in his power to stop the progress of the enemy. Theodosius, who reigned in the east, coming at length to the assistance of Valentinian, put an end to the usurpation, and the life of Maximus, and by his means the young emperor was induced to forsake his mother's principles, and to embrace those of Ambrose. After his death, in the year 392, Ambrose composed a funeral oration to his praise, in which he seems to believe the real conversion of his royal pupil. The oration is not worthy of Ambrose, and perhaps the best excuse that can be made for him, is that he praised one when dead, whom he never flattered when living.

A more unpardonable instance of his weakness occurred at the beginning of the reign of Theodosius. This emperor, from a sense of justice, ordered some Christians to rebuild, at their own expence, a Jewish synagogue, which they had tumultuously pulled down. But Ambrose prevailed on him to set aside this sentence, from a mistaken notion, that Christianity should not be obliged to contribute to the erection of a Jewish synagogue. His eloquence on this occasion was, as usual, vigorous, but must surely have been used in support of arguments that could be listened to only in an age of remarkable superstition. Ambrose appears, however, to more advantage in another transaction with the emperor Theodosius, of a very extraordinary kind. At Thessalonica a tumult happened among the populace, and one of the emperor's officers was murdered. Theodosius, who was of a passionate temper, ordered the sword to be employed. Ambrose interceded, and the emperor promised forgiveness; but the great officers of his court persuaded him to sign a warrant for military execution, and seven thousand persons were massacred in three hours, without trial or distinction.

Ambrose immediately wrote a letter to Theodosius, in which he stated his own duty, and the emperor's crime, and refused to admit him into the church at Milan. The emperor pleading the case of David, Ambrose desired him to imi-

tate David in his repentance as well as in his sin, and he accordingly submitted, and kept from the church eight months, nor was he at last admitted without signs of penitence, and the performance of public penance. One condition which Ambrose imposed cannot be mentioned without approbation; it was, that the emperor should suspend the execution of capital warrants for thirty days, in order that the mischiefs of intemperate anger might be prevented. Although in these public penances we see more of superstition than real compunction, and perhaps what might now be reckoned an immoderate exercise of episcopal power, yet it is probable in the then state of society, Theodosius lost nothing by submission in the case of so flagrant a crime, nor Ambrose by performing what not only he conceived, but was then acknowledged, to be his duty.

Such are the outlines of the life of this eminent father, which might have perhaps been filled up with many collateral events in which he was partially concerned; but for these our readers may be referred to Cave, in his lives of the fathers, and other ecclesiastical historians. Some of these, indeed, seem inclined to depreciate his character by a common error, of estimating the characters of distant and dark ages by the opinions which now prevail, and in this they have been followed by all who are hostile to ecclesiastical establishments.

It remains that we conclude this article with a short notice of his death. In the year 392, Valentinian the emperor being assassinated by the contrivance of Argobastus, and Eugenius usurping the empire, Ambrose was obliged to leave Milan, but returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397; and was buried in the great church at Milan. He wrote several works, the most considerable of which is that "De officiis," a discourse, divided into three books, upon the duties of the clergy. It appears to have been written several years after he had been bishop, and very probably about the year 390 or 391, when peace was restored to the church, after the death of the tyrant Maximus. He has imitated in these three books the design and disposition of Cicero's piece De officiis. He confirms, says Mr. Du Pin, the good maxims which that orator has advanced, he corrects those which are imperfect, he re-

futes those which are false, and adds a great many others which are more excellent, pure, and elevated. He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and his expressions noble, and he diversifies his subjects by an admirable copiousness of thought and language. He is very ingenious in giving an easy and natural turn to every thing he treats, and is frequently not without strength and pathos. This is part of the character which Du Pin gives him as a writer; but Erasmus tells us that he has many quaint and affected sentences, and is frequently very obscure; and it is certain that his writings are intermixed with many strange and peculiar opinions; derived, as we have already remarked, from his early attachment to the manner of Origen. He maintained, that all men indifferently are to pass through a fiery trial at the last day; that even the just are to suffer it, and to be purged from their sins, but the unjust are to continue in for ever; that the faithful will be raised gradually at the last day, according to the degree of their particular merit; that the bow which God promised Noah to place in the firmament after the deluge, as a sign that he never intended to drown the world again, was not to be understood of the rainbow, which can never appear in the night, but some visible token of the Almighty. He carries the esteem of virginity and celibacy so far, that he seems to regard matrimony as an indecent thing. But it must be observed with regard to all those selections of opinions, that great injustice has been done to his memory by frauds and interpolations, and entire works have been attributed to him, which he never wrote. His works, indeed, are divided into, 1. Those that are genuine. 2. Those that are doubtful. 3. Those that are fictitious; and 4. Those that are not extant. Paulinus, who was his amanuensis, wrote his life, and dedicated it to St. Augustin; it is prefixed to St. Ambrose's works; the best edition of which is reckoned to be that published by the benedictine monks, in two volumes in folio, at Paris, in 1686, and 1690. His life was also published in 1678, by Godfrey Herment.[1]

AMBROSE, deacon of Alexandria, the intimate friend and admirer of Origen, was a man of great learning and

[1] Cave's Lives of the Fathers:—Milner's Church Hist. vol. II. p. 173—209. Mosheim.—Gen. Dict.—Saxii Onomasticon.

piety, and worthy of being recorded, although his history has not in all particulars been exactly ascertained. Eusebius says that he followed the Valentinian heresy, but was brought over to orthodoxy by the preaching of Origen. St. Jerome says that he was at first a Marcionite, but being convinced of his error by Origen, he became a deacon of the church, and had the honour of suffering for Christ, as a confessor. To him, he adds, and to Protoctetus, Origen inscribed his book on Martyrdom, and dedicated to him many other volumes which were published at his desire and expence. Ambrose was a man of a good family, and of considerable wit, as his letters to Origen show. He died before Origen, and is blamed by many, because, though he was rich, he did not at his death remember his friend, who was not only poor, but in his old age.

Of these two accounts of Ambrose's first opinions, Dr. Lardner prefers that of Eusebius, and thinks that Ambrose's conversion from the heresy of Valentinus, took place about the year 212. Eusebius says nothing of his being a deacon of the church of Alexandria, which we have named him, and Dr. Lardner is inclined to think he held that office in the church of Cæsarea. Origen, in a letter of which a fragment only remains, calls him "a man indeed devoted to God," and speaks of his earnest desire to understand the scriptures, and of his great application to them. He had a wife, named Marcella, by whom he had several children; she is commended by Origen as a true Christian, and faithful wife. Eusebius also informs us, that Ambrose was the person who excited Origen to write commentaries upon the scriptures, and that not only by words and entreaties, but by supplies of all things necessary, furnishing him with amanuenses, whom he paid liberally. With respect to his bequeathing nothing to Origen, Tillemont thinks that Ambrose knew his friend's mind, and that Origen chose to be poor, and to live in a dependence on providence. St. Jerome speaks of Ambrose's "Epistles;" but there are none of them extant. It appears by the best conjectures, that he lived nearly to the year 250.[1]

AMBROSE, a monk, and general of the monks of Camalduli, was born in 1378, at Portico in the Romagna.

[1] Gen. Dict.—Lardner's Works, vol. III. p. 191.—Moreri.

Eugene IV. sent him to the council of Basil, where he much distinguished himself, as well as at those of Ferrara and Florence. He acquired a high degree of reputation by his profound knowledge of the Greek language, by his uncommon acquaintance with Grecian literature, by the zeal and industry he discovered in the attempts he made to effectuate a reconciliation between the Greek and Latin churches. He was no less admired for his candid and liberal spirit, and placid and serene temper. Having failed in an attempt to reconcile those literary rivals Poggius and Valla, he told them that men who made use of abusive language could not be supposed to possess either the charity of Christians, nor the politeness of men of letters. His talents would have recommended him to the purple, which the pope intended, but this was prevented by his death, Oct. 23, 1439. He was employed, by order of pope Eugenius IV. to reform several convents of both sexes, which had become irregular; and he has described the result of his labours in this difficult work in his "Hodæporicon," which contains particulars of the behaviour of the inhabitants of those convents, which he found it necessary to express in Greek. This was printed at Florence, 1431 and 1432, 4to, both scarce editions, and 1678, 8vo. The other works of this learned monk were Latin translations from the fathers. Martenne, in his "Collectio amplissima," has published twenty books of his letters, which contain many curious particulars of the history of his time. He also translated Diogenes Laertius into Latin, which was printed at Venice, 1475, and is a book of great price, as being prior in date by nearly sixty years to any edition of that author.[1]

AMBROSE DE LOMBEZ (PERE), a pious and learned capuchin, whose family name was la Peirie, was born at Lombez in 1708, and died the 25th of October 1778, at St. Saviour, near Barèges, at the age of 70. His order was sensible to his merit, and he was successively professor of theology, guardian, and definitor. His tract on "Inward Peace," and his "Lettres Spirituelles," each in one vol. 12mo, are said by persons of his communion, to be full of light and unction, and breathe that gentle piety that characterised their author. We are told by pere Mayeul, that he had great talents as a spiritual director,

[1] Biog. Universelle.—Dict. Hist.—Gen. Dict. in Camaldoli—Moreri.

and was an instrument in the hand of God for converting sinners, and consoling the just. Pere Ambrose had by nature a self-love by far too sensible, with an exuberance of delicacy, and an ardent desire of public esteem: but an adherence to the precepts of the gospel effectually cured him of all these defects. To his native pride he opposed humility and self-contempt. "It is self-love," said he, "that corrupts our virtues, and spoils our happiness. Of a hundred things that offend us in society, ninety-nine were never meant to offend. But pride takes all things in their strictest rigour." "Let it take things," added he, "as it will; I will suffer all. If they should spit in my face, have I not a handkerchief to wipe it off?"[1]

AMBROSE (ISAAC), a noted presbyterian teacher in the times of the usurpation, was son of a clergyman, and descended from the Ambroses of Ambrose-hall, in Lancashire. In the beginning of the year 1621 he was admitted of Brazen-nose college in Oxford, where he took the degree of bachelor of arts. Afterwards he went into holy orders, and officiated in some little cure in his own county. Being in very low circumstances, he was often obliged to the bounty of William earl of Bedford for the relief of himself and family. Mr. Wood thinks that lord procured him to be inserted in the list of his majesty's preachers, appointed for the county of Lancaster. Afterwards, when the times changed, in 1641, he left the church of England, and went over to the presbyterian party, took the covenant, and became a preacher at Preston, and afterwards at Garstang, in his own county. He was very zealous and very active against the clergy of the established church, especially after he was appointed assistant to the commissioners for ejecting such whom they called scandalous and ignorant ministers and school-masters. In 1662 he was ejected for nonconformity. It was usual with him to retire every year for a month, into a little hut in a wood, when he shunned all society, and devoted himself to religious contemplation. He had, according to Calamy, a very strong impulse on his mind of the approach of death: and took a formal leave of his friends at their own houses, a little before his departure, and the last night of his life, he sent his "Discourse concerning Angels," to the press. Next day he shut himself up in his parlour, where, to the surprise and

[1] Dict. Hist.—Biog. Universelle.

regret of his friends, he was found expiring. The time of his death is stated to have been in 1663-4, in the seventy-second year of his age, but at the bottom of the portrait prefixed to his works, is the inscription "ætat. 59. 1663." This contradiction has not been reconciled by Granger. His works were printed in a large folio volume, in 1674, 1682, and 1689, and often since. They consist of pious tracts on various subjects, and have ever been popular.[1]

AMBROSINI (BARTHOLOMEW), was a physician of considerable eminence and professor of botany at Bologna, where he died in 1657. He was also director of the botanic garden, and was appointed by the senate superintendant of the museum of natural history belonging to the republic. His principal botanical work was entitled "De Capsicorum varietate cum suis iconibus: accessit panacea ex herbis quæ a sanctis denominantur," Bologna, 1650, 12mo. He was also distinguished as a successful medical practitioner; and during the plague in 1630, his extensive experience furnished the materials of a work on that subject, "Modo, è facile preserva, è cura di peste à beneficio de popolo di Bologna," 1631, 4to. He published afterwards, "Theorica medicina in tabulas digesta," 1632, 4to, ibid. "De Pulsibus," 1645, 4to; "De externis malis opusculum," 1656; "De Urinis," &c. He likewise discovered great ability as an editor, in the publication of the 9th, 10th, 11th, and 12th volumes of the works of Aldrovandus.[2]

AMBROSINI (HYACINTH), brother to the preceding, and his successor in the direction of the botanic garden at Bologna, in 1657 published the catalogue "Hortus Bononiæ studiosorum consitus," ibid. 1654, 1657, 4to; and a little before his death, "Phytologia, hoc est, de plantis partis primæ tomus primus, &c." ibid. fol. 1666. This contains the names, synonyms, and etymologies of the plants, with a botanical lexicon, and index in three languages. It has been often consulted for the synonyms, but the etymologies are thought to be sometimes fanciful. The second volume, which was to include trees, never appeared. The Ambrosini were skilful botanists, but living before the science was so well understood as it has been since the time of Linnæus, their works are deficient in

1 Biog. Brit.—Calamy.—Ath. Ox.—Granger.
2 Biog. Universelle.—Manget. Bibl.—Dict. Historique.

order and precision. Bassi dedicated a genus of plants to their memory, under the name of Ambrosinia, a genus of the polyandria order, of which there is but one species, a native of Turkey.[1]

AMELINE (CLAUDE), a French ecclesiastic, born at Paris about 1629, for a few years practised at the bar, but from some disgust with the world, entered the congregation of the oratory in April 1660, and having repaired to the university of Saumur to study divinity, became there intimately acquainted with father Malebranche. He was ordained a priest in 1663, and about the same time was appointed grand chantor of the church of Paris; but this situation affording no scope for his zeal, he exchanged it for that of grand archdeacon, an office which placed under his inspection the greater part of the curates of the diocese. He published, 1. "Traite de la volonté," Paris, 1684, 12mo, the fruit of his intimacy with Malebranche, but which Bayle has erroneously attributed to M. Nicole. 2. "Traite de l'amour de souverain bien, &c." Paris, 1699, 12mo, against the Quietists. Some also think he wrote "L'art de vivre heureux," Paris, 1690, which others give to Louis Pascal.[2]

AMELIUS GENTILIANUS, an eclectic philosopher of the third century, was a native of Tuscany, and the contemporary of Porphyry, and studied the principles of the Stoic philosophy under Lysimachus. He became afterwards acquainted with the writings of Numenius, and from him learned and adopted the dogmas of Plato, but at last, about the year 246, became the disciple of Plotinus. For twenty-four years he associated with this master, and probably never would have quitted him, if Plotinus, on account of his health, had not been obliged to go to Campania. Amelius then settled at Apamea in Syria, and it was no doubt his long residence here which led Suidas into the mistake that he was a native of the place. The word Amelius in Greek signifies *negligent*, but no epithet could ever be worse applied than to him. Porphyry therefore tells us that he preferred being called *Amerius*, and he is accordingly recorded under this name by Eunapius in his lives of the Greek sophists. His disciples also bestowed on him the title of *noble*. He wrote nearly an hundred

[1] Biog. Universelle.—Manget. Bibl.—Dict. Historique.
[2] Moreri.—Bayle Republique des lettres, Jan. 1685.

treatises, none of which have descended to our times. One of them was a discussion on the difference between the doctrines of Numenius and Plotinus. Eusebius, Theodoret, and St. Cyril, quote a passage from Amelius in which he brings the beginning of the Gospel of St. John in confirmation of the doctrine of Plato on the divine nature. He had an adopted son, Justin Hesychius, to whom he left his writings. The time of his death is not known. [1]

AMELOT DE LA HOUSSAYE (NICHOLAS), called by some ABRAHAM NICHOLAS, but, according to Niceron, Nicholas only appears in his baptismal register, was born February 1634, at Orleans. He was much esteemed at the court of France, and appointed secretary of an embassy which that court sent to the commonwealth of Venice, as appears by the title of his translation of father Paul's history of the council of Trent; but he afterwards published writings which gave such offence, that he was imprisoned in the Bastile. The first works he printed were the "History of the Government of Venice, and that of the Uscocks, a people of Croatia:" in 1683, he published also translations into French of Machiavel's Prince, and father Paul's history of the council of Trent, and political discourses of his own upon Tacitus. These performances were well received by the public, but he did not prefix his own name to the two last mentioned works, but concealed himself under that of La Mothe Josseval. His translation of father Paul was attacked by the partisans of the pope's unbounded power and authority. In France, however, it met with great success; all the advocates for the liberty of the Gallican church promoting the success of it to the utmost of their power; though at the same time there were three memorials presented to have it suppressed. When the second edition of this translation was published, it was violently attacked by the abbé St. Real, in a letter he wrote to Mr. Bayle, dated October 17, 1685, and Amelot defended himself, in a letter to that author. In 1684, he printed, at Paris, a French translation of Baltasar Gracian's Oraculo manual, with the title of "l'Homme de Cour." In his preface he defends Gracian against father Bouhours' critique, and gives his reasons why he ascribes this book to Baltasar and not to Laurence Gracian. He also mentions that he had altered the title, because it appeared too

[1] Biog. Universelle.—Moreri.—Gen. Dict.—Brucker.

ostentatious and hyperbolical; that of "l'Homme de Cour," the Courtier, being more proper to express the subject of the book, which contains a collection of the finest maxims for regulating a court-life. In 1686, he printed "La Morale de Tacite;" in which he collected several particular facts and maxims, that represent in a strong light the artifices of court-flatteries, and the mischievous effect of their conversations. In 1690, he published at Paris a French translation of the first six books of Tacitus's annals, with his historical and political remarks, some of which, according to Mr. Gordon, are pertinent and useful, but many of them insipid and trifling. Amelot having employed his pen for several years on historical and political subjects, began now to try his genius on religious matters; and in 1691 printed at Paris a translation of "Palafox's theological and moral Homilies upon the passion of our Lord."—Frederic Leonard, a bookseller at Paris, having proposed, in the year 1692, to print a collection of all the treaties of peace between the kings of France and all the other princes of Europe, since the reign of Charles VII. to the year 1690, Amelot published a small volume in duodecimo, containing a preliminary discourse upon these treaties; wherein he endeavours to show the insincerity of courts in matters of negociation. He published also an edition of cardinal d'Ossat's letters in 1697, with several observations of his own; which, as he tells us in his advertisement, may serve as a supplement to the history of the reigns of Henry III. and Henry IV. of France. Amelot died at Paris, Dec. 8, 1706, being then almost 73 years of age, and left several other works enumerated by Niceron, who objects to his style, but praises his fidelity. The freedom with which he wrote on political subjects appears to have procured for him a temporary fame, unaccompanied with any other advantages. Although he was admired for his learning and political knowledge, he was frequently in most indigent circumstances, and indebted to the bounty of his friends.[1]

AMELOTTE (Denis), a celebrated French writer, was born at Saintonge in 1606. He maintained a close correspondence with the Fathers of the Oratory, a congregation of priests founded by Philip of Neri. He wrote the "Life of Charles de Gondren," second superior of this congregation, and published it at Paris in 1643. In this piece he

[1] Gen. Dict.—Chaufepie.—Moreri.—Saxii Onomasticon.

introduced a passage respecting the famous abbé de St. Cyran, which greatly displeased the gentlemen of Port Royal; who, out of revenge, published a pamphlet against him, entitled "Idée generale de l'esprit et du livre de pere Amelot," and he was so much provoked by this satire, that he did all in his power to injure them. They had finished a translation of the New Testament, known by the name of the Mons New Testament, and were desirous to have it published, for which purpose they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had some friends in the Sorbonne, but at the same time very powerful enemies, and as to the privilege, it was impossible to prevail with the chancellor Seguier to grant them one, as he hated them; so that father Amelotte, whose advice the chancellor generally followed in matters of religion, easily thwarted all their measures, not only out of zeal for what he thought the true doctrine, or out of aversion to the Port Royalists, but also from a view to his own interest; for he was about to publish a translation of his own of the New Testament, which, accordingly, with annotations, in four volumes 8vo, was printed in the years 1666, 1667, and 1668, but, according to F. Simon, it contains some very gross blunders. It was dedicated to M. de Perefixe, archbishop of Paris, whom he addresses in these words: "You will be confirmed in that zeal which obliged you to take up the holy arms to defend the true grace of God, and the decrees of the holy see, against the new heresy: you will daily strengthen yourself against these blind rebels, whose fury, impostures, and calumnies, add new splendour to your glory, which they endeavour to blemish. They place you in the same rank with the Athanasiuses and Hilaries, when they abuse you in the same manner as the Arians did those great and holy bishops." In this translation he endeavoured to find expressions more proper and elegant than those of the former versions; for which reason he committed his work into Mr. Conrart's hands, to polish and correct whatever he should judge inelegant or improper. Amelotte wrote also an "Abridgment of Divinity," a "Catechism for the Jubilee," and a kind of "Christian Manual for every day, (Journée Chretiénne.)" Though he had always been a very zealous Anti-Port-Royalist, yet he was but poorly rewarded for all his labour and trouble, since towards the end of his life he sued for a very small

bishopric, that of Sarlat, and met with a refusal, though he had all the qualities requisite to a bishop. He could not forbear complaining of this usage to his friends; telling them that those, whom he had often served effectually, had been very cold to him on this occasion. He entered into the congregation of the Oratory in 1650, and continued amongst them till his death, which happened at Paris, Oct. 7, 1678. His dedication to M. Perefixe was suppressed after his death and the death of Perefixe, and one of a different cast substituted by M. de Harlay, in the edition of 1688, 2 vols. 4to, and the work has been often reprinted with and without notes. The chief objection made to him, on the score of veracity, is that he boasted of having consulted all the manuscripts of Europe, which he afterwards confessed he had not seen; but it is answered, that although he had not seen these manuscripts, he took great pains in procuring transcripts of their various readings.[1]

AMENTA (NICHOLAS), an Italian lawyer and miscellaneous writer, was born at Naples in 1659, and for the first fourteen years of his life, was obliged to be confined in a dark room, owing to a complaint in his eyes. On his recovery, he made very rapid progress in general science, went through a course of law, and had very considerable practice at Naples. His leisure hours he dedicated to polite literature, and particularly cultivated the Tuscan language, which he wrote with the greatest purity, and used in all his works. He died at Naples, July 21, 1719. His principal writings are, 1. Seven prose comedies, La Costanza, il Forca, la Fante, &c. which are, Baretti says, perhaps the wittiest we have in Italian; but the author makes some of his actors appear masked and speak the different dialects of Italy, especially the Neapolitan. 2. "Rapporti di Parnasso," part I. the only one ever published, Naples, 1710, 4to. These are somewhat in the manner of Boccalini's advertisements, but unlike them in their subjects, which are matters of literature and literary history. 3. "Il Torto è il Diritto del non si puo, &c. esaminato da Ferrante Longobardi," i. e. father Daniel Bartoli, whose work is here reprinted with Amenta's Observations, Naples, 1717, 8vo, 1728, 8vo; the latter edition has the remarks of the abbe Cito. 4. "Della lingua Nobile d'Italia, &c." another work on language divided into parts, Naples, 1723,

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Le Long Bibl. Sacr.

4to. 5. The lives of Scipio Pasquali, and Lionardo, a Neapolitan poet. 6. Twenty-four "Capitoli," or satirical pieces, in the style of the capitoli of Berni, and other burlesque poets, Naples, 1721, 12mo. 7. "Rime," or poetical pieces, published in various collections.[1]

AMERBACH (JOHN), a learned printer of the fifteenth century, was born at Rutlingen, in Suabia, and settled at Basil. He was the first who made use of the round type, instead of the Italic and Gothic. In 1506, he published the first edition of the works of St. Augustine, corrected by himself, with a type known long by the name of the St. Augustine type. He began also the works of St. Jerome; but his death, which took place in 1515, prevented his finishing them, and he left them to the care of his sons, by whom they were published. All his editions are valued for their accuracy. Boniface, his eldest son, who died in 1562, was for thirty years law professor at Basil, five times rector of the university, and went through the different offices of magistracy with the reputation of a man of great integrity. In 1659, was printed at Basil, 4to, the "Bibliotheca Amerbachiana," a scarce work, which throws considerable light on the history of printing, and mentions many early editions omitted in our largest catalogues. Erasmus and Boniface Amerbach contributed to this Bibliotheca. Boniface had a son Basil, also a man of learning, syndic of the city, and rector of the university. He contributed much to the cabinet of pictures, and medals, and to the library which his father had founded. He founded likewise some charitable establishments, and a new professorship in the university, called the Amerbachian.[2]

AMERBACH (VITUS) was born at Wedinguen in Bavaria, and studied law, philosophy, and divinity, at Wittemberg, where he professed to be a follower of Luther; but on returning to his own country, he became a Roman catholic, and professor of philosophy at Ingoldstadt, where he died in 1557, at the age of 70. He translated into Latin the orations of Isocrates and Demosthenes; the treatise of St. Chrysostom on Providence, and that of Epiphanius on the catholic faith. He published also commentaries on Cicero's Offices, on the poems of Pythagoras and Phocylides, on the Tristia of Ovid, and Horace "De arte poeti-

[1] Biog. Universelle.—Haym Bibl. Ital.—Baretti's Italian Library.
[2] Moreri.—Biog. Universelle.—Saxii Onomasticon.

ca." To much learning he added a considerable talent for poetry, in which he left various small pieces, epigrams, epitaphs. His philosophical works "De Anima, de philosophia naturali, &c." are less known; but a list of them may be seen in Teissier's Essays, vol. I.[1]

AMERICUS. See VESPUTIUS.

AMES (JOSEPH), the celebrated typographical historian, was descended from an ancient family in Norfolk, where they are to be traced back as far as the middle of the sixteenth century. He was born at Yarmouth, Jan. 23, 1688-9, and removed by his father, who appears to have been the master of a merchant ship trading from Yarmouth to London, and placed at a little grammar-school at Wapping. At the age of fifteen, it is said, he was put apprentice to a plane-maker in King or Queen-street near Guildhall, London; and it is added that after serving out his time with reputation, he took up his freedom, and became a liveryman of the Joiners' Company, but on inquiry both at Joiners' hall and at the Chamberlain's office, it does not appear that he ever took up his freedom: he settled, however, near the Hermitage, in Wapping, in the business of a ship-chandler, or ironmonger, and continued there till his death.

Mr. Ames very early discovered a taste for English history and antiquities, in which he was encouraged by his two friends Mr. Russel, preacher at St. John's Wapping, and Mr. John Lewis, minister of Margate, an eminent divine and antiquary. Some time before 1720, in attending Dr. Desaguliers' lectures, he formed an acquaintance with Mr. Peter Thompson, an eminent Hamburgh merchant, and member for St. Alban's, a gentleman of great humanity, and strong natural parts, who supplied the want of a liberal education by a conversation with men and books. He was also a lover of our national antiquities, and many years fellow of the royal and antiquary societies. This friendship continued uninterrupted till the death of Mr. Ames. Some time before 1730, Mr. Lewis, who had himself collected materials for such a subject, suggested to Mr. Ames the idea of writing the history of printing in England. Mr. Ames declined it at first, because Mr. Palmer, a printer, was engaged in a similar work, and because he thought himself by no means equal to an undertaking of

[1] Moreri.—Biog. Universelle.—Saxii Onomast.

so much extent. But when Mr. Palmer's book came out, it was far from answering the expectations of Mr. Lewis, or Mr. Ames, or those of the public in general. Mr. Ames, therefore, at length consented to apply himself to the task, and after twenty-five years spent in collecting and arranging his materials, in which he was largely assisted by Mr. Lewis and other learned friends, and by the libraries of lord Oxford, sir Hans Sloane, Mr. Anstis, and many others, published, in one vol. 4to, 1749, "Typographical Antiquities, being an historical account of Printing in England, with some memoirs of our ancient Printers, and a register of the books printed by them, from the year 1471 to 1600; with an appendix concerning printing in Scotland and Ireland to the same time." In his preface he speaks with great humility of his work, and of its imperfections; but it certainly has no faults but what may well be excused in the first attempt to accomplish an undertaking of such vast extent. He inscribed this work to Philip lord Hardwicke, lord high chancellor of Great Britain. Mr. Ames was at this time fellow of the royal and antiquary societies, and secretary to the latter of these learned bodies. He was elected F. A. S. March 3, 1736, and on the resignation of Alexander Gordon, previous to his going to settle in Carolina, 1741, was appointed secretary. In 1754, the rev. W. Norris was associated with him, and on his decease became sole secretary till 1784. This office gave Mr. Ames further opportunities of gratifying his native curiosity, by the communications as well as the conversation of the literati; and these opportunities were further enlarged by his election into the royal society, and the particular friendship shewn to him by sir Hans Sloane, then president, who nominated him one of the trustees of his will.

Besides his great work, Mr. Ames printed a "Catalogue of English Printers, from 1471 to 1700," 4to, intended to accompany the proposals for the former; "An Index to lord Pembroke's Coins;" "A Catalogue of English heads, or an account of about 2000 prints, describing what is peculiar on each, as the name, title, or office of the person, the habit, posture, age, or time when done, the name of the painter, graver, scraper, &c. and some remarkable particulars relating to their lives," 1748, 8vo. This was a kind of index to the ten volumes of English portraits, which had been collected by Mr. John Nickolls, F. R. and A. SS. of Ware in Hertfordshire, in four volumes folio, and six in

4to; and which after his death in 1745, were purchased, for 80 guineas, by the late Dr. Fothergill. The last of Mr. Ames's literary labours was the drawing up the "Parentalia, or Memoirs of the family of Wren," 1750, in one volume folio, from the papers of Mr. Wren. At his expence two plates were engraved, one of a Greek inscription in honour of Crato, the musician of Pergamos; the other an ancient marble pillar, in his possession, with the Cufic inscription.

Mr. Ames died suddenly of a fit of coughing, Oct. 7, 1759, and on the 14th was interred in the church-yard of St. George in the East, in a stone coffin, on the lid of which is an inscription in Latin by the rev. Dr. Flexman; and over the grave was placed a ledger-stone with two inscriptions, one in English, the other in Latin. His collection of coins, natural curiosities, inscriptions, and antiquities, were sold by Mr. Langford, Feb. 20 and 21, 1760: his library of books, manuscripts and prints, on May 5—12, 1760. Many of the books had notes by him, and Mr. Gough has enumerated many valuable articles among his collection, with the buyers' names.

Mr. Ames married April 12, 1714, Mary, daughter of Mr. Wrayford, merchant of London, who died August 12, 1734, and by whom he had six children, one only of whom, a daughter, survived him, and was married to Edward Dampier, esq. lately deputy surveyor of shipping to the East India Company, and descended from, or related to the voyager of that name.

Of Mr. Ames's character, the opinion seems to be uniform, that he possessed an amiable simplicity of manners, and exemplary integrity and benevolence in social life. Mr. Cole, who bears him no good will, because, as he asserts, he was an Anabaptist, allows that he "was a little, friendly, good-tempered man, a person of vast application, and industry in collecting old printed books, prints, and other curiosities, both natural and artificial." It is confessed, on the other hand, that he had not much of what is called literature, and knew nothing of composition. His preface to the "Typographical Antiquities" commences in the form of a preamble to an act of parliament, "Whereas it appears from reason and ancient history," &c. His style, indeed, very much resembles that of his brother antiquary and equally laborious collector, Strype. With all this, he appears to have been a man entitled to high re-

spect for his acquisitions; they were entirely his own, and instigated by a laudable desire to be useful. The dates in the preceding account of his life will be sufficient to prove the absurdity of Horace Walpole's flippant notice of him, in which he says, that Mr. Ames took to the study of antiquities "late in life," and that he was "originally" a ship-chandler. The truth is, and it is to the honour of his industry, that he was always an antiquary, and always a ship-chandler, but principally in articles of ironmongery. It is necessary to add that an enlarged edition of the "Typographical Antiquities" was published by the late learned and industrious Mr. William Herbert, of whom some account will be given in its proper place. This was extended to three volumes quarto, the first of which appeared in 1785, the second in 1786, and the third in 1790, a work of inestimable value to the antiquary, the historian, and the general scholar. To the first volume, Mr. Gough prefixed "Memoirs of Mr. Joseph Ames," from which all that is valuable in the present article has been taken; and the same has been retained, with many additional particulars, in the new and very splendid edition of Ames and Herbert, by the rev. Thomas Frognall Dibdin, F. S. A. of which one volume was published in 1810 and a second in 1812, which promise ample gratification to the lovers of typographical antiquities.[1]

AMES (WILLIAM), a divine in the reigns of king James and Charles I. and famous for his casuistical and controversial writings, but much more so abroad than in his own country, was descended from an ancient family, which is said to remain in Norfolk and Somersetshire, and was born in 1576. He was educated at Christ-church college, in Cambridge, under the celebrated champion of Calvinism, Mr. William Perkins, and this gave a rigid strictness to his opinions, which was not agreeable to some of his associates in the university. One instance of this is given by Fuller, which we shall transcribe as recording a feature in the manners of the times. He says, that "about the year 1610-11, this Mr. Ames, preaching at St. Mary's, took occasion to inveigh against the liberty taken at that time; especially in those colleges which had lords of misrule, a Pagan relique; which, he said, as Polydore Vergil has

[1] Ames and Herbert's Edition.—Dibdin's.—Cole's MSS. in Brit. Mus.—Walpole's Catalogue of Engravers.

observed, remains only in England. Hence he proceeded to condemn all playing at cards and dice; affirming that the latter, in all ages, was accounted the device of the devil; and that as God invented the one-and-twenty letters whereof he made the bible, the devil, saith an author, found out the one-and-twenty spots on the die; that canon law forbad the use of the same; saying *Inventio Diaboli nulla consuetudine potest validari.* His sermon," continues our author, " gave much offence to many of his auditors; the rather because in him there was a concurrence of much nonconformity; insomuch that, to prevent an expulsion from Dr. Val. Cary, the master, he fairly forsook the college, which proved unto him neither loss nor disgrace; being, not long after, by the States of Friesland, chosen Professor of their university." There seems, however, some mistake in this, and Dr. Maclaine has increased it by asserting in his notes on Mosheim's Ecclesiastical history, that Ames fled to Franeker to avoid the persecution of archbishop Bancroft. This prelate certainly pressed conformity on the Puritans as much as he could, but a man who only preached against cards and dice could have nothing to fear from him. The fact was, that the archbishop died some months before this sermon at St. Mary's.

It might not, however, be long after, that he went to Holland, the common refuge of many of the divines of this period who were strong opponents to church discipline, for in 1613, his dispute with Grevinchovius, minister at Rotterdam, appeared in print. From thence, we are told, he was invited by the states of Friesland, to the divinity chair in the university of Franeker, which he filled with universal reputation for many years. He was at the synod of Dort, in 1618, and informed king James's ambassador, from time to time, of the debates of that assembly. After he had been at least twelve years in the doctor's chair at Franeker, he resigned his professorship, and accepted of an invitation to the English congregation at Rotterdam, the air of Franeker being too sharp for him, who was troubled with such a difficulty of breathing, that he concluded every winter would be his last. Besides, he was desirous of preaching to his own countrymen, which he had disused for many years. He held many public discourses, published many learned books, and acquired a great degree of popularity among all classes. Upon his

removal to Rotterdam, he wrote his "Fresh suit against Ceremonies," but did not live to publish it himself, for his constitution was so shattered, that the air of Holland was of no service, upon which, he determined to remove to New England; but his asthma returning at the beginning of winter, put an end to his life at Rotterdam, where he was buried, Nov. 14, (N. S.) 1633, aged fifty-seven. In the spring following, his wife and children embarked for New England, and carried with them his valuable library of books, which was a rich treasure to that country at that time. Of his private character we know little, but it is generally agreed that he was a man of very great learning, a strict Calvinist in doctrine, and of the persuasion of the Independents, with regard to the subordination and power of classes and synods. As a teacher he was so much approved, that students came to him from many parts of Europe, particularly Hungary, Poland, Prussia, and Flanders. Mosheim, who, upon what authority we know not, calls him a Scotch divine, says, that he was one of the first among the reformed who attempted to treat morality as a separate science, to consider it abstractedly from its connection with any particular system of doctrine, and to introduce new light and a new degree of accuracy and precision into this master-science of life and manners. The attempt, he adds, was laudable, had it been well executed; but the system of this learned writer was dry, theoretical, and subtle, and was thus much more adapted to the instruction of the studious, than to the practical direction of the Christian.

His works are: 1. "Sermons, preached at St. Mary's Cambridge," but whether printed is uncertain. 2. "Puritanismus Anglicanus," 8vo, 1610; and in English, London, 4to, 1641, containing the chief doctrines of the Puritans. 3. "Disceptatio scholastica inter Nic. Grevinchovium and Gul. Amesium," 8vo, Amst. 1613, concerning Arminuis's opinions on election, &c. 4. "Disputatio inter Amesium et Grevinchovium," Rotter. 8vo, 1615; Lugd. Bat. 1617, 1633, on reconciliation by the death of Christ. 5. "Coronis ad collationem Hagiensem," 12mo, Lugd. Bat. 1618, 1628, 1630, confuting the answers given by the Arminians to the Dutch pastors. 6. "Medulla Theologica," Frank. 1623, reprinted four times at Amsterdam, and translated into English. 7. "Explicatio utriusque Epistolæ S. Petri," 12mo, Amst. 1625, 1635,

and also translated into English, Lond. 1461, 4to. 8. "De Incarnatione Verbi," Franek. 1626, 8vo, against the Socinians. 9. "Bellarminus enervatus," 8vo, often reprinted at Amsterdam, Oxford, and London. 10. "De Conscientia," thrice printed at Amsterdam, and in English with this title, "A treatise on Conscience, with the power and cases thereof," Lond. 4to, 1643; this book is still much read. 11. "Antisynodalia," Franek. 1629, 12mo, against the Remonstrants. 12. "Demonstratio logicæ veræ," 12mo, Lug. Bat. 1632. 13. "Disputatio Theologica," ibid. against metaphysics. 14. "Technometria," Amst. 1632, 8vo, on the purpose and bounds of a ts. 15. "A reply to Bishop Morton," on his lordship's defence of the surplice, the cross in baptism, and kneeling at the sacrament, 4to, 1622, which he followed up by 16. "A fresh Suit against Roman ceremonies," 1633, 4to. 17. "A First and Second Manuduction." 18. Rescriptio ad responsum Grevinchovii de Redemptione generali," Lugd. Bat. 1634, 8vo. 19. "Christianæ Catechesis Sciographia," Franek. 1635, 8vo. 20. "Lectiones in omnes Psalmos Davidis," Amst. 1635, 8vo; Lond. 1647. These last five were posthumous publications. Besides these, he wrote some prefaces, &c. to the works of others. His Latin works were reprinted at Amsterdam in 1658, 5 vols. 8vo, by Matthias Nethenus.[1]

AMHERST (JEFFERY, LORD AMHERST), was the second son of Jeffery Amherst, of Riverhead, in Kent, esq. and of Elizabeth, daughter of Thomas Kerrill, of Hadlow, in Kent, esq. and was born Jan. 29, 1717. He devoted himself very early to the profession of arms, having received an ensign's commission in the guards, in 1731, when he was only fourteen years of age; but about ten years afterwards he was *aide-de-camp* to general, afterwards lord Ligonier, and in that capacity was present with the general at the battles of Roucox, Dettingen, and Fontenoy. He was afterwards admitted on the staff of the duke of Cumberland, with whom he was present at the engagements of Laffeld and Hastenbeck. In 1756, he was appointed to the command of the fifteenth regiment of foot, and in two years more obtained the rank of major-general in the army.

When the war broke out between France and England,

[1] Biog. Brit.—Cole's MS. Athenæ Cantab. in Brit. Mus.—Mosheim's Eccl. History.

of which North America was the principal theatre, general Amherst was appointed to serve in that country, where he soon had opportunities of displaying his talents. The courage and military skill which entitled him to the trust thus reposed in him, were not long unattested by the fears of his enemies, and the acclamations of his country. In the summer of 1758, he undertook the expedition against Louisbourg, which, together with the island of Cape Breton, on which it is situated, in the gulph of St. Lawrence, surrendered, with all its dependencies, to his victorious arms, July 26 of that year. This conquest not only deprived the enemy of an important place of strength, on which the prosperity of their most valuable possessions in America depended, as it was the guardian and protector of their trade in that part of the world, but it also put Great Britain in possession of the navigation of the river St. Lawrence, cut off France from the advantages of her fishery, and by that means considerably distressed her West India islands, and finally opened the road for the reduction of Canada. The same campaign was distinguished by another very important atchievement; for in the month of November following, a plan being laid by general Amherst for the capture of Fort du Quesne, one of the keys of Canada, situated on the lakes, and the execution being intrusted to brigadier-general Forbes, the assault proved successful, and the fortress was accordingly taken; measures being adopted at the same time with so much spirit and wisdom, that the Indians were so far detached from the alliance of the enemy, as to give no obstruction to the expedition. In the ensuing campaign another strong station was reduced, under the prudent auspices of general Amherst, Sir William Johnson, to whom the command of the expedition against Niagara devolved, in consequence of the accidental death of brigadier Prideaux, on the 24th July, 1759, having defeated and taken M. D'Aubrey near that place, the fort surrendered the next day. This important victory threw the whole of the Indian fur trade into the hands of the English; and also secured the British dominions in that quarter from all hostile annoyance.

Some time before this, general Abercrombie had made an unsuccessful attempt on Ticonderoga, in which, together with a considerable number of men, the British army had been deprived of those gallant young officers, lord

Howe, and col. Roger Townsend. On the 26th July 1759, however, the day after the reduction of Niagara, Ticonderoga surrendered, and this paved the way for the subjection of Canada; accordingly, we find that on the 14th of the following month, the long and obstinately disputed post of Crown Point surrendered to the British forces; the 18th of the ensuing September, beheld the chief settlement of the enemy in this part of the globe, the ever-to-be-remembered Quebec, surrendered upon capitulation to our commanders; and in the month of August, 1760, the French army evacuating Isle au Noix, abandoning the Isle Gallot, and Picquet's island, at the approach of general Amherst, Isle Royale being taken by him, and Montreal, the last remaining port of the foe, surrendering on the 8th September following, the whole province became subject to the British government. In the mean time, the island of Newfoundland having been reduced by the French, general Amherst projected an expedition for its recovery. The command of this was intrusted to the late major-general William Amherst (then lieutenant colonel), who, giving effect and action to his brother's plan, happily restored the island to its British owners, and captured the various garrisons which had been stationed by the enemy in the respective posts.

General Amherst now seeing that the whole continent of North America was reduced in subjection to Great Britain, returned to New York, the capital of the British empire, and was received with all the respect due to his public services. The thanks of the House of Commons had already been transmitted to him; and, among other honourable testimonies of approbation, in 1761, he was created a knight of the Bath. He had also some time before been appointed commander in chief of all the forces in America, and governor-general of the British provinces there. But shortly after the peace was concluded, he resigned his command, and returned to England, arriving in London December 1763. His Majesty received him with most gracious respect and approbation, and the government of the province of Virginia was conferred upon him, as the first mark of royal favour. In 1768, there appears to have been a temporary misunderstanding between him and his royal master, which, however, soon terminated, as in the end of that year he was appointed colonel of the third regiment of foot, with permission to

continue his command of the sixtieth, or royal American regiment, of four battalions; and in Oct. 1770, he was appointed governor of the island of Guernsey, and the castle of Cornet, with all its dependencies. To these promotions was added the office of lieutenant-general of the ordnance, in Oct. 1772, at which time he was sworn of the privy council. From this period, also, to the beginning of 1782, he officiated as commander in chief of the English forces, though he was not promoted to the rank of general in the army till March 1778, from which period to the time of his resignation, in March 1782, he acted as eldest general on the staff of England. Until his military promotion in 1778, he had no higher appointment in the army than that of eldest lieutenant-general on the English staff. In 1780, he resigned the command of the third regiment of foot, and was promoted to the second troop of horse grenadiers. Besides these military honours, he received the dignity of the British peerage on the 20th May, 1776, by the title of baron Amherst, of Holmesdale, in the county of Kent. His last public services were the means he adopted in quelling the dreadful riots in London in the month of June, 1780. The regulations and instructions of his lordship on this occasion were not less distinguished by wisdom and promptitude than by humanity.

In 1782, on the change of the administration usually called that of lord North, the command of the army, and the lieutenant-generalship of ordnance, were put into other hands. In 1787, he received another patent of peerage, as baron Amherst, of Montreal, with remainder to his nephew, William Pitt Amherst. On the staff being re-established, he was, Jan. 22, 1793, again appointed to the command of the army in Great Britain, although at that time, general Conway, the duke of Gloucester, sir George Howard, the duke of Argyle, the hon. John Fitzwilliam, and sir Charles Montagu, were his seniors. On the 10th of February 1795, the command of the army being given to the duke of York, an offer of earldom, and the rank of field marshal, were made to lord Amherst, who then declined accepting them, but on the 30th July 1796, accepted the rank of field-marshal. His increasing age and infirmities, had, however, rendered him unfit for public business nearly two years before this period, and he now retired to his seat at Montreal in Kent, where he died August 3, 1797, in the eighty-first year of his age,

and was interred in the family vault in Seven Oaks church, on the 10th. Lord Amherst had been twice married; first, to Jane, only daughter of Thomas Dallison, of Manton, in Lincolnshire, esq. who died Jan. 7, 1765; and secondly, to Elizabeth, eldest daughter of general George Cary, brother to viscount Falkland, who survived him; but by neither had he any issue. His two brothers had distinguished themselves in the service of their country; John, an admiral of the blue, died Feb. 12, 1778; and William, already mentioned, a lieutenant-general in the army, died May 23, 1781. His son inherits lord Amherst's title and estate.

The character of lord Amherst may be collected from the particulars of his life. His personal merits, however, have been universally acknowledged. He was a firm disciplinarian, but ever the soldier's friend; a man of strict œconomy, and of a collected and temperate mind, and ready at all times to hear and redress the complaints of the army in general. No ostentation of heroism marked any of his actions; but the whole of his conduct evinced the firm simplicity of a brave mind, animated by the consciousness of what was due to himself and to his country. In private life, his character has been represented as truly amiable.[1]

AMHURST (Nicholas), an English political and miscellaneous writer, was born at Marden in Kent, but in what year is uncertain, although by a passage in his Terræ Filius, it would appear to be about 1706. Under the tuition of his grandfather, a clergyman, he received his grammatical education at Merchant-Taylor's school in London; and thence was removed to St. John's college, Oxford, whence he was expelled on a charge of libertinism, irregularity, and his insulting behaviour towards the president of the college. From his own account of the matter, in the dedication of his poems to Dr. Delaune, president of St. John's, and in his "Terræ Filius," we may collect that he wished to have it understood, that he was solely persecuted for the liberality of his sentiments, and his attachment to the cause of the Revolution and of the Hanover-succession. Whatever were the causes of his expulsion, his resentment, on the account of it, although violent, was

[1] Gent. Mag. 1797.—Smollett's Continuation.—Annual Register; and contemporary periodical publications.

impotent. He made it his business to satirize the learning and discipline of the university of Oxford, and to libel the characters of its principal members. This he did in a poem published in 1724, called "Oculus Britanniæ," and in his "Terræ Filius," a work in which is displayed a considerable portion of wit, intermixed with intemperate satire. The full title of the work is, "Terræ Filius; or the secret history of the university of Oxford; in several essays. To which are added, Remarks upon a late book, entitled, University Education, by R. Newton, D. D. principal of Hart Hall," 2 vols. 12mo, printed for R. Franklin, 1726. Amidst all the malignity and exaggeration with which the Terræ Filius abounds, it contains some curious anecdotes relative to the principles, manners, and conduct of several members of the university, for a few years after the accession of king George I.; but they are to be read with caution. It had been an ancient custom in the university of Oxford, at public acts, for some person, who was called Terræ Filius, to mount the rostrum, and divert a large crowd of spectators, who flocked to hear him from all parts, with a merry oration in the fescennine manner, interspersed with secret history, raillery, and sarcasm, as the occasions of the times supplied him with matter. Wood, in his Athenæ, mentions several instances of this custom; and hence Mr. Amhurst took the title of his work. It was originally written in 1721, in a periodical paper, which came out twice a week, and consists of fifty numbers.

Soon after Mr. Amhurst quitted Oxford, he seems to have settled in London, as a writer by profession. He published a volume of "Miscellanies," (principally written at the university), on a variety of subjects; partly originals, and partly paraphrases, imitations, and translations; and consisting of tales, epigrams, epistles, love-verses, elegies, and satires. They begin with a beautiful paraphrase on the Mosaic account of the creation, and end with a very humorous tale upon the discovery of that useful instrument a bottle-screw. Mr. Amhurst was the author, likewise, of an "Epistle to sir John Blount," bart. one of the directors of the South-Sea Company in 1720; of the "British General," a poem sacred to the memory of his grace John duke of Marlborough; and of "Strephon's revenge," a satire on the Oxford toasts. Our poet, who had a great enmity to the clergy, and who had early, at Oxford, displayed his zeal against what he called

priestly power, discovered this particularly in a poem entitled the "Convocation," in five cantos; a kind of satire against all the writers who had opposed bishop Hoadly, in the famous Bangorian controversy. He translated also, Mr. Addison's Resurrection, and some other of his Latin poems. But the principal literary undertaking of Mr. Amhurst was, his conducting "The Craftsman," which was carried on for a number of years with great spirit and success; and was more read and attended to than any production of the kind which had hitherto been published in England. Ten or twelve thousand were sold in a day; and the effect which it had in raising the indignation of the people, and in controlling the power of the Walpole administration, was very considerable. This effect was not, however, entirely, or chiefly, owing to the abilities of Mr. Amhurst. He was assisted by lord Bolinghroke and Mr. Pulteney, and by other leaders of the opposition, whose fame and writings were the grand support of the "Craftsman." Nevertheless, Mr. Amhurst's own papers are allowed to have been composed with ability and spirit, and he conducted the "Craftsman" in the very zenith of its prosperity, with no small reputation to himself. July 2, 1737, there appeared in that publication an ironical letter, in the name of Colley Cibber, the design of which was to ridicule the act that had just passed for licensing plays. In this letter, the laureat proposes himself to the lord chamberlain to be made superintendant of the old plays, as standing equally in need of correction with the new ones; and produces several passages from Shakspeare, and other poets, in relation to kings, queens, princes, and ministers of state, which, he says, are not now fit to be brought on the stage. The printer, &c. having been laid hold of by order of government, Mr. Amhurst hearing that a warrant from the duke of Newcastle was issued against him, surrendered himself to a messenger, and was carried before his grace to be examined. The crime imputed to him was, that "he was *suspected* to be the author of a paper *suspected* to be a libel." As no proofs were alleged against him, nor witnesses produced, an examination of this kind could not last long. As soon as it was over, he was told that the crime being bailable, he should be bailed upon finding sufficient securities to answer for his appearance and trial; but these terms being imposed upon him, he absolutely refused. Upon this refusal, he was re-

manded back into custody, and the next day brought his habeas corpus, and was then set at liberty, by consent, till the twelve Judges should determine the question, "Whether he was obliged to give bail for his good behaviour, as well as his appearance, before he was entitled to his liberty." This determination was impatiently expected by the public, and several days were fixed for hearing counsel on both sides, but no proceedings of that kind took place, and the question remained undetermined until the days of Wilkes.

Notwithstanding this show of firmness, and his other services, Mr. Amhurst was totally neglected by his coadjutors in the Craftsman, when they made their terms with the crown; and he died soon after, of a fever, at Twickenham. His death happened April 27, 1742; and his disorder was probably occasioned, in a great measure, by the ill usage he had received.—Mr. Ralph, in his "Case of Authors," speaks with much indignation upon the subject. "Poor Amhurst, after having been the drudge of his party for the best part of twenty years together, was as much forgotten in the famous compromise of 1742, as if he had never been born! and when he died of what is called a broken heart, which happened a few months afterwards, became indebted to the charity of a bookseller for a grave; not to be traced now, because then no otherwise to be distinguished, than by the freshness of the turf, borrowed from the next common to cover it." Mr. T. Davies the bookseller, in his character of Mr. Pulteney, expresses himself concerning the treatment of Mr. Amhurst in the following terms: "But if the earl of Bath had his list of pensioners, how comes it that Amhurst was forgotten? The fate of this poor man is singular: He was the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper called 'The Craftsman.' His abilities were unquestionable: he had almost as much wit, learning, and various knowledge, as his two partners: and when those great masters chose not to appear in public themselves, he supplied their places so well, that his essays were often ascribed to them. Amhurst survived the downfall of Walpole's power, and had reason to expect a reward for his labours. If we excuse Bolingbroke, who had only saved the shipwreck of his fortunes, we shall be at a loss to justify Pulteney, who could with ease have given this man a considerable income. The utmost of his generosity to Amhurst, that I ever heard

of, was a hogshead of claret! He died, it is supposed, of a broken heart, and was buried at the charge of his honest printer, Richard Francklin." Mr. Amhurst was, however, one of those imprudent and extravagant men, whose irregularities, in spite of their talents, bring them at length into general disesteem and neglect; although this does not excuse the conduct of his employers. His want of purity in morals was no objection to their connection with him, when he could serve their purpose. And they might have easily provided for him, and placed him above necessity during the remainder of his days. The ingratitude of statesmen to the persons whom they make use of as the instruments of their ambition, should furnish an instruction to men of abilities in future times; and engage them to build their happiness on the foundation of their own personal integrity, discretion, and virtue. [1]

AMICO (ANTONINE D'), of Messina, canon of the cathedral of Palermo, and historiographer to Philip IV. king of Spain, acquired much reputation for his knowledge in the history and antiquities of Sicily. Of his numerous works on this subject, some have been printed, and the manuscripts of the rest were after his death deposited in the libraries of the duke of Madonia and of Palafox, archbishop of Palermo. Those published are, 1. "Trium orientalium Latinorum ordinum, post captam a duce Gothofredo Hierusalem, &c. notitiæ et tabularia," Palermo, 1636, fol. 2. "Dissertatio historica et chronologica de antiquo urbis Syracusarum archiepiscopatu," Naples, 1640, 4to. This relates to the serious disputes between the three churches of Syracuse, Palermo, and Messina, respecting the metropolitan title and rights, and was inserted, with the answers, in the 7th vol. of the "Thesaurus antiquitatum Siciliæ," Leyden, 1723. 3. "Series ammiratorum insulæ Siciliæ, ab ann. 842 ad 1640," Palermo, 1640, 4to. 4. "De Messanensis prioratus sacræ hospilitatis domus militum sancti Joan. Hierosolymitani origine," Palermo, 1640, 4to. 5. "Chronologia de los Virreyes, &c. de Sicilia," Palermo, 1640, 4to. Amico died Oct. 22 in the year following the publication of the four last-mentioned works. [2]

[1] Biog. Brit.—Lord Chesterfield's Characters reviewed.
[2] Moreri.—Biog. Universelle.

AMICO (BARTHOLOMEW), a learned Jesuit, born at Anzo in Lucania in 1562, was professor of philosophy and theology in the college at Naples, and its president for some years. He died in 1649. His fame, as far as he can now be allowed a share, rests principally on a voluminous work on the writings of Aristotle, entitled "In universam Aristotelis philosophiam notæ et disputationes, quibus illustrium scholarum, Averrois, D. Thomæ, Scoti, et Nominalium sententiæ expenduntur, earumque tuendarum probabiles modi afferuntur," 7 vols. fol. 1623—1648. He wrote other works, of which a catalogue is given by Alegambe, Bibl. Script. Soc. Jesu.[1]

AMICO (BERNARDINE), an artist and an author, was a Franciscan of Gallipoli, in the kingdom of Naples, and prior of his order at Jerusalem. During a residence of five years there, he made drawings and wrote descriptions of that city and neighbourhood; and on his return to Italy, published a magnificent volume, entitled "Trattato delle Piante e immagini de' sacri edifizi di Terra Santa," Rome, 1620. The plates were engraved by the celebrated Callot.[2]

AMICO (VITO-MARIA), a nobleman of Catania in Sicily, born in 1693, was for many years professor of philosophy and theology, and was not less distinguished for general learning, than for his acquaintance with the antiquities of Sicily. He was chosen prior of his order in 1743. His publications are: 1. "Sicilia sacra, disquisitionibus et notitiis illustrata," Venice, (although in the title Palermo), 1733, 2 vols. fol. Of this, however, he only wrote the second part, and being dissatisfied with this edition, he reprinted that part, under the title of "Siciliæ sacræ libri IV. integra pars secunda," 1733, fol. 2. "Catana illustrata," Catania, 4 vols. fol. 1741—1746. The time of his death is not specified.[3]

AMICONI (GIACOMO), a painter well known in England, was a native of Venice, and came to England in 1729, when he was about forty years of age. He had studied under Bellucci in the Palatine court, and had been some years in the elector of Bavaria's service. His manner was a still fainter imitation of that nerveless master Sebastian Ricci, and as void of the glow of life as the Neapolitan Solimeni. His women are mere chalk; nor was

[1] Biog. Universelle. [2] Ibid. [3] Ibid.

this his worst defect: his figures are so entirely without expression, that his historical compositions seem to represent a set of actors in a tragedy, ranged in attitudes against the curtain draws up. His Marc Antonys are as free from passion as his Scipios. He painted some staircases of noblemen's houses, and afterwards practised portrait-painting with rather more success. In 1736 he made a journey to Paris with the celebrated singer Farinelli, and returned with him in October following. His portrait of Farinelli was engraved. He then engaged with Wagner, an engraver, in a scheme of prints from Canaletti's views of Venice, and after marrying an Italian singer, returned to his own country in 1739, having acquired here about 5000*l.* At last he settled in Spain, was appointed painter to the king, and died in the 63d year of his age, at Madrid, September 1752. His daughters, the signora Belluomini and the signora Castellini, the latter a paintress in crayons, were living at Madrid in 1772, as Mr. Twiss informs us in his Travels, p. 167, 1775, 4to.

Such is lord Orford's account of this painter. Mr. Pilkington's character is rather more favourable, although perhaps modern connoisseurs will place less dependance on it. Amiconi possessed, says this writer, a very fertile invention; his taste of design was considerably elegant; and the air and turn of some of his figures, in his best compositions, were allowed to have somewhat engaging, natural, and even graceful. He confessedly had many of the accomplishments of a good painter; but, although his merit must in many respects be allowed, and his drawing, in particular, is generally correct, yet his colouring is abundantly too cold, too pale, and (as it is termed by the artists) too mealy. [1]

AMIOT (FATHER), one of the most learned French missionaries in China, and a Chinese historian, was born at Toulon in 1718. The last thirty years of the last century have been those in which we have acquired most knowlédge of China. The French missionaries during that time have taken every pains to be able to answer the multitude of inquiries sent to them from Europe, and among them father Amiot must be considered as the first in point of accuracy, and extensive knowledge of the antiquities, history, languages, and arts of China. This learned Jesuit

[1] Orford's Works, vol. III.—Pilkington.

arrived at Macao in 1750; and at Pekin, to which he was invited by order of the emperor, in August 1751, and remained in that capital for the long space of forty-three years. In addition to the zeal which prompted him to become a missionary, he was indefatigable in his researches, and learned in those sciences which rendered them useful. He understood natural history, mathematics; had some taste for music, an ardent spirit of inquiry, and a retentive memory; and by continual application soon became familiar with the Chinese and Tartar languages, which enabled him to consult the best authorities in both, respecting history, sciences, and literature. The result of these labours he dispatched to France from time to time, either in volumes, or memoirs. His principal communications in both forms, were: 1. "A Chinese poem in praise of the city of Moukden," by the emperor Kien Long, translated into French, with historical and geographical notes and plates, Paris, 1770, 8vo. 2. "The Chinese Military Art," ibid. 1772, 4to, reprinted in vol. VII. of "Memoires sur les Chinois;" and in vol. VIII. is a supplement sent afterwards by the author. The Chinese reckon six classical works on the military art, and every soldier who aspires to rank, must undergo an examination on them all. Amiot translated the first three, and some parts of the fourth, because these alone contain the whole of the Chinese principles of the art of war. 3. "Letters on the Chinese characters," addressed to the Royal Society of London, and inserted in vol. I. of the "Memoires sur les Chinois," and occasioned by the following circumstance: in 1761, the ingenious Mr. Turberville Needham published some conjectures relative to a supposed connection between the hieroglyphical writing of the ancient Egyptians, and the characteristic writing now in use among the Chinese; founded upon certain symbols or characters inscribed on the celebrated bust of Isis, at Turin, which appeared to him to resemble several Chinese characters. From this he conjectured; first, that the Chinese characters are the same, in many respects, as the hieroglyphics of Egypt; and secondly, that the sense of the hieroglyphics may be investigated by the comparative and appropriated signification of the Chinese characters. But as the similarity between the two species of writing was contested, an appeal was made to the literati of China, and the secretary of the Royal Society, Dr. Charles Morton,

addressed himself on the subject to the Jesuits at Pekin, who appointed Amiot to return an answer, which may be seen in the Phil. Transactions, vol. LIX. It in general gives the negative to Needham's opinion, but refers the complete decision of the question to the learned society, which he furnishes with suitable documents, copies of inscriptions, &c.

His next communication was, 4. "On the music of the Chinese, ancient and modern," which fills the greater part of vol. VI. of the "Memoires sur les Chinois." 5. "The Life of Confucius," the most accurate history of that philosopher, and taken from the most authentic sources, with a long account both of his ancestors and descendants, who yet exist in China, a genealogy which embraces four centuries. This life, which is illustrated with plates from Chinese designs, occupies the greater part of vol. XII. of the "Memoires, &c." 6. "Dictionnaire Tatarmant-cheou-Français," Paris, 1789, 3 vols. 4to, a work of great value, as this language was before unknown in Europe. The publication of it was owing to the spirit and liberality of the deceased minister of state, M. Bertin, who bore the expence of the types necessary, and employed M. Langles, a learned orientalist, to superintend the press. Amiot also sent over a grammar of that language, which is printed in the XIIIth volume of the "Memoires." He published in the same work, a great many letters, observations, and papers, on the history, arts, and sciences of the Chinese, some of which are noticed in the Monthly Review (see Index), and in the index to the "Memoires," in which his contributions fill many columns. He died at Pekin, in 1794, aged seventy-seven.[1]

AMMAN (JOHN CONRAD), a Swiss physician, born at Schaffhausen in 1669, applied himself particularly to the teaching of those to speak who were born deaf, and acquired great reputation for this talent both in France and Holland, as well as in his own country. He published the method he had employed, in two small tracts, which are curious, and much sought after: one under the title of "Surdus loquens," Harlemii, 1692, 8vo; the other, "De Loquela," Amst. 1700, 12mo; which last, translated into French, is inserted in Deschamps' "Cours d'education

[1] Biog. Universelle.—Monthly Review ubi supra.—Philos. Transactions, vol. LIX. &c.

des sourds et muets," 1779, 12mo. Amman also published a good edition of the works of Cœlius Aurelianus, 1709, 4to, with Janson D'Almeloveen's notes. He died at Marmund, in Holland, in 1724. His son, JOHN, born in 1707, was also a physician, but particularly skilled in Botany, on which he gave lectures at Petersburgh, where he was elected a member of the academy of sciences. He was also a member of the Royal Society of London. Being desirous of extending the knowledge of those plants which Gmelin and other travellers had discovered in the different countries of Asiatic Russia, he published "Stirpium rariorum in imperio Rutheno sponte provenientium icones et descriptiones;" Petersburgh, 1739, 4to, which would have been followed by another volume, if the author had not died in the prime of life, in 1740.[1]

AMMAN, (JOST, or JUSTUS), a painter and engraver, was born at Zurich, June 1539. His youth and studies are involved in obscurity, and the first notice we have of him is in 1560, when he went to Nuremberg, where he was admitted a burgess, and where he died in 1591. Here he began in designs on wood, paper, and copper, that career of incessant and persevering exertion which over-ran all Germany. History, allegory, emblem, sciences, trades, arts, professions, rural sports, heraldry, portrait, fashions, were all served in their turns, and often served so well, that his inventions may still be consulted by the artist with advantage. He painted with great brilliancy on glass. His drawings hatched with the pen, or washed, have Italian characteristics of style and execution.

The multitude of designs which he made, and the number of plates which he engraved, are incredible. He lived at a time when almost every book which made its appearance was ornamented with prints, and he was employed mostly by the great booksellers, especially by Feyeraband. There are editions of Livy, Tacitus, Diogenes Laertius, and many other classics, with his prints. His portraits of the kings of France, with short memoirs, appeared in 1576. He engraved also for the New Testament, and a "Theatrum mulierum," Francfort, 1586, 4to. One of his most curious works is the "Panoplia omnium liberalium, mechanicarum et sedentiarium artium genera continens," Francfort, 1564, a collection of one hundred and fifteen

[1] Biog. Universelle.—Dict. Hist.—Haïl. Bibl. Med.

plates, exhibiting the various artificers at work. In the plate of the art of engraving, he introduced a portrait of himself.[1]

AMMAN (PAUL), a learned German physician and botanist, was born at Breslaw in 1634. After studying in various German universities, he travelled to Holland and England, received his doctor's degree at Leipsic, and was admitted a member of the society of natural history (l'academie de curieux de la nature) under the name of Dryander. In 1674, an extraordinary professorship was established for him, from which he was promoted to that of botany, and in 1682, to that of physiology. Amman was a man of a lively and somewhat turbulent cast, and although all his writings discover great learning and talents in his profession, yet he is often harsh in his remarks on others, fond of paradox, and affects a jocular humour not very well suited to the nature of the subjects on which he treats. His first work was a critical extract from the different decisions in the registers of the faculty of Leipsic, Erfurt, 1670, 4to; on which they thought proper to pass a public censure, in their answer published in the same year, under the title "Facultatis medicæ Lipsiensis excusatio, &c." His other productions were, 1. "Paræsis ad docentes occupata circa institutionum medicarum emendationem," Rudulstadt, 1673, 12mo, a vehement invective against medical systems, especially the Galenic, in which he certainly points out errors and abuses; but, as Haller observes, without pointing out any thing better. Leichner and others wrote against this work, whom he answered, in 2. "Archæas syncopticus, Eccardi Leichneri, &c. oppositus," 1674, 12mo. 3. "Irenicum Numæ Pompilii cum Hippocrate, quo veterum medicorum et philosophorum hypotheses, &c. a præconceptis opinionibus vindicantur," Francfort, 1689, 8vo, a work of a satirical cast, and much in the spirit of the former. 4. "Praxis vulnerum lethalium," Francfort, 1690, 8vo. As a botanist, he published a description of the garden at Leipsic, and "Character naturalis plantarum," 1676, a work which entitles him to rank among those who have most ably contributed to the advancement of the science of botany as we now have it. Nebel published an improved edition of this work in 1700. Amman, whom, we may add, Haller

[1] Strutt and Pilkington's Dictionaries.

characterises as a man of a caustic turn, and somewhat conceited, died in 1691, in his fifty-fifth year.[1]

AMMANATI (BARTHOLOMEW), a celebrated architect and sculptor, was born at Florence in 1511, and was at first the scholar of Baccio Bandinelli, and then of Sansovino at Venice; but on his return to his own country, he studied with much enthusiasm the sculptures of Michael Angelo in the chapel of St. Laurence. His first works are at Pisa; for Florence he executed a Leda, and about the same time, for Naples, the three figures, large as life, on the tomb of the poet Sannazarius. Meeting with some unpleasant circumstances here, he returned to Venice, and made the colossal Neptune, which is in St. Mark's place. At Padua he made another colossal statue, of Hercules, which is still in the Montava palace, and has been engraved. He then went to Rome to study the antique, and pope Julius III. employed him in works of sculpture in the capitol. Some time after, in conjunction with Vasari, he erected the tomb of cardinal de Monti, which added very considerably to his fame. Besides these, he executed a great number of works for Rome, Florence, and other places. The portiçoes of the court of the palace Pitti are by him, as well as the bridge of the Trinity, one of the finest structures that have been raised since the revival of the arts, the façade of the Roman college, and the palace Rupsoli on the Corso. This architect composed a large work, entitled "La Cita," comprising designs for all the public edifices necessary to a great city. This book, after having passed successively through several hands, was presented some time in the eighteenth century to prince Ferdinand of Tuscany, and it is now among the collection of designs in the gallery of Florence, after having been long inquired after, and supposed to be lost. After the death of his wife, he devoted the greater part of his wealth to pious purposes, and died himself in 1592. His wife, Laura Battiferri, an Italian lady of distinguished genius and learning, was the daughter of John Antony Battiferri, and was born at Urbino in 1513. She spent her whole life in the study of philosophy and polite literature, and is esteemed one of the best Italian poets of the sixteenth century. The principal merit of her poems, "L'Opere Toscane," 1560, consists in a noble elevation, their being filled with excellent morals,

[1] Biog. Universelle.—Haller Bibl. Med.—Manget Bibl.

and their breathing a spirit of piety. The academy of Intronati, at Sienna, chose her one of their members. She died in November 1589, at seventy-six years of age.[1]

AMMIANUS (MARCELLINUS), a Roman historian of the fourth century, was a Greek by birth, as we may collect from several passages in his history; and from a letter which the sophist Libanius wrote to him, and which is still extant, he appears to have been born at Antioch. In his youth he followed the profession of arms, and was enrolled among the "*protectores domestici*," a species of guards consisting of young men of family. From the year 350 to 359, he served in the East, and in Gaul, under Urficinus, master of the horse to Constantius. In the year 363, he was with Julian in his Persian expedition, after which he seems to have continued in the East, and to have lived generally at Antioch. In the year 374, however, he left Antioch, and went to Rome, where he wrote his history of the Roman affairs from Nerva to the death of Valens in the year 378. This consisted of thirty-one books, but the last eighteen only remain, which begin at the seventeenth year of Constantius, A. D. 353. His style is rough, which is not perhaps extraordinary in a soldier and a Greek writing in Latin, but there are many splendid passages, and he is allowed to be faithful and impartial. From the candid manner in which he speaks of Christianity, some have thought him a Christian, but there being no other foundation for such a supposition, the question has been generally decided in the negative, especially in the preface to Valesius's edition of his works, and in his life in the General Dictionary by Bayle. Lardner is of opinion, that as he wrote under Christian emperors, he might not judge it proper to profess his religion unseasonably, and might think fit to be somewhat cautious in his reflections upon Christianity. Mosheim thinks that Ammianus, and some other learned men of his time, were a sort of neuters, neither forsaking the religion of their ancestors, nor rejecting that of the Christians; but in this Dr. Lardner cannot coincide. It is evident that he defended idols and the worshippers of them, that he makes Julian the apostate his hero, and appears to be unfriendly to Constantius. It is generally allowed, however, that he deserves the character which he gives of himself at the conclusion of his work, that of a faithful

[1] Baldinucci, notizie de' professori del disegno.—Moreri.—Biog. Universelle.—Dict. Hist.

historian. Lardner has quoted some important passages from him, in his "Testimonies of Ancient Heathens." His death is supposed to have taken place about the year 390.

There are many editions of Ammianus: the first, Rome, 1474, a rare book, was edited by Sabinus, with scrupulous fidelity to the manuscript; Castellus published one in 1517, at Bologna, and Frobenius another at Basil, 1518, all in folio, but comprising only thirteen books. The other five were added to Accursius' edition, 1533, in which he boasts of having corrected five hundred errors. The best, perhaps, is that of Gronovius, Leyden, 1693, fol. and 4to. There are differences of opinion among bibliographers respecting the early editions, which we have not been able to reconcile, some making the *princeps editio* to consist only of eleven books.[1]

AMMIRATO, or AMMIRATI (SCIPIO), an eminent historian, was born at Lucca, in the kingdom of Naples, the 27th of September 1531. He studied first at Poggiardo, afterwards at Brundusium; and, in 1547, he went to Naples, in order to go through a course of civil law. When he was at Barri with his father, he was deputed by that city to manage some affairs at Naples, which he executed with great success. Some time after, he determined to enter into the church, and was accordingly ordained by the bishop of Lucca, who conceived so high an esteem for him, as to give him a canonry in his church; but not meeting afterwards with the preferment he expected, he formed a design of going to Venice, and entering into the service of some ambassador, in order to visit the several courts of Europe. Alexander Contarini, however, dissuaded him from this resolution of travelling, and engaged him to continue with him at Venice; where he had an opportunity of contracting a friendship with many learned men. But he was prevented by a very singular circumstance. The wife of Contarini, who used to take great pleasure in Ammirato's conversation, having sent him a present as a token of her friendship, some ill-natured persons represented this civility in a light sufficient to excite the resentment of a jealous husband, and Ammirato was obliged immediately to fly, in order to save his life. He returned to Lucca, and

[1] Moreri.—Biog. Universelle.—Lardner's Works, vol. VIII.—Cave, vol. I.—Saxii Onomasticon.

his father being then at Barri, he went thither to him, but met with a very cool reception, as he was dissatisfied to find him in no probable way of making a fortune, from having neglected the study of the law; and with this he reproached him very frequently.

Marcellus Marcini being chosen pope in 1555, under the name of Marcellus II. Ammirato, who knew that Nicolao Majorano, bishop of Molfetta, a city near Barri, had been formerly a friend of the pope's, persuaded him to go to Rome, and congratulate him upon his election, with a view, by attending the bishop in his journey, to procure some place under the nephews of that pope; but, as they were preparing for this journey, the death of Marcellus put a stop to their intended scheme, and destroyed their hopes; upon which Ammirato retired to a country-seat of his father's, where he applied himself closely to his studies. At last he was determined to return to Naples, in order to engage again in the study of the law, and to take his degrees in it; his relish for this profession was not in the least increased, but he thought the title he might procure would be of advantage to him. He had not, however, been six months at Naples, before he grew weary of it, and entered successively into the service of several noblemen as secretary. Upon his return to Lucca, he was appointed by this city to go and present a petition to pope Pius IV. in their favour, which office he discharged with success. Upon his return to Lucca, he was appointed by the city of Naples to settle there, and write the history of that kingdom; but the cold reception he met with from the governors who had sent for him, disgusted him so much, that he left the city with a resolution to return no more, and although they repented afterwards of their neglect of him, and used all possible means to bring him back, he continued inflexible. He then went to Rome, where he procured a great many friends; and, having travelled over part of Italy, visited Florence, where he resolved to settle, being engaged by the kind reception which the Grand Duke gave to men of letters. He was appointed to write the history of Florence, and received many instances of that prince's bounty, which he increased after this publication, by presenting him with a canonry in the cathedral of Florence. This easy situation now gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of his works. He died at Flo-

rence the 30th of January, 1601, in the 69th year of his age. His works are as follow: 1. "Arguments," in Italian verse, of the cantos of Ariosto's Orlando Furioso, which were first published in the edition of that poem at Venice, in 1548, in 4to. 2. "Il Decalione dialogo del poeta," Naples, 1560, 8vo. 3. "Istorie Fiorentine dopo la fondatione di Fierenze insino all' anno 1574," printed at Florence, 1600, in 2 vols. folio. 4. "Discorsi sopra Cornelio Tacito," Florence, 1598, 4to. 5. "Delle famiglie nobili Napolitane," part I. at Florence, 1580, in folio; part II. at Florence, 1651, folio. 6. "Discorsi delle famiglie Paladina et l'Antoglietta," Florence, 1605, in 4to. 7. "Albero et storia della famiglia de conte Guidi, coll' agiunte de Scipione Ammirato Giovane," Florence, 1640 and 1650. 8. "Delle famiglie Fiorentine," Florence, 1615, folio. 9. "Vescovi de Fiesoli di Volterra, e d' Arezzo, con l'aggiunta di Scipione Ammirato il Giovane," Florence, 1637, 4to. 10. "Opuscoli varii," Florence, 1583, in 8vo. 11. "Rime varie," printed in a collection of poems by different authors. Venice, 1553, in 8vo. 12. "Poesi Spirituali," Venice, 1634, in 4to. 13. "Annotazioni sopra la seconde parte de Sonetti di Bernardino Rota fatti in morte di Porzia Capece sua moglia," Naples, 1560, in 4to. He left a manuscript life of himself, which is said to have been deposited in the library of the hospital of St. Mary. He made his secretary, Del Bianco, his heir, on condition of taking his name, who accordingly called himself Scipio Ammirato the younger. He was editor of some of his benefactor's works, particularly of his history of Florence, a performance of great accuracy and credit.[1]

AMMONIUS, son of Hermias the peripatetic philosopher, flourished at the beginning of the sixth century, and was the disciple of Proclus. He is said to have excelled in mathematical learning, and wrote a "Commentary on Aristotle De Interpretatione," which was printed by Aldus at Venice, 1503; and a "Commentary In Isagogen Porphyrii," first printed in 1500, and often reprinted. He has been sometimes confounded with Ammonius the grammarian, but the latter flourished in the fourth century, and wrote a valuable work on Greek Synonymes, which may be seen in Stephens's Thesaurus and Scapula's Lexicon.[2]

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.
[2] Moreri.—Fabric. Bibl. Græc.

AMMONIUS (ANDREW), a native of Lucca, born in 1477, was educated in all the polite literature of Italy, and became apostolic notary, and collector for the pope in England. Here he spent the latter years of his life, in the society and intimacy of the most eminent scholars of that time, as Colet, Grocyn, Erasmus, &c. and studied with them at Oxford. He was also Latin secretary, and in much favour with Adrian de Castello, bishop of Bath and Wells, who is said to have made such interest as procured him the secretaryship to Henry VIII. He was also made prebendary of Compton-Dunden in the church of Wells, and, as some report, rector of Dychiat in the same diocese. By the recommendation of the king he was also made a prebendary of Salisbury, and in all probability, would have soon attained higher preferment, had he not been cut off by the sweating sickness, in the prime of life, 1517. Erasmus, with whom he corresponded, lamented his death in most affectionate terms. He is mentioned as a writer of poetry, but his poems do not exist either in print or manuscript, except one short piece in the "Bucolicorum auctores," Basil, 1546, 8vo. There are some of his letters in Erasmus's works. According to Wood he was buried in St. Stephen's chapel, Westminster.[1]

AMMONIUS, surnamed SACCAS, one of the most celebrated philosophers of his age, was born in Alexandria, and flourished about the beginning of the third century. His history and his opinions have been the subject of much dispute among modern writers, to some of whom we shall refer at the close of this article, after stating what appears to be the probable account. In the third century, Alexandria was the most renowned seminary of learning. A set of philosophers appeared there who called themselves ECLECTICS, because, without tying themselves down to any one set of rules, they chose what they thought most agreeable to truth from different masters and sects. Their pretensions were specious, and they preserved the appearance of candour, moderation, and dispassionate inquiry, in words and declarations, as their successors, the modern free-thinkers, have since done. Ammonius Saccas seems to have reduced the opinions of these Eclectics to a system. Plato was his principal guide; but he invented many

[1] Gen. Dict.—Ath. Ox. vol. I.—Jortin's Life of Erasmus.—Roscoe's Leo.—Biog. Universelle.

things of which Plato never dreamed. What his religious profession was, is disputed among the learned. Undoubtedly he was educated a Christian; and although Porphyry, in his enmity against Christianity, observes that he forsook the Gospel, and returned to Gentilism, yet the testimony of Eusebius, who must have known the fact, proves that he continued a Christian all his days. His tracts on the agreement of Moses and Jesus, and his harmony of the four gospels, demonstrate that he desired to be considered as a Christian. His opinion, however, was, that all religions, vulgar and philosophical, Grecian and barbarous, Jewish and Gentile, meant the same thing at bottom. He undertook, by allegorizing and subtilizing various fables and systems, to make up a coalition of all sects and religions; and from his labours, continued by his disciples, some of whose works still remain, his followers were taught to look on Jew, philosopher, vulgar Pagan, and Christian, as all of the same creed. Longinus and Plotinus appear to have been the disciples of Ammonius, who is supposed to have died about the year 243. His history and principles are discussed by Dr. Lardner, in his Credibility, and by Mosheim in his history, the translator of which differs from Dr. Lardner *in toto*, and has been in this respect followed by Milner in his Church History recently published.[1]

AMNER (RICHARD), a dissenting divine, was born at Hinckley in Leicestershire in 1736, and was for many years a preacher at Hampstead, near London, and afterwards at Coseley, in Staffordshire, from which he retired in his latter days to his native town, where he died June 8, 1803. He was a man of some learning in biblical criticism, as appears by his various publications on theological subjects. He wrote, 1. "An account of the occasion and design of the positive Institutions of Christianity, extracted from the Scriptures only," 1774, 8vo. 2. "An essay towards an interpretation of the Prophecies of Daniel, with occasional remarks upon some of the most celebrated commentaries on them," 1776, 8vo. 3. "Considerations on the doctrine of a Future State, and the Resurrection, as revealed, or supposed to be so, in the Scriptures; on the inspiration and authority of the Scripture itself; on some

[1] Lardner's Works.—Mosheim and Milner's Church Histories.—Cave, vol. I. —Gen. Dict.—Saxii Onomasticon.

peculiarities in St. Paul's Epistles; on the prophecies of Daniel and St. John, &c. To which are added, some strictures on the prophecies of Isaiah," 1798, 8vo. In this work, which is as devoid of elegance of style, as of strength of argument, and which shows how far a man may go, to whom all established belief is obnoxious, the inspiration of the New Testament writers is questioned, the genuineness of the Apocalypse is endeavoured to be invalidated; and the evangelical predictions of Isaiah are transferred from the Messiah to the political history of our own times. The most singular circumstance of the personal history of Mr. Amner, was his incurring the displeasure of George Steevens, the celebrated commentator on Shakspeare. This he probably did very innocently, for Mr. Steevens was one of those men who wanted no motives for revenge or malignity but what he found in his own breast. He had, however, contracted a dislike to Mr. Amner, who was his neighbour at Hampstead, and marked him out as the victim of a species of malignity which, we believe, has no parallel. This was his writing several notes to the indecent passages in Shakspeare, in a gross and immoral style, and placing Mr. Amner's name to them. These appeared first in the edition of 1793, and are still continued.[1]

AMONTONS (WILLIAM), an ingenious French mechanic, was born in Normandy the last day of August, 1663. His father having removed to Paris, William received the first part of his education in this city. He was in the third form of the Latin school, when, after a considerable illness, he contracted such a deafness as obliged him to renounce almost all conversation with mankind. In this situation he began to think of employing himself in the invention of machines: he applied therefore to the study of geometry; and it is said, that he would not try any remedy to cure his deafness, either because he thougnt it incurable, or because it increased his attention. He studied also the arts of drawing, of surveying lands, and of building, and in a short time he endeavoured to acquire a knowledge of those more sublime laws which regulate the universe. He studied with great care the nature of barometers and thermometers; and, in 1687, he presented a new hygroscope to the royal academy of sciences, which was very much approved. He communicated to Hubin,

[1] Gent. Mag. 1798, 1803.

a famous enameller, some thoughts he had conceived, concerning new barometers and thermometers; but Hubin had anticipated him in some of his thoughts, and did not much regard the rest, till he made a voyage into England, where the same thoughts were mentioned to him by some fellows of the Royal Society. Amontons found out a method to communicate intelligence to a great distance, in a very little time, which Fontenelle thus describes: Let there be people placed in several stations, at such a distance from one another, that by the help of a telescope a man in one station may see a signal made in the next before him; he must immediately make the same signal, that it may be seen by persons in the station next after him, who is to communicate it to those in the following station; and so on. These signals may be as letters of the alphabet, or as a cypher, understood only by the two persons who are in the distant places, and not by those who make the signals. The person in the second station making the signal to the person in the third the very moment he sees it in the first, the news may be carried to the greatest distance in as little time as is necessary to make the signals in the first station. The distance of the several stations, which must be as few as possible, is measured by the reach of a telescope. Amontons tried this method in a small tract of land, before several persons of the highest rank at the court of France. This apparently is the origin of the telegraph now so generally used; but there exists a book, entitled "De Secretis," written by one Weckerus in 1582, where he gives, from the authority of Cardanus, who flourished about 1530, the following method by which the besieged party in a city may communicate their circumstances to the surrounding country: Suppose five torches to be lighted, and held in a horizontal line; the first torch upon the left hand of the looker-on to represent A, the second E, and so on for the five vowels. The consonants are performed thus; inclining the first torch to the left represents B, to the right C, elevating it above the line D, and depressing it below F. By the second torch brandished in the same manner, the four succeeding consonants may be represented, &c. which will comprehend in all twenty letters. Cardanus says, that the historian Polybius, who flourished above a century before Christ, in one of his fragments gives an obscure and mutilated description of a method to effect the above purpose. 'Probably, adds the

gentleman to whom we are indebted for this communication, a copy of this De Secretis, or the obscure description of Polybius, might, unacknowledged, have infused Amontons with the idea of the modern telegraph; and, after the primary hint was given, the application of the telescope might easily occur. What, however, is most remarkable, is, that in neither case was the invention followed up, but lay dormant until the commencement of the revolutionary war of France in 1793.

In 1695, Amontons published "Remarques et experiences physiques sur la construction d'une nouvelle clepsydre, sur les barometres, thermometres, et hygrometres;" and this is the only book he wrote, besides the pieces which he contributed to the Journal des Sçavans. Though the hour-glasses made with water, so much in use among the ancients, be entirely laid aside, because the clocks and watches are much more useful, yet Amontons took a great deal of pains in making his new hour-glass, in hopes that it might serve at sea, being made in such a manner, that the most violent motion could not alter its regularity, whereas a great agitation infallibly disorders a clock or watch. When the royal academy was new regulated in 1699, Amontons was admitted a member of it, and read there his new theory of Friction, in which he happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were precise and just: he knew how to prevent the inconveniences of his new inventions, and had a wonderful skill in executing them. He enjoyed perfect health, and, as he led a regular life, was not subject to the least infirmity, but was suddenly seized with an inflammation in his bowels, which occasioned his death, 11th of October, 1705, aged 42.

The eloge of Amontons may be seen in the volume of the Memoirs of the Academy of Sciences for the year 1705, Hist. p. 150. And his pieces contained in the different volumes of that work, which are numerous, and upon various subjects, as the air, action of fire, barometers, thermometers, hygrometers, friction, machines, heat, cold, rarefactions, pumps, &c. may be seen in the volumes for the years 1696, 1699, 1702, 1703, 1704, and 1705.[1]

AMORT (EUSEBIUS), a canon regular of the order of St. Augustine, distinguished himself in Bavaria by the num-

[1] Gen. Dict.—Moreri.—Fontenelle Hist. de l'Acad. des Sciences, 1705.—Hutton's Mathematical Dict.

ber and value of his writings, although many of them are on subjects that will not now be thought interesting. He was esteemed a wise and modest man, but rather singular in some points. He published, among other works, "Philosophia Pollingana," Augsburg, 1730, fol. at the end of which is an extraordinary attempt to deny the earth's motion; "A theological history of Indulgences," fol.; a supplement to "Pontas's Dictionary of cases of Conscience;" "Rules from holy scripture, councils, and the fathers, respecting revelations, apparitions, and visions," 2 vols. 1744, 4to; "A dissertation on the author of The Imitation of Jesus Christ, usually attributed to Thomas a Kempis." All these works, of which, except the first, we have not been able to recover the exact titles, were written in Latin. Amort died Nov. 25, 1775, at the age of eighty-two. †

AMORY (THOMAS), a dissenting minister of considerable note, was the son of a grocer at Taunton in Somersetshire, where he was born Jan. 28, 1701; and at that place acquired his classical learning, under the care of Mr. Chadwick. From Taunton he was removed to Exeter, that he might be instructed in the French language by Mr. Majendie, a refugee minister in that city. After this, he returned to Mr. Chadwick, where he had for his schoolfellow Mr. Micaiah Towgood; and at Lady-day 1717, they were both put under the academical instruction of Mr. Stephen James and Mr. Henry Grove, the joint tutors at Taunton for bringing up young persons to the dissenting ministry. Under these preceptors, Mr. Amory went through the usual preparatory learning; and in the summer of 1722 was approved of as a candidate for the ministry *. Being desirous of improvement, he removed, in the November following, to London, and attended a course of experimental philosophy, under Mr. John Eames. Upon his return to Taun-

* When young men, among the dissenters, have passed through, or nearly finished their academical course, they undergo an examination either of the trustees and tutors of the seminaries in which they have been educated, or of some other ministers fixed upon for that purpose. Upon these occasions, they usually deliver a sermon, maintain a thesis, and submit to such exercises besides as are thought needful and proper. If their qualifications and moral characters be approved of, they receive a testimonial signifying that approbation, accompanied with a recommendation of them to those societies among whom they may be called to officiate. This method of proceeding may be considered as answering, in a great measure, to the conferring of deacon's orders in the church of England.

† Dict. Hist.—Biog. Universelle.

ton, he preached alternately at several places in the neighbourhood; till, upon Mr. James's death in 1724 or 1725, Mr. Amory was fixed as a stated assistant preacher to Mr. Datch of Hull Bishops; besides which, he had one monthly turn at Lambrook near South Petherton, and another at West Hatch, four miles from Taunton. At the same time, he was requested by his uncle, Mr. Grove, to take a part in the instruction of the pupils, in the room of Mr. James, with which request he complied. The business assigned him he discharged with great ability and diligence; being well qualified for it by his profound acquaintance with the Greek and Roman languages, his correct taste in the classics, and by his thorough knowledge of the best and latest improvements in sound philosophy. In 1730, he was ordained at Paul's meeting in Taunton, and from this time was united, in the congregation at Taunton, with Mr. Batsen; but that gentleman keeping the whole salary to himself, several of the principal persons in the society were so displeased with him, that, early in the spring of 1732, they agreed to build another meeting-house, and to choose Mr. Amory for their pastor. In the beginning of 1738, on the death of Mr. Grove, he became chief tutor in the academy at Taunton, and conducted the business of it with the same abilities, and upon the same principles. He had the advantage of the lectures and experience of his excellent uncle, added to his own: and many pupils were formed under him, of great worth and distinguished improvements in literature. In 1741, he married a daughter of Mr. Baker, a dissenting minister in Southwark; an excellent lady, who survived him, and with whom he lived in the greatest affection and harmony. By this lady he had several children, four of whom survived him. During his residence in Taunton he was held in the greatest esteem, not only by his own society, but by all the neighbouring congregations and ministers; and even those who differed the most from him in religious opinions, could not avoid paying a tribute of respect to the integrity and excellence of his character. He was much respected, likewise, by the gentlemen and clergy of the established church, and was particularly honoured, when very young, with the friendship of Mrs. Rowe, with whom he kept up a correspondence by letters. One instance of the respect entertained for him, and of his own liberal and honourable conduct, cannot be omitted. When some of

the principal persons of the Baptist society in Taunton, owing to the disgust they had received at their then pastor, would have deserted him, and communicated to Mr. Amory their intention of becoming his stated hearers, he generously dissuaded them from the execution of their design, as a step which would prove highly injurious to the reputation, members, and interest of the congregation they intended to leave. Mr. Amory was so happy with his people at Taunton, and so generally respected and beloved both in the town and the neighbourhood, that, perhaps, it may be deemed strange that he should be induced to quit his situation. This, however, he did, in October 1759, at which time he removed to London, to be afternoon preacher to the society in the Old Jewry, belonging to Dr. Samuel Chandler. But the grand motive, besides the hope of more extensive usefulness, seems to have been, that he might advantageously dispose of his children, in which respect he succeeded. It must, indeed, be acknowledged, that he did not, in the metropolis, meet with all that popularity, as a preacher, to which he was entitled by his real merit. His delivery was clear and distinct, and his discourses excellent; but his voice was not powerful enough to rouse the bulk of mankind, who are struck with noise and parade: and his sermons, though practical, serious, and affecting to the attentive hearer, were rather too philosophical for the common run of congregations. But Mr. Amory enjoyed a general respect; and he received every mark of distinction which is usually paid, in London, to the most eminent ministers of the presbyterian denomination. In 1767, he was chosen one of the trustees to the charities of Dr. Daniel Williams. In 1768, the university of Edinburgh conferred upon him the degree of D. D. and in the same year he was elected one of the six Tuesday lecturers at Salter's Hall. It ought to have been mentioned, that previous to these last events, he was chosen, at the death of Dr. Chandler, in 1766, a pastor of the society at the Old Jewry; in which situation he continued till his decease. In 1770, he became morning-preacher at Newington Green, and colleague with the rev. Dr. Richard Price. When the dissenting ministers, in 1772, formed a design of endeavouring to procure an enlargement of the toleration act, Dr. Amory was one of the committee appointed for that purpose; and none could be more zealous for the prosecution of the scheme.

Dr. Amory had the felicity of being able to continue his public services nearly to the last. June 16th, 1774, he was seized with a sudden disorder which left him nearly in a state of insensibility till his death, which happened on the 24th of that month, and in the 74th year of his age. He was interred in Bunhill Fields, on the 5th of July; and his funeral was attended by a respectable number of ministers and gentlemen. The discourse, on the occasion of his death, was preached in the Old Jewry, on the 10th of the same month, by the rev. Dr. Roger Flexman of Rotherhithe, who had been connected with him in an intimate friendship for more than 40 years; which friendship, Dr. Flexman assures us, had never once been interrupted by distaste, or darkened with a frown.

Dr. Amory's character was excellent in every view. It seems, says Dr. Kippis, to have been formed upon that of his uncle, Mr. Grove; with whom he had been closely connected from his infancy, and his connection with whom he considered as the principal felicity of his life. His piety was equally rational and fervent. It was founded on the most enlarged sentiments concerning the divine providence and government; and was, therefore, displayed in a spirit of cheerful devotion, love, and confidence. None could excel him as a husband, a father, a master, and a friend. He was distinguished for his general benevolence and humanity; and as a companion he was remarkably pleasing and engaging. He abounded with a number of short stories, drawn from an extensive knowledge of books and men, which, while they were entertaining, were calculated and designed to convey instruction.

In his public character, as a teacher of religion, Dr. Amory was greatly respectable. The devotional part of worship was conducted by him with admirable propriety, seriousness, and fervour. His sermons were close, accurate, solid, and affectionate. He never devoted the pulpit to trifling subjects. If any thing disputable was ever introduced by him, it was to expose the doctrines of rigid Calvinism; as his sentiments, with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke, and of the divines who were his coadjutors. As to his learning, it was solid, judicious, and extensive. He was well acquainted with every part of theology, and much conversant with ethics, natural and experimental

philosophy, and the best ancients, especially their moral writings. Nor was he above amusing himself with history, books of travels, poetry, and other entertaining species of composition. But his general application was to those more serious and important parts of study, that were immediately suited to his profession.

His works consist principally of Sermons preached on various occasions, some of which were after their first publication collected into volumes, and a volume was published after his death. Besides these he published "A Dialogue on Devotion," 1733; "Forms of Devotion for the closet," 1763, 8vo. He was also the editor of Dr. Grove's posthumous works, and wrote his life, and the Life of Dr. Benson, and of Dr. Samuel Chandler. Some poetical pieces have been attributed to him, particularly a poem on the praises of Taunton, the place of his birth, published in 1724.[1]

AMORY (THOMAS), esq. the son of counsellor Amory, who attended king William in Ireland, and was appointed secretary for the forfeited estates in that kingdom, where he was possessed of a very extensive property in the county of Clare. Our author was not born in Ireland, as it has been suggested. It has been conjectured that he was bred to some branch of the profession of physic, but it is not known that he ever followed that or any other profession. About 1757 he lived in a very recluse way on a small fortune, and his residence was in Orchard street, Westminster. At that time also he had a country lodging for occasional retirement in the summer, at Belfont, near Hounslow. He had then a wife, who bore a very respectable character, and by whom he had a son, who practised many years as a physician in the north of England. On the same authority we are told, that he was a man of a very peculiar look and aspect, though at the same time he bore quite the appearance of a gentleman. He read much, and scarce ever stirred abroad; but in the dusk of the evening would take his usual walk, and seemed always to be ruminating on speculative subjects, even when passing along the most crowded streets.

In 1751, on the publication of lord Orrery's remarks on the life and writings of Dr. Swift, the following adver-

[1] Biog. Brit.

tisement appeared in the Whitehall Evening Post, Dec. 12, 1751; but we have not been able to discover that the pamphlet was ever printed:

"Soon will be published, A Letter to lord Orrery, in answer to what his lordship says in his late remarks in praise of Swift's sermon on the Trinity; being an attempt to vindicate the divinity of God, the Father Almighty; and to convince his lordship, if he has a mind open to conviction, that the tritheistic discourse preached by the dean of St. Patrick's, is so far from being that masterpiece my lord Orrery calls it, that it is in reality the most senseless and despicable performance that ever was produced by orthodoxy to corrupt the divine religion of the blessed Jesus. By Thomas Amory, esq."

In 1755 he published "Memoirs, containing the lives of several ladies of Great Britain." "A history of antiquities, productions of nature, and monuments of art." "Observations on the Christian religion, as professed by the established church and dissenters of every denomination." "Remarks on the writings of the greatest English divines: and a review of the works of the writers called Infidels, from lord Herbert of Cherbury to the late lord viscount Bolingbroke. With a variety of disquisitions and opinions relative to criticism and manners; and many extraordinary actions. In several letters," 8vo.

The characters of the ladies celebrated in this work are truly ridiculous, and probably the offspring of fiction. They are not only beautiful, learned, ingenious, and religious, but they are all zealous Unitarians in a very high degree; as is the author himself. At the end of the history of these memoirs, he promised a continuation of them, which was to contain what the public would then have received with great satisfaction, and certainly would still, should the MSS. luckily remain in being. His words are as follow:

"N. B. In an appendix to the second volume of this work, the reader will find an account of two very extraordinary persons, dean Swift, and Mrs. Constantia Grierson, of Dublin.

"As to the dean, we have four histories of him, lately published: to wit, by lord Orrery, the Observer on lord Orrery, Deane Swift, esq. and Mrs. Pilkington; but after all the man is not described. The ingenious female writer comes nearest to his character, so far as she relates; but her relation is an imperfect piece. My lord and the re-

marker on his lordship have given us mere critiques on his writings, and not so satisfactory as one could wish. They are not painters. And as to Mr. Swift, the dean's cousin, his essay is an odd kind of history of the doctor's family, and vindication of the dean's high birth, pride, and proceedings. His true character is not attempted by this writer. He says it never can be drawn up with any degree of accuracy, so exceedingly strange, various, and perplexed it was; and yet the materials are to be gathered from his writings. All this I deny. I think I can draw his character; not from his writings, but from my own near observations on the man. I knew him well, though I never was within-side of his house; because I could not flatter, cringe, or meanly humour the extravagancies of any man. I am sure I knew him better than any of those friends he entertained twice a week at the deanery, Stella excepted. I had him often to myself in his rides and walks, and have studied his soul when he little thought what I was about. As I lodged for a year within a few doors of him, I knew his times of going out to a minute, and generally nicked the opportunity. He was fond of company upon these occasions; and glad to have any rational person to talk to: for, whatever was the meaning of it, he rarely had any of his friends attending him at his exercises. One servant only and no companion he had with him, as often as I have met him, or came up with him. What gave me the easier access to him, was my being tolerably well acquainted with our politics and history, and knowing many places, things, people and parties, civil and religious, of his beloved England. Upon this account he was glad I joined him. We talked generally of factions and religion, states and revolutions, leaders and parties. Sometimes we had other subjects. Who I was he never knew; nor did I seem to know he was the dean for a long time; not till one Sunday evening that his verger put me into his seat at St. Patrick's prayers, without my knowing the doctor sat there. Then I was obliged to recognize the great man, and seemed in a very great surprise. This pretended ignorance of mine as to the person of the dean had given me an opportunity of discoursing more freely with, and of receiving more information from the doctor than otherwise I could have enjoyed. The dean was proud beyond all other mortals I have seen, and quite another man when he was known.

"This may appear strange to many; but it must be to

those who are not acquainted with me. I was so far from having a vanity to be known to Dr. Swift, or to be seen among the fortunate at his house (as I have heard those who met there called), that I am sure it would not have been in the power of any person of consideration to get me there. What I wanted in relation to the dean I had. This was enough for me. I desired no more of him. I was enabled by the means related to know the excellencies and the defects of his understanding; and the picture I have drawn of his mind, you shall see in the appendix aforenamed; with some remarks on his writings, and on the cases of Vanessa and Stella.

"As to Mrs. Grierson, Mr. Ballard's account of her in his memoirs of some English ladies, lately published, is not worth a rush. He knew nothing of her; and the imperfect relation he got from Mrs. Barber is next to nothing. I was intimately acquainted with Mrs. Grierson, and have passed a hundred afternoons with her in literary conversations in her own parlour. Therefore it is in my power to give a very particular and exact account of this extraordinary woman. In the appendix you shall have it."

These promised accounts, however, have not yet appeared.

The monthly reviewers of the time having given an account of this work unsatisfactory to the author, he published (for there can be little doubt but he was the author) a pamphlet entitled "A letter to the Reviewers, occasioned by their account of a book called Memoirs. By a lady." 8vo. 1755. This lady signs herself Maria de Large; and subjoined are some remarks signed Anna Maria Cornwallis.

In 1756 he published the first volume of "The life of John Buncle, esq. containing various observations and reflections made in several parts of the world; and many extraordinary relations," 8vo, which may be considered in some measure as a supplement to the Memoirs; and in 1766 appeared the second volume. Both parts exhibit the same beauties, the same blemishes, and the same eccentricities. It has been thought, that in the character and adventures of Mr. Buncle, the author intended to sketch his own picture; and perhaps there may be some truth in the conjecture. Both the Memoirs and Life have been reprinted in 12mo, the former in two volumes, the latter in four. It is said also that he published many political and religious tracts, poems, and songs.

Counsellor Amory, the grandfather of the doctor, and

father of our author, was the youngest brother of Amory, or Damer, the miser, whom Pope calls the wealthy and the wise; from whom came lord Milton, &c. He married the daughter of Fitz Maurice, earl of Kerry; sir William Petty, another daughter; and the grandfather of the duke of Leinster, a third. He died at the age of 97, in 1789 *.

AMOUR (St.) See St. AMOUR.

AMPHIBALUS, one of our early confessors in the third century, of whom all the accounts we have seen appear doubtful, is said to have converted our British proto-martyr St. Alban to the Christian faith, and both suffered in the tenth persecution under the emperor Dioclesian, some think about the latter end of his reign, but Cressy, on better authority, fixes it in the third year of that emperor's reign, or 286. Boethius, with other Scotch historians, make Amphibalus to be bishop of the Isle of Man; but Gyraldus Cambrensis, with many of the writers of our church history, say he was by birth a Welchman, and bishop of the Isle of Anglesea; and that, after converting Alban he fled from Verulam into Wales to escape the execution of the severe edict made by Dioclesian against the Christians, and was there seized and brought back to Redburn in Hertfordshire, where he was put to death in the most cruel manner. Archbishop Usher, however, explodes this story as a piece of monkish fiction, and says his name no where occurs till Jeffery of Monmouth's time, who is the first author that mentions it. Fuller, in his usual quaint manner, wonders how this compounded Greek word came to wander into Wales, and thinks it might take its rise from the cloak in which he was wrapped, or from changing vestments with his disciple Alban, the better to disguise his escape. It is certain that the venerable Bede, who was a Saxon, and to whom most of our monkish historians are indebted for the history of St. Alban, makes no mention of his name, only calling him *presbyter*, a priest, or clerk. He is said to have written several homilies, and a work "ad instituendam vitam Christianam," and to have been indefatigable in promoting Christianity,

* This account is much abridged from the preceding edition of this work; but the editor hesitated long in admitting even what is now given. If we may judge from Mr. Amory's writings, the amusement they may afford cannot fail to be checked by the recollection that they are the effusions of a mind evidently deranged. He appears to have travelled in search of Unitarians, as Don Quixote in search of chivalrous adventures, and probably from a similar degree of insanity.—See Gent. Mag. vol. LVIII. 1062, LIX. 107, 322, 372.

but authentic particulars of his life are now beyond our reach.[1]

AMPHILOCHIUS, a native of Cappadocia, bishop of Iconium in the fourth century, was the friend of St. Gregory Nazianzen and St. Basil. He assisted at the first general council of Constantinople in the year 381, and presided at the council of Sidæ. In the year 383, he contrived the following method of persuading the emperor to prohibit the assemblies of the Arians: observing that Theodosius encouraged the Arians, he went to his palace, and approaching Arcadius, his son, caressed him as if he had been an infant, but did not treat him with the customary respect. Theodosius, enraged at an affront offered to himself in the person of his son, ordered the bishop to be thrust out of the palace, when, turning to Theodosius, he cried, "My lord, you cannot bear that your son should be injured, and are displeased at those who do not treat him with respect; can you then doubt, that the God of the universe also abhors those who blaspheme his son?" Theodosius, upon this, called back the bishop, begged his pardon, and soon after published severe laws against the assemblies of the Arians. St. Amphilochius died about the year 394. Very few of his works remain. Jerome mentions but one, concerning the "Divinity of the Holy Spirit," which is not extant. The principal is an Iambic poem of considerable length, in which is inserted a catalogue of the books of the Old and New Testament. Cave and Dupin say that it was the production of Gregory Nazianzen, but Combesis and Tillemont contend for its belonging to Amphilochius. The fragments which remain of his other works are in the Bibl. Patrum, and there is a letter of his concerning synods, published by Cotelerius. Father Combesis published all he could collect, in 1644, fol. Greek and Latin, but he has inserted some pieces on very doubtful authority.[2]

AMPSINGIUS, or AMPSING (JOHN ASSUERUS), a native of the province of Over-yssel, was first a clergyman at Haerlem, but afterwards studied medicine and practised in Lower Saxony, having also been appointed medical professor at Rostock, and physician to the duke of Mecklen-

[1] Boethius Hist. Scot. lib. 6.—Pitts.—Tanner, &c.
[2] Cave, vol. I.—Moreri.—Lardner's Works, vol. IV.—Saxii Onomasticon.

burgh. He died at Rostock in 1642, aged eighty-three. He wrote, 1. "Dissertatio iatromathematica," Rostock, 1602, 1618, 4to; 1629, 8vo. In this, after preferring medicine and astronomy to all other sciences, he contends for the necessity of their union in the healing art. 2. "De Theriaca, oratio," 1618, 4to. 3. "De Morborum differentiis," 1619, and other works, in which his practice appears rather more rational than his theory.[2]

AMSDORF (NICHOLAS), an associate of Luther in the reformation, was born in 1483, near Wurtzen in Misnia, of a noble family. After studying divinity, he became one of the clergy of Wittemberg, and preached also at Magdeburgh and Naumburgh. In 1527, he accompanied Luther, to whose doctrines he was zealously attached, to the diet of Worms, and on his return, was in the same carriage with that reformer, when he was seized by order of the elector of Saxony, and conducted to Wartburgh. In 1573, he concurred in drawing up the articles of Smalcalde, and was, in 1542, appointed bishop of Naumburgh by the elector John Frederick, who disapproved of the choice which the chapter had made of Julius de Pflug. But, five years after, when his patron was taken prisoner by Charles V. he was obliged to surrender the bishopric to Pflug, and retire to Magdeburgh. He afterwards assisted in founding the university of Jena, which was intended as a rival to that of Wirtemberg, and died at Eisenach, May 14, 1565. The principal thing objected to him by the popish writers, and by some of his biographers, is, that in a dispute with G. Major, he maintained that good works were hurtful to salvation: but however improper this expression in the heat of debate, it is evident from his writings, that he meant that good works impeded salvation by being relied on as the cause of it, and that they were the fruit and effect of that faith to which pardon is promised. He was one of the boldest in his time in asserting the impiety and absurdity of the principal popish doctrines, but from his bigotted adherence to Lutheran principles, had too little respect for the other reformers who were of different sentiments in some points. Moreri is wrong in asserting that he formed a sect called by his name. The same principles were held by many of the Lutheran di-

[2] Biog. Universelle.—Manget. Bibl. Script. Med.—Haller. Bibl. Med. Pract.

vines. He wrote on the "Lord's Supper," and some other controversial pieces enumerated by Melchior Adam, Joecher, and Adelung.[1]

AMTHOR (CHRISTOPHER HENRY), a Danish political and miscellaneous writer, was born at Stolberg in 1678, was educated at Rundsburgh by one of his uncles, and in 1704, was appointed professor of law and political science at Kiel, where he acquired great reputation. Some verses which he wrote in praise of the Danish ministers having given offence to the court of Holstein-Gottorp, he entered into the service of Denmark in 1713, and was appointed historiographer to the king, and counsellor of the chancery of the duchy of Holstein Schleswic. In this situation he wrote, at the king's request, several pamphlets on the differences which existed between Denmark, Sweden, and the duchy of Holstein-Gottorp, which were published in German, 1715, 4to. These were so much approved of, that in 1715 he was invited to Copenhagen, appointed counsellor of justice, and had apartments in the royal castle of Rosembourg until his death, Feb. 21, 1721. He wrote also "Meditationes philosophicæ de justitia divina et materiis cum ea connexis;" and a volume of "poems and translations," in German, Flensburgh, 1717.[2]

AMULON, AMOLON, or AMOLO, was archbishop of Lyons, and illustrious for his learning and piety; he wrote against Godeschalkus, and against the Jews, and some pieces on free-will and predestination, which were printed by P. Sirmond, 1645, 8vo, and are also in the "Bibliotheca Patrum." He died in the year 854.[3]

AMY (N.), an advocate in the parliament of Aix, who died in 1760, is known by some works in natural science: 1. "Observations experimentales sur les eaux des rivieres de Seine, de Marne, &c." 1749, 12mo. 2. "Nouvelles fontaines filtrantes," 1757, 12mo. 3. "Reflexions sur les vaisseaux de cuivre, de plomb, et d'etain," 1757, 12mo. &c. His works discover the author to have been a great friend to mankind, employing his knowledge in the investigation of whatever may prove useful or noxious to his fellow-creatures.[4]

AMYN-AHMED, *Razy*, or native of the city of Rey in Azerbaidjan, was a very learned Persian who flourished

[1] Melchior Adam.—Biog. Universelle.—Fuller's Abel Redivivus.—Moreri.—Saxii Onomasticon.
[2] Biog. Universelle. [3] Gen. Dict.—Moreri. [4] Dict. Historique.

about the commencement of the eleventh century of the hegira, or the seventeenth of the Christian æra. We have no particulars of his life, but his extensive learning is apparent from a geographical and biographical work, composed by him, under the title "Heft iclym," the "Seven climates," containing a description of the principal countries and cities of the East, with biographical notices of the most eminent persons. The dates, and the lists of the works of each author are said to be very correct. It concludes with the year 1002 of the hegira. There is a very fine copy of it in the imperial library of Paris, a large folio of 582 leaves, copied in the year 1094 of the hegira, or 1683, A. D. M. Langles gave several extracts from it in the notes to his French translation of the Asiatic researches, and some also in the new edition of Chardin's voyages. [1]

AMYOT (JAMES), bishop of Auxerre and grand almoner of France, was born Oct. 1514, of an obscure family at Melun. The following particulars of his origin are from various authors. Varillas affirms, That at the age often years, Amyot was found lying sick in a ditch on the road to Paris, by a gentleman, who was so singularly compassionate, as to set him upon his horse, and carry him to a house, where he recovered, and was furnished with sixteen pence to bear his charges home. This goodness met with an ample reward, as Amyot left to the heirs of this early benefactor the sum of 1600 crowns a year. It is also said, that as Henry II. was making a progress through his kingdom, he stopt at a small inn in Berry to sup. After supper a young man sent in to his majesty a copy of Greek verses. The king, being no scholar, gave them to his chancellor to read, who was so pleased with them, that he desired him to order the boy who wrote them to come in. On inquiry he found him to be Amyot, the son of a mercer, and tutor to a gentleman's son in that town. The chancellor recommended his majesty to take the lad to Paris, and to make him tutor to his children. This was complied with, and led to his future preferments.

By what means he was educated is not certainly known, but he studied philosophy at Paris in the college of the cardinal le Moine, and although naturally of slow capacity, his uncommon diligence enabled him to accumulate a large

[1] Biog. Universelle.

stock of classical and general knowledge. Having taken the degree of master of arts at nineteen, he pursued his studies under the royal professors established by Francis I. viz. James Tusen, who explained the Greek poets; Peter Dones, professor of rhetoric; and Oronce Finé, professor of mathematics. He left Paris at the age of twenty-three, and went to Bourges with the sieur Colin, who had the abbey of St. Ambrose in that city. At the recommendation of this abbot, a secretary of state took Amyot into his house, to be tutor to his children. The great improvements they made under his direction induced the secretary to recommend him to the princess Margaret duchess of Berry, only sister of Francis I.; and by means of this recommendation Amyot was made public professor of Greek and Latin in the university of Bourges: he read two lectures a day for ten years; a Latin lecture in the morning, and a Greek one in the afternoon. It was during this time he translated into French the "Amours of Theagenes and Chariclea," with which Francis I. was so pleased, that he conferred upon him the abbey of Bellosane. The death of this prince happening soon after, Amyot thought it would be better to try his fortune elsewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embassy from Henry II. to that republic. When Morvillier was recalled from his embassy, Amyot would not repass the Alps with him; choosing rather to go to Rome, where he was kindly received by the bishop of Mirepoix, at whose house he lived two years. It was here that, looking over the manuscripts of the Vatican, he discovered that Heliodorus, bishop of Tricca, was the author of the Amours of Theagenes; and finding also a manuscript more correct and complete than that which he had translated, he was enabled to give a better edition of this work. His labours, however, in this way, did not engage him so as to divert him from improving his situation, and he insinuated himself so far into the favour of cardinal de Tournon, that his eminence recommended him to the king, to be preceptor to his two younger sons. While he was in this employment he finished his translation of "Plutarch's Lives," which he dedicated to the king; and afterwards undertook that of "Plutarch's Morals," which he finished in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compeigne, although

much against the inclination of the queen, who had another person in her eye; and he also made him grand almoner of France and bishop of Auxerre; and the place of grand almoner and that of curator of the university of Paris happening to be vacant at the same time, he was also invested in both these employments, of which Thuanus complains. Henry III. perhaps would have yielded to the pressing solicitations of the bishop of St. Flour, who had attended him on his journey into Poland, and made great interest for the post of grand almoner; but the duchess of Savoy, the king's aunt, recommended Amyot so earnestly to him, when he passed through Turin, on his return from Poland, that he was not only continued in his employment, but a new honour was added to it for his sake: for when Henry III. named Amyot commander of the order of the Holy Ghost, he decreed at the same time, as a mark of respect to him, that all the grand almoners of France should be of course commanders of that order. Amyot did not neglect his studies in the midst of his honours, but revised all his translations with great care, compared them with the Greek text, and altered many passages: he designed to give a more complete edition of them, with the various readings of divers manuscripts, but died before he had finished that work. He died the 6th of February, 1593, in the 79th year of his age.

His character has been variously represented. He has been accused of ambition, from his many promotions, and of avarice, from the riches he left behind him; but these are equivocal proofs, and we have given one instance of gratitude which marks something more estimable in his character. Another proof may be brought from his will, that his preferments had not elevated him beyond the recollection of his mean origin. In his will is the following clause: "I leave 1200 crowns to the hospital of Orleans, in acknowledgment of the relief I formerly received there."

It is generally allowed that Amyot contributed essentially, in his translation of Plutarch, towards the polish and refinement of the French language. Vaugelas, a very competent judge, gives him this praise; and adds, that no writer uses words and phrases so purely French, without any mixture of provincialisms. It has been said, however, that he was a plagiarist, and there are two opinions on this subject; the one, that he took his Plutarch from an Italian translation; the other, that the work was executed

by a learned but poor man, whom he hired. But both these opinions were contradicted by an inspection of the copies of Plutarch in his possession, many of which are marked with notes and various readings, which shewed an intimate acquaintance with the Greek. It may, however, be allowed, that his translation is not always faithful, and the learned Meziriac pretends to have discovered nearly two thousand errors in it. Yet it has not been eclipsed by any subsequent attempt, and notwithstanding many of his expressions are obsolete, Racine pronounced that there is a peculiar charm in his style which is not surpassed by the modern French.

His works are, 1. His translation of "Heliodorus," 1547, fol. and 1549, 8vo, republished and retouched in 1559, fol. in consequence of his meeting with a complete manuscript of Heliodorus in the Vatican; and from this last edition all those of Lyons, Paris, and Rouen have been copied. 2. "Diodorus Siculus," Paris, 1554, fol. and 1587, containing only seven books, viz. book XI. to XVII. 3. "Daphnis and Cloe," from Longus, 1559, 8vo, of which there have been many, and some very splendid editions, particularly that called the Regent's edition, 1718, 12mo, one by Didot, 1798, large 4to, and one at Florence, 1810, large 8vo, by M. Courier. 4. "Plutarch's Lives and Morals," 1559, 2 vols. fol. Vascosan's edition in 13 vols. 12mo, 1567—1574, was long in the highest estimation; the Lives occupy six of these, and the Morals seven, but vol. VI. ought to contain the lives of Hannibal and Scipio by L'Ecluse, which is not the case in all the copies. There have since, however, appeared two more valuable editions, the one in 22 vols. 8vo, 1783—87, with the notes of Brottier and Vauvilliers, and the other in 25 vols. 1801—1806, edited by M. Clavier, with considerable additions. 6. "Lettre a M. de Morvillier," dated Sept. 8, 1551, containing an account of the author's journey to Trente. This is printed in Vargas and Dupuy's histories of the Council of Trent. 7. "Œuvres mélées," 1611, 8vo, is mentioned in Niceron, but it is doubtful whether such a collection exists. 8. "Projet de l'Eloquence royale, composé pour Henry III. roi de France," printed for the first time in 1805, 8vo and 4to. Not long before his death he was solicited to write the history of his country, but his answer was, "I love my sovereigns too well to write their lives."[1]

[1] Gen. Dict.—Moreri.—Chaufepie.—Biog. Universelle.—Biographia Gallica, vol. I. p. 53.

AMYRAUT (Moses), an eminent French divine, was born in September 1596, at Bourgueil, a small town of Touraine, of an ancient family originally from Orleans. Having gone through his course of philosophy, he was sent to Poictiers, to read law; to which he applied himself with great assiduity, and is said to have spent fourteen hours a day in that study. At the end of his first year, he took the degree of licentiate; but Mr. Bouchereau, minister of Saumur, advising him to study divinity, and the reading of Calvin's Institutions having strongly inclined him to follow this advice, he acquainted his father that he earnestly desired to be a clergyman, and obtained his assent, though not without difficulty. He then went to study at Saumur, where he continued a considerable time as student of divinity. Upon his admission into orders, he was presented to the church of St. Agnau, in the country of Mayne, and eighteen months after, he was invited to Saumur, to succeed Mr. Daillé, appointed minister of Charenton. About the same time that the church of Saumur desired him for their minister, the academic council fixed upon him for professor of divinity; and his admission to the professorship, his previous examination, and his inaugural thesis "De sacerdotio Christi," redounded much to his reputation.

In 1631, he was sent deputy to the national council at Charenton; and by this assembly was appointed to address the king, and lay before his majesty their complaints concerning the infraction of the edicts: he was particularly charged not to deliver his speech upon his knees, as the deputies of the former national synod had done. He managed this affair with so much address, that he was introduced to the king according to the ancient custom, and in the manner that was agreeable to the assembly: and it was on this occasion that he became acquainted with cardinal Richelieu, who conceived a great esteem for him, and imparted to him the design he had formed of re-uniting the two churches. The Jesuit who conferred with Mr. Amyraut upon this subject was father Audebert. Mr. de Villeneuve, lord lieutenant of Saumur, having invited them both to dinner, took care they should confer in private, but Mr. Amyraut protested, that he could not forbear imparting to his colleagues all that should pass between them. The Jesuit told him he was sent by the king and his eminence, to propose an agreement in point of religion; that the Roman catholics were ready to sacrifice to the public tranquillity the invocation of saints, purgatory, and the merit

of good works; that they would set bounds to the pope's power, and in case they met with opposition from the court of Rome, they would lay hold on that occasion to create a patriarch; that the laity should be allowed the communion in both kinds; and that they would give up several other points, provided they found in the Protestants a sincere desire of peace and union. But he declared, when Mr. Amyraut touched upon the doctrines of the eucharist, that no alteration would be admitted there; and Amyraut immediately answered, that then they could come to no agreement. This conference lasted about four hours: the Jesuit still required secrecy; but Mr. Amyraut protested, according to the declaration he had made first to Mr. Villeneuve, that he would communicate the whole matter to his colleagues, and that he would be answerable for their prudence and discretion. About this time he published a piece, in which he explained the mystery of predestination and grace, according to the hypothesis of Camero, which occasioned a kind of civil war amongst the protestant divines of France. Those who disliked the hypothesis, derided it as a novelty, especially when they saw themselves joined by the great du Moulin, who accused Amyraut of Arianism. The authority of this famous divine, to whom the people paid a great respect and veneration on account of the many books of controversy he had published, made so deep an impression in the minds of many ministers, that, though Amyraut had published a piece, wherein he maintained Calvin to have held universal grace, yet many deputies at the national synod of Alençon came charged with instructions against him, and some were even for deposing him. The deputies of the provinces beyond the Loire were the most violent against him; but the synod, after having heard Amyraut explain his opinion, in several sessions, and answer the objections, honourably acquitted him, and enjoined silence in respect to questions of this nature. This, however, was not strictly observed by either side; for complaints were made against Amyraut, in the national synod of Charenton, for having acted contrary to the regulations concerning that silence; and he, in his turn, complained of infractions of the same nature. The assembly, by a kind of amnesty, suppressed these mutual complaints; and having renewed the injunction of silence, sent back Amyraut to his employment, permitting him to op-

pose foreigners who should attack him, in what manner the synod of Anjou should think proper, and this synod allowed him to publish an answer to the three volumes of Spanhemius upon universal grace, which occasioned the writing of several others.

Such was the consequence of his interference in this controversy; but as the history of opinions is perhaps one of the most interesting branches of biography, we shall more particularly state Amyraut's hypothesis: It may be briefly summed up in the following propositions: "That God desires the happiness of all men, and that no mortal is excluded by any divine decree, from the benefits that are procured by the death, sufferings, and gospel of Christ: That, however, none can be made a partaker of the blessings of the gospel, and of eternal salvation, unless he believe in Jesus Christ: That such indeed is the immense and universal goodness of the Supreme Being, that he refuses to none the power of believing; though he does not grant unto all his assistance and succour, that they may wisely improve this power to the attainment of everlasting salvation; and That, in consequence of this, multitudes perish, through their own fault, and not from any want of goodness in God." Mosheim is of opinion that this is only a species of Arminianism or Pelagianism artfully disguised under ambiguous expressions, and that it is not very consistent, as it represents God as desiring salvation for *all*, which, in order to its attainment, requires a degree of his assistance and succour which he refuses to *many*. Amyraut's opinion was ably controverted by Rivet, Spanheim, De Marets, and others; and supported afterwards by Daille, Blondel, Mestrezat, and Claude.

Amyraut, being a man well acquainted with the world, was very entertaining in conversation, which contributed no less than the reputation of his learning to render him the favourite of many persons of quality, though of opposite principles in religious matters: among those who particularly distinguished him, were the marshals de Brezé and de la Meilleriac, Mr. le Goux de la Berchere, first president of the parliament of Burgundy, and cardinal Mazarin. What gained him the favour of this cardinal was, in all probability, his openly declaring in favour of the obedience due to sovereigns, which proved very advantageous to the court of France during the troubles of the league against cardinal Mazarin, called de la Fronde. In his Apology,

published in 1647, in behalf of the protestants, he excuses very plausibly the civil wars of France; but he declares at the same time, that he by no means intends to justify the taking up of arms against the lawful sovereign upon any pretence whatsoever; and that he always looked upon it as more agreeable to the nature of the gospel and the practice of the primitive church, to use no other arms but patience, tears, and prayers. Yet, notwithstanding his attachment to this doctrine, he was not for obeying in matters of conscience, which plainly appeared when the seneschal of Saumur imparted to him an order from the council of state, enjoining all those of the reformed religion to hang the outside of their houses on Corpus Christi day. The seneschal notified this order to him the eve of that holiday, entreating him at the same time to persuade the protestants to comply with it. To this Amyraut made answer, that, on the contrary, he would go directly and exhort his parishioners against complying with it, as he himself was resolved not to obey such orders: that in all his sermons he had endeavoured to inspire his hearers with obedience and submission to superior powers, but not when their consciences were concerned. Having thus acquainted the seneschal with his resolution, he went from house to house, laying before his parishioners the reasons why he thought they ought not to obey the order of the council, and the king's lieutenant not thinking it proper to support the seneschal, the matter ended without disturbance.

Amyraut was a man of such charity and compassion, that he bestowed on the poor his whole salary during the last ten years of his life, without distinction of catholic or protestant. He died the 8th of February 1664, and was interred with the usual ceremonies of the academy. He left but one son, who was one of the ablest advocates of the parliament of Paris, but fled to the Hague after the revocation of the edict of Nantes: he had also a daughter, who died in 1645, a year and a half after she had been married. His works are chiefly theological, and very voluminous; but, notwithstanding his fame, few of them were printed a second time, and they are now therefore scarce, and perhaps we may add, not in much request. He published in 1631 his "Traitè des Religions," against those who think all religions indifferent, and five years after, six "Sermons upon the nature, extent, &c. of the Gospel," and several

others at different times. His book of the exaltation of Faith, and abasement of Reason, "De l'elevation de la foi, &c." appeared in 1641; and the same year was published in Latin the "Defence of Calvin with regard to the doctrine of absolute reprobation," which in 1644 appeared in French. He began his "Paraphrase on the Scripture" in 1644: the Epistle to the Romans was paraphrased the first; then the other Epistles; and lastly the Gospel: but like Calvin, he did not meddle with the Revelations, nor did he prefix his name to his Paraphrases lest it should deter the Roman Catholics from perusing them. He published in 1647 an "Apology for the Protestants," "A treatise of Free Will," and another "De Secessione ab Ecclesia Romana, deque pace inter Evangelicos in negotio Religionis constituenda." But he treated this subject of the re-union of the Calvinists and Lutherans more at length in his "Irenicon" published in 1662. His book of the "Vocation of Pastors" appeared in 1649. He had preached on this subject before the prince of Tarento, at the meetings of a provincial synod, of which he was moderator. The prince desired the sermon might be printed, and the subject treated more at length, it being then the common topic of all missionaries. Mr. Amyraut, therefore, not only printed his sermon, but published a complete treatise upon that important controversy, and dedicated them both to the said prince. His Christian Morals, "Morale Chretienne," in six vols. 8vo, the first of which was printed in 1652, were owing to the frequent conferences he had with Mr. de Villornoul, a gentleman of an extraordinary merit, and one of the most learned men of Europe, who was heir in this respect also to Mr. du Plessis Mornai his grandfather by the mother's side. He published also a treatise of dreams, "Traité des Songes;" two volumes upon "the Millenium," wherein he refutes an advocate of Paris, called Mr. de Launoi, who was a zealous Millenarian; the "Life of the brave la Nouë, surnamed Iron-arm," from 1560 to the time of his death in 1591, Leyden, 1661, 4to; and several other works, particularly a poem, entitled "The Apology of St. Stephen to his Judges." This piece was attacked by the missionaries, who asserted that the author had spoke irreverently of the sacrament of the altar; but he published a pamphlet in which he defended himself with great ability.[1]

[1] Gen. Dict.—Mosheim's Eccl. History.—Moreri.—Biog. Universelle.

AMYRUTZES, a peripatetic philosopher, of the fifteenth century, and a native of Trebizond, was at first in great esteem at the court of the emperor David his master, and signalized himself by writing in favour of the Greeks against the decisions of the council of Florence; but at last forfeited, by his apostacy, all the reputation he had gained. He was one of those who accompanied the emperor David to Constantinople, whither that prince was carried by order of Mahomet II. after the reduction of Trebizond, in 1461, and there, seduced by the promises of the Sultan, he renounced the Christian religion, and embraced Mahometism, together with his children, one of which, under the name of Mehemet-Beg, translated many books of the Christians into Arabic, by the order of Mahomet II. That prince honoured Amyrutzes with considerable employments in the seraglio, and used sometimes to discourse with him and his son about points of learning and religion. By the manner Allatius expresses himself, it would appear that this philosopher had borne the employment of *protovestiarius* in the court of the emperor of Trebizond, but this emperor was not the first prince that shewed a particular value for Amyrutzes, as he had been greatly esteemed at the court of Constantinople long before. He was one of the learned men, with whom the emperor John Paleologus advised about his journey into Italy, and he attended him in that journey. Of his death we have no account, and Bayle seems to think there were two of the name.[1]

ANACHARSIS, a famous philosopher, was born in Scythia. He was brother to Cadovides king of Scythia, and the son of Gnurus by a Greek woman, which gave him the opportunity of learning both languages to perfection. Sosicrates, according to Laertius, affirmed, that he came to Athens in the forty-seventh olympiad, or 592 B.C. under Eucrates the Archon. And Hermippus tells us, that as soon as he arrived there, he went to Solon's house, and knocked at his door, and bid the servant, who opened it, go and tell his master, that Anacharsis was there, and was come on purpose to see him, and continue with him for some time. Solon returned him an answer, that it was better to contract friendship at home. Anacharsis went in upon this, and said to Solon, that since he was then in his

[1] Gen. Dict.—Allatius de Perpetuo Consensu, pp. 883, 936.

own country and in his own house, it was his duty to entertain him as his guest, and therefore he desired him to enter into an intimate friendship with him. Solon, surprized at the vivacity of his repartee, immediately engaged in a friendship with him, which lasted as long as they lived. Solon instructed him in the best discipline, recommended him to the favour of the noblest persons, and sought all means of giving him respect and honour. Anacharsis was kindly received by every one for his sake, and, as Theoxenus attests, was the only stranger whom they incorporated into their city. He was a man of a very quick and lively genius, and of a strong and masterly eloquence, and was resolute in whatever he undertook. He constantly wore a coarse double garment. He was very temperate, and his diet was nothing but milk and cheese. His speeches were delivered in a concise and pathetic style, and as he was inflexible in the pursuit of his point, he never failed to gain it, and his resolute and eloquent manner of speaking passed into a proverb; and those who imitated him were said to speak in the Scythian phrase. He was extremely fond of poetry, and wrote the laws of the Scythians, and of those things which he had observed among the Greeks, and a poem of 900 verses upon war. Crœsus, having heard of his reputation, sent to offer him money, and to desire him to come to see him at Sardis; but the philosopher answered, that he was come to Greece in order to learn the language, manners, and laws of that country, that he had no occasion for gold or silver, and that it would be sufficient for him to return to Scythia a better man and more intelligent than when he came from thence. He told the king, however, that he would take an opportunity of seeing him, since he had a strong desire of being ranked in the number of his friends. After he had continued a long while in Greece, he prepared to return home, and passing through Cyricum, he found the people of that city celebrating in a very solemn manner the feast of Cybele. This excited him to make a vow to that goddess, that he would perform the same sacrifices, and establish the same feast in honour of her in his own country, if he should return thither in safety. Upon his arrival in Scythia he attempted to change the ancient customs of that country, and to establish those of Greece, but this proved extremely displeasing to the Scythians, and fatal to himself. As he had one day entered into a thick wood called Hylæa, in

order to accomplish his vow to Cybele in the most secret manner possible, and was performing the whole ceremony before an image of that goddess, he was discovered by a Scythian, who went and informed king Saulius of it. The king came immediately, and surprised Anacharsis in the midst of the solemnity, and shot him dead with an arrow. Laertius tells us, that he was killed by his brother with an arrow as he was hunting, and that he expired with these words: "I lived in peace and safety in Greece, whither I went to inform myself of its language and manners, and envy has destroyed me in my native country." Great respect, however, was paid to him after his death by the erection of statues. He is said to have invented the potter's wheel, but this is mentioned by Homer long before he lived, yet he probably introduced it into his country.

The apophthegms related of Anacharsis are numerous, and in general shrewd and apposite, but some are of a strong satirical cast. He used to say, that the vine produced three sorts of grapes, the first of pleasure, the second of drunkenness, and the third of repentance. He expressed his surprize, that in all the public assemblies at Athens, wise men should propose business, and fools determine it. He could not comprehend the reason why those were punished, who abused others with their tongue, and yet great rewards were given to the wrestlers, who treated one another with the utmost fury and barbarity. He was no less astonished that the Greeks at the beginning of their banquets should make use of glasses, which were of a moderate size, and yet should call for very large ones at the close of the feast, when they had drunk sufficiently. He could by no means approve of the liberties which every person thought were allowable in banquets. Being asked one day what method was to be taken in order to prevent one from ever drinking wine, he replied, There is no better means than to view a drunken man with all his extravagance of behaviour. As he was one day considering the thickness of the planks of a ship, he cried out, Alas! those who go to sea, are but four inches distant from death. Being asked what was the most secure ship, he replied, That which is arrived in the port. He very often repeated it, that every man should take a particular care to make himself master of his tongue and his belly. He had always when he slept his right hand upon his mouth, to shew that there is nothing which we ought to be so cautious of as the

tongue. An Athenian reproaching him one day with being a Scythian, he replied, My country is a disgrace to me; but you are a disgrace to your country. Being asked what was the best and what the worst part of a man, he answered, The tongue. It is much better, said he, to have but one friend, if he be but faithful to us, than a great number, who are always ready to follow the change of fortune. When he was asked, whether there were more persons living than dead, he answered, In which number do ye rank those who are at sea? He used to say, that the forum was a place which men had established in order to impose upon each other. It remains to be noticed, that the letters published under his name, Paris, 1552, Greek and Latin, 4to, are unquestionably spurious.[1]

ANACREON, a Greek poet of great celebrity, was born at Teos, a sea-port of Ionia. Madam Dacier endeavours to prove from Plato, that he was a kinsman of Solon's, and consequently allied to the Codridæ, the noblest family in Athens; but this is not sufficiently supported. The time when he flourished is uncertain; Eusebius placing it in the 62d, Suidas in the 52d, and Mr. le Fevre in the 72d olympiad. He is said to have been about eighteen years of age, when Harpagus, the general of Cyrus, came with an army against the confederate cities of the Ionians and Æolians. The Milesians immediately submitted themselves; but the Phocæans, when they found themselves unable to withstand the enemy, chose rather to abandon their country than their liberty; and getting a fleet together, transported themselves and families to the coast of France, where, being hospitably received by Nannus the king of the country, they built Marseilles. The Teians soon followed their example; for, Harpagus having made himself master of their walls, they unanimously went on board their ships, and, sailing to Thrace, fixed themselves in the city Abdera. They had not been there long, when the Thracians, jealous of their new neighbours, endeavoured to give them disturbance; and in these conflicts it seems to be, that Anacreon lost those friends whom he celebrates in his epigrams. This poet had much wit, but was certainly too fond of pleasures, for love and wine had the disposal of all his hours. In the edition of Anacreon

[1] Diogenes Laertius.—Brucker.—Gen. Dict.—Fenelon's Lives of the Philosophers, vol. I.—Fabric. Bibl. Græc.—Saxii Onomasticon.

and Sappho published in 1789 by Fred. G. Born, of Leipsick, this editor endeavours to defend Anacreon against the charges of inebriety and unnatural lust, and with considerable success. These imputations, however, have been cast on his memory by the majority of writers, except, perhaps, Ælian. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during the greatest part of the reign of Polycrates; for Herodotus assures us, that Anacreon was with that prince in his chamber, when he received a message from Orætes governor of Sardis, by whose treachery Polycrates was soon after betrayed and inhumanly crucified. It seems to have been a little before this, that Anacreon left Samos and removed to Athens; having been invited thither by Hipparchus the eldest son of Pisistratus, one of the most virtuous and learned princes of his time; who, as Plato assures us, sent an obliging letter, with a vessel of fifty oars to convey him over the Ægean sea. After Hipparchus was slain by the conspiracy of Harmodius and Aristogiton, Anacreon returned to Teos, where he remained till the revolt of Histiæus, when he was obliged once more to remove to Abdera, where he died. The manner of his death is said to have been very extraordinary; for they tell us he was choaked with a grape-stone, which he swallowed as he was drinking some new wine. A small part only of Anacreon's works remain. Besides odes and epigrams, he composed elegies, hymns, and iambics: the poems which are extant consist chiefly of bacchanalian songs and love-sonnets; and with respect to such subjects, they have been long regarded as standards of excellence. They are distinguished by their native elegance and grace from every other kind of poetical composition: and the voluptuous gaiety of all his songs is so characteristic, that his style and manner have produced innumerable imitations, called Anacreontics. Little can be said, however, of the moral purity of his sentiments, and it is to be feared that the fascinations of the Anacreontic school have been most destructive to the morals and prudence of the young and gay.

The editions of Anacreon are too numerous to be specified here. They were printed for the first time by Henry Stephens, Paris, 1554, 4to, who had found the eleventh ode on the cover of an old book. Until then we had nothing of Anacreon but what was in Aulus-Gellius, or the Antho-

logy. Stephens, however, had the good fortune to meet with two manuscripts, which he compared with scrupulous care. These were the only MSS. known for a long period; but as Stephens, who some time before his death fell into mental decay, neglected to communicate to any person where they were, they are supposed to have been destroyed with many other valuable originals. This circumstance was the cause of some suspicion attaching to the Editio Princeps as deficient in authenticity. It was, however, generally followed in the subsequent editions, of which those of Madame Dacier and Barnes were long esteemed the best. But the most singular and magnificent edition of modern times is that of Joseph Spaletti, which was printed at Rome in 1781, in imperial quarto, with 35 fine plates, exclusive of 16 plates in *fac-simile*. In the preface, the editor remarks, that some hyper-critics, as Le Fevre, Dacier, and Baxter, had doubted the authenticity of Anacreon: and that Cornelius Pau had even suspected his odes to have been productions of the sixteenth century. To confute this, Spaletti now published the poems of Anacreon in *fac-simile*, from a MS. in the Vatican, of the tenth century, as is palpable, from its calligraphy, to any person acquainted with Greek archæology. The Latin translation by Spaletti is said to be much more accurate than any other.—There are many English translations of Anacreon, who has ever been a favourite with young poets. Cowley is thought to have been the first successful translator. The French also have many translations, and some of them faithful and spirited.[1]

ANANIA, or AGNANY (JOHN D'), was a lawyer of much reputation in the fifteenth century. His origin was obscure, and on that account, it is said, he took the name of Anania, a town of the ancient Latium, instead of that of his family. He became afterwards professor of civil and canon law at Bologna, and archdeacon, and was highly esteemed for piety and learning. His "Commentaries on the fifth Book of the Decretals," a volume of "Consultations," and his treatise on feudal rights, "De revocatione feudi alienati," Leyden, 1546, 4to, are among his principal works. It is rather suprizing that a man of his learning and sense, should have also written on the subject of

[1] Gen. Dict.—Barnes's Anacreon.—Biog. Universelle.—Vossius.—Fabric. Bibl. Græc.

magic and demons, "De magia et maleficiis, Leyden, 1669 4to; if indeed this belongs to him, and not to the subject of the following article. He died in 1458, at an advanced age.[1]

ANANIA (JOHN LORENZO D'), a native of Taverna in Calabria, lived about the end of the sixteenth century. He wrote a book of geography in Italian; and a work in Latin, entitled "De natura Dæmonum," which was printed at Venice in 1582, 8vo. The other work bears the title "Cosmographia, overo l'universale Fabrica del Mondo," and was published at Venice in 1576, 4to. This author is not mentioned by Vossius in his catalogue of geographers.[2]

ANASTASIUS BIBLIOTHECARIUS, so called because he was librarian of the church of Rome, was a native of Greece, and one of the most learned men of his age. He flourished about the middle of the ninth century, and was abbot of St. Mary's trans Tiberim. His chief work, the "Liber Pontificalis," or the lives of the Popes from St. Peter to Nicholas I. is of a doubtful character: Blondel and Salmasius bestow great encomiums on it, while Halling, a Roman catholic writer of note, depreciates it as much. To the last edition of this book is joined Ciampinius's examination of the validity of the facts therein mentioned; and from this we learn that he wrote only the lives of Gregory IV. Sergius II. Leo IV. Benedict III. and Nicholas I. and that the lives of the other popes in that book were done by different authors. Anastasius is said to have assisted at the eighth general council held at Constantinople in the year 869, of which he translated the acts and canons from Greek into Latin. The time of his death is a disputed point, as indeed are many particulars relating to him. Bayle has a very elaborate article on his history, which Cave had previously examined, and Blondel, in his "Familier eclaircissement," and Boecler in his "Bibl. critica," have likewise entered deeply into the controversy. He wrote a great number of translations, more valued for their fidelity than elegance, yet they have all been admitted into the popish collections of ecclesiastical memoirs and antiquities. The first edition of the "Liber Pontificalis" was printed at Mentz, 1602, 4to, and two more editions appeared in the last century, one in four vols. fol. by Francis and Joseph Bian-

[1] Biog. Universelle. [2] Gen. Dict.

chini, 1718—1735, and the other in three vols. 4to, by the abbe Vignoli, 1724—1753, besides an edition by Muratori, in his collection of Italian writers, enlarged by learned dissertations, from which it would appear that Anastasius was rather the translator, or compiler of those lives, and that he took them from the ancient catalogues of the popes, the acts of the martyrs, and other documents preserved among the archives of the Roman church. The Vatican library then consisted of little else, although it appears that there was before his time a person honoured with the title of librarian.[1]

ANASTASIUS, called the SINAITE, because he was a monk of mount Sinai, flourished in the seventh century. We have several writings of this recluse: 1. "Odegos," or the Guide on the true way, in Gr. and Lat. Ingoldstadt, 1606, 4to. 2. "Contemplationes in Hexameron," Græco-Lat. Londini, 1682, 4to, published by Allix. 3. "Cinq livres dogmatiques de Theologie." 4. "Some sermons." His works were published at Ingolstadt, 1606, 4to, by the jesuit Gretser, and inserted in the Biblioth. PP.[2]

ANATOLIUS, St. born at Alexandria, bishop of Laodicea in Syria, in 269, cultivated successfully arithmetic, geometry, grammar, and rhetoric. Some works of his are still remaining; among others, a tract on Easter, printed in the Doctrina temporum of Bucherius, Antwerp, 1634, folio.[3]

ANAXAGORAS, of Clazomene, one of the most eminent of the ancient philosophers, was born in the first year of the seventieth olympiad, B. C. 500, and was a disciple of Anaximenes. He inherited from his parents a patrimony which might have secured him independence and distinction at home; but such was his thirst after knowledge, that, about the twentieth year of his age, he left his country, without taking proper precautions concerning his estate, and went to reside at Athens. Here he diligently applied himself to the study of eloquence and poetry, and was particularly conversant with the works of Homer, whom he admired as the best preceptor, not only in style, but in morals. Engaging afterwards in speculations concerning nature, the fame of the Milesian school induced him to leave

[1] Gen. Dict.—Biog. Universelle.—Ginguene Hist. Litt. d'Italie, vol. I. p. 97—100.—Saxii Onomasticon.
[2] Moreri.—Cave.—Fabr. Bibl. Gr.—Saxii Onomasticon.
[3] Gen. Dict.—Cave.

Athens, that he might attend upon the public instructions of Anaximenes. Under him he became acquainted with his doctrines, and those of his predecessors, concerning natural bodies, and the origin of things. So ardently did he engage in these inquiries, that he said concerning himself that he was born to contemplate the heavens. Visiting his native city, he found that, whilst he had been busy in the pursuit of knowledge, his estate had run to waste, and remarked, that to this ruin he owed his prosperity. One of his fellow-citizens complaining that he, who was so well qualified, both by rank and ability, for public offices, had shown so little regard for his country, he replied, "My first care is for *my* country," pointing to heaven. After remaining for some years at Miletus, he returned to Athens, and there taught philosophy in private. Among his pupils were several eminent men, particularly the tragedian Euripides, and the orator and statesman Pericles; to whom some add Socrates and Themistocles.

The reputation which he acquired, at length excited the jealousy and envy of his contemporaries, and brought upon him a cruel persecution. It is generally agreed, that he was thrown into prison, and condemned to death; and that it was with difficulty that Pericles obtained from his judges the milder sentence of fine and banishment; but the nature of the charge alleged against him is variously represented. The most probable account of the matter is, that his offence was, the propagation of new opinions concerning the gods, and particularly, teaching that the sun is an inanimate fiery substance, and consequently not a proper object of worship. As he was indefatigable in his researches into nature, on many occasions he might contradict the vulgar opinions and superstitions. It is related that he ridiculed the Athenian priests, for predicting an unfortunate event from the unusual appearance of a ram which had but one horn; and that, to convince the people that there was nothing unnatural in the affair, he opened the head of the animal, and showed them, that it was so constructed, as necessarily to prevent the growth of the other horn.

After his banishment, Anaxagoras passed the remainder of his days at Lampsacus, where he employed himself in instructing youth, and obtained great respect and influence among the magistrates and citizens. Through his whole life he appears to have supported the character of a true philosopher. Superior to motives of avarice and ambition,

he devoted himself to the pursuits of science, and in the midst of the vicissitudes of fortune, preserved an equal mind. When one of his friends expressed regret on account of his banishment from Athens, he said, "It is not I who have lost the Athenians, but the Athenians who have lost me." Being asked, just before his death, whether he wished to be carried for interment to Clazomene, his native city, he said, "It is unnecessary; the way to the regions below is every where alike open." In reply to a message sent him, at that time, by the senate of Lampsacus, requesting him to inform them in what manner they might most acceptably express their respect for his memory after his decease, he said, "By ordaining that the day of my death may be annually kept as a holiday in all the schools of Lampsacus." His request was complied with, and the custom remained for many centuries. He died about the age of seventy-two years. The inhabitants of Lampsacus expressed their high opinion of his wisdom, by erecting a tomb, with an inscription signifying that his mind explored the paths of truth; and two altars were raised in honour of his memory, one dedicated to TRUTH, the other to MIND, which latter appellation was given him on account of the doctrine which he taught concerning the origin and formation of nature.

The material world was conceived by Anaxagoras to have originated from a confused mass, consisting of different kinds of particles. Having learned in the Ionic school, that bodies are composed of minute parts, and having observed in different bodies different, and frequently contrary, forms and qualities, he concluded, that the primary particles, of which bodies consist, are of different kinds; and that the peculiar form and properties of each body depend upon the nature of that class of particles, of which it is chiefly composed. A bone, for instance, he conceived to be composed of a great number of bony particles, a piece of gold, of golden particles; and thus he supposed bodies of every kind to be generated from similar particles, and to assume the character of those particles. Notwithstanding the difficulties and absurdities which obviously attend this system, the invention of it was a proof of the author's ingenuity, who doubtless had recourse to the notion of similar particles, in hopes of obviating the objections which lay against the doctrine of atoms, as he had received it from Anaximenes.

But the most important improvement which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which, having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneal particles, produced the various forms of nature.

That Anaxagoras maintained an infinite mind to be the author of all motion and life, is attested by many ancient authorities. Plato expressly asserts, that Anaxagoras taught the existence of "a disposing mind, the cause of all things." Aristotle gives it as his doctrine, that mind is the first principle of all things, pure, simple, and unmixed; that it possesses within itself the united powers of thought and motion; and that it gives motion to the universe, and is the cause of whatever is fair and good. Plutarch confirms this account of the doctrine of Anaxagoras, and shews wherein it differed from that of his predecessors. "The Ionic philosophers," says he, "who appeared before Anaxagoras, made fortune, or blind necessity, that is, the fortuitous or necessary motion of the particles of matter, the first principle in nature; but Anaxagoras affirmed that a pure mind, perfectly free from all material concretions, governs the universe." From these and other concurrent testimonies it clearly appears, that Anaxagoras was the first among the Greeks who conceived mind as detached from matter, and as acting upon it with intelligence and design in the formation of the universe. The infinite mind, or deity, which his predecessors had confounded with matter, making them one universe, Anaxagoras conceived to have a separate and independent existence, and to be simple, pure intelligence, capable of forming the eternal mass of matter according to his pleasure. Thus he assigned an adequate cause for the existence of the visible world.

Several doctrines are ascribed to Anaxagoras, which might seem to indicate no inconsiderable knowledge of nature: such as, that the wind is produced by the rarefac-

tion of the air; that the rainbow is the effect of the reflection of the solar rays from a thick cloud, placed opposite to it like a mirror; that the moon is an opaque body, enlightened by the sun, and an habitable region, divided into hills, vales, and waters; that the comets are wandering stars; and that the fixed stars are in a region exterior to those of the sun and moon. But the writers who report these particulars have mixed with them such strange absurdities, as weaken the credit of their whole relation. When we are told, that Anaxagoras thought the sun to be a flat circular mass of hot iron, somewhat bigger than the Peloponnesus; and the stars to have been formed from stones whirled from the earth by the violent circumvolution of its surrounding ether, we cannot but suspect that in the course of traditionary report, his opinions must have been ignorantly misconceived, or designedly misrepresented.[a]

ANAXANDRIDES, a Greek comic poet, born at Camirus, in the isle of Rhodes, flourished in the 101st olympiad, B. C. 400, and was the first, if Suidas may be credited, who introduced love adventures on the stage, which Bayle thinks doubtful. He was a man conceited of his person, wore rich apparel, and affected pomp and grandeur to such a degree, that being once engaged to read a poem at Athens, he went to the appointed place on horseback, and rehearsed part of his performance in that posture. Such a behaviour renders probable what is further said of him, *viz.* that he was extremely grieved when his pieces did not carry the prize. He never used, like other poets, to polish or correct them, that they might appear again in a better condition; and this disrespect for his spectators occasioned the loss of several fine comedies. Owing to the same circumstance, he won the prize but ten times, whereas we find above twenty of his plays quoted, and he wrote in all sixty-five. The Athenians condemned him to be starved for censuring their government. None of his productions are extant, but some of them are mentioned by Aristotle and other authors.[b]

ANAXARCHUS, a philosopher of Abdera, in the 110th olympiad, B. C. 340, was the favourite of Alexander the Great, and used a liberty, in speaking to him, that was worthy of the philosophy of Diogenes. That prince being,

[a] Almost literally from the abridgment of Brucker.—Diogenes Laertius.—Gen. Dict.—Fenelon's Lives of the Philosophers.

[b] Gen. Dict.—Moreri.—Saxii Onomasticon.

wounded, Anaxarchus put his finger to the wound, and looking him in the face, said, "This is human blood; and not of that kind which animates the gods." Once this prince asked him at table, what he thought of the feast? He answered, "that there was but one thing wanting, the head of a great nobleman, which ought to have been served in a dish:" and in saying this, fixed his eyes on Nicocreon, tyrant of Cyprus. After the death of Alexander, this Nicocreon, in his turn, caused him to be put in a mortar, and beat with iron pestles. The philosopher told the tyrant to pound his body as much as he pleased, but he had no power over his soul. Nicocreon then threatened to have his tongue cut out. "Thou shalt not do it, wretch!" said Anaxarchus; and immediately spit it in his face, after having bit it in two with his teeth. Anaxarchus was of the sect of the Sceptics. Such is the common account of this philosopher, but it is wholly inconsistent with his character, which was that of a man softened by effeminate pleasure, and a flatterer of kings. The same story is told of Zeno.[1]

ANAXIMANDER, an ancient philosopher, was the first who taught philosophy in a public school, and is therefore often spoken of as the founder of the Ionic sect. He was born in the third year of the 42d olympiad, or B. C. 610. Cicero calls him the friend and companion of Thales; whence it is probable, that he was a native of Miletus. That he was employed in instructing youth, may be inferred from an anecdote related concerning him; that, being laughed at for singing (that is, probably, reciting his verses) ill, he said, "We must endeavour to sing better, for the sake of the boys." Anaximander was the first who laid aside the defective method of oral tradition, and committed the principles of natural science to writing. It is related of him, which, however, is totally improbable, that he predicted an earthquake. He lived sixty-four years.

The general doctrine of Anaximander, concerning nature and the origin of things, was, that infinity is the first principle of all things; that the universe, though variable in its parts, as one whole is immutable; and that all things are produced from infinity, and terminate in it. What this philosopher meant by infinity, has been a subject of a dis-

[1] Brucker.—Moreri.—Biog. Universelle.—Luzac's Lectiones Atticæ, Leyden, 1809, 4to.

pute productive of many ingenious conjectures, which are, however, too feebly supported to merit particular notice. The most material question is, whether Anaximander understood by infinity the material subject, or the efficient cause, of nature. Plutarch asserts, the infinity of Anaximander to be nothing but matter. Aristotle explains it in the same manner, and several modern writers adopt the same idea. But neither Aristotle nor Plutarch could have any better ground for their opinion than conjecture. It is more probable, that Anaximander, who was a disciple of Thales, would attempt to improve, than that he would entirely reject, the doctrine of his master. If, therefore, the explanation, given above, of the system of Thales be admitted, there will appear some ground for supposing, that Anaximander made use of the term infinity to denote the humid mass of Thales, whence all things arose, together with the divine principle by which he supposed it to be animated. This opinion is supported by the authority of Hermias, who asserts, that Anaximander supposed an eternal mover or first cause of motion, prior to the humid mass of Thales. And Aristotle himself speaks of the infinity of Anaximander as comprehending and directing all things. After all, nothing can be determined, with certainty, upon this subject.

There can be little doubt, that mathematics and astronomy were indebted to Anaximander. He framed a connected series of geometrical truths, and wrote a summary of his doctrine. He was the first who undertook to delineate the surface of the earth, and mark the divisions of land and water, upon an artificial globe. The invention of the sun-dial is ascribed to him; but it is not likely that mankind had remained, till this time, unacquainted with so useful an instrument, especially considering how much attention had, in many countries, been paid to astronomy, and how early we read of the division of time into hours. Herodotus, with much greater probability, ascribes this invention to the Babylonians. Perhaps he made use of a gnomon in ascertaining, more correctly than Thales had done, the meridian line, and the points of the solstices. Pliny says, that he first observed the obliquity of the ecliptic; but this cannot be true, if Thales was acquainted with the method of predicting eclipses, which supposes the knowledge of this obliquity.

Other opinions ascribed to Anaximander are, that the

stars are globular collections of air and fire, borne about in the spheres in which they are placed; that they are gods, that is, inhabited and animated by portions of the divinity; that the sun has the highest place in the heavens, the moon the next, and the planets and fixed stars the lowest; that the earth is a globe placed in the middle of the universe, and remains in its place; and that the sun is twenty-eight times larger than the earth.[1]

ANAXIMENES, a Milesian, who was born about the fifty-sixth olympiad, or B. C. 556, was a hearer and companion of Anaximander. He followed the footsteps of his master, in his inquiries into the nature and origin of things, and attempted to cast new light upon the system. He taught, that the first principle of all things is air, which he held to be infinite, or immense. Anaximenes, says Simplicius, taught the unity and immensity of matter, but under a more definite term than Anaximander, calling it air. He held air to be God, because it is diffused through all nature, and is perpetually active. The air of Anaximenes is, then, a subtle ether, animated with a divine principle, whence it becomes the origin of all beings, and in this sense Lactantius understood his doctrine.

Anaximenes was probably the continuator of the doctrine of Thales and Anaximander, concerning the first principle of nature, with this difference only, that he supposed the divine energy to be resident in air, or ether. Chiefly attentive, however, to material causes, he was silent concerning the nature of the divine mind.

Anaximenes is also said to have taught, that all minds are air; that fire, water, and earth, proceed from it, by rarefaction or condensation; that the sun and moon are fiery bodies, whose form is that of a circular plate; that the stars, which also are fiery substances, are fixed in the heavens, as nails in a crystalline plane; and that the earth is a plane tablet resting upon the air.[2]

ANAXIMENES, the son of Aristocles of Lampsacus, an orator, was the disciple of Diogenes the cynic, and of Zoilus of Amphipolis, the absurd critic on Homer. He was preceptor to Alexander of Macedon, and followed him to the wars. When the king was incensed against the people of Lampsacus, because they had taken the part of the Persians, and threatened them with grievous punish-

[1] Brucker.—Diogenes Laertius.—Gen. Dict.—Moreri. [2] Ibid.

ments, he saved them by a trick. The people, in danger of losing their wives, children, and country, sent Anaximenes to intercede for them, and Alexander knowing the cause of his coming, swore by the gods, that he would do the very reverse of what he desired of him. Upon this Anaximenes said to him, "Grant me the favour, O king, to enslave the wives and children of the people of Lampsacus, to burn their temples, and lay their city even with the ground." Alexander, not being able to retract his oath, pardoned Lampsacus against his will. Anaximenes revenged himself on his enemy Theopompus the son of Damostratus in a manner not much to his credit. Being a sophist, and able to imitate the style of sophists, he wrote a book against the Athenians and Lacedæmonians, carefully framing a railing story, and setting the name of Theopompus to it, sent it to those cities. Hence arose an universal hatred of Theopompus throughout all Greece. Anaximenes is said to be the inventor of speaking *ex tempore*, according to Suidas, although it is not easy to comprehend what he means by that being an invention. He wrote the lives of Philip and Alexander, and twelve books on the early history of Greece, but none of these have descended to us. [1]

ANCHARANUS, or ANCARANO (PETER), an eminent civilian of the fourteenth century, was born at Bologna in Italy, and descended from the illustrious family of the Farneses. Besides his uncommon knowledge in the civil law, he was a philosopher and politician and an eloquent speaker. These qualifications raised his reputation, and gave him a great authority among his countrymen. He was likewise in high esteem with the princes of Italy, and applied to by many cities and universities. He studied chiefly under Baldus, whose intimate friendship he gained, and who instructed him in the most abstruse parts of the civil law. He read public lectures upon the law at first in Padua, and afterwards at Bologna, in conjunction with Bartholomew Salicetus, with the greatest applause of his auditors. He flourished about 1380, and the following years; for in May, 1382, Salicetus, who was his contemporary, began his commentaries in IX Libros Codic. at Bologna. Our author died there about the year 1410, and was buried in the church of St. Benedict; though some

[1] Gen. Dict.—Moreri.—Suidas.

writers pretend, that he lived till 1497, which they infer from his epitaph, which was only repaired in that year. But the manuscript of his lecture upon the Clementines and Rescripts, which is preserved in the library at Augsburg, appears to have been written in 1397; and another manuscript of his lecture upon the second book of the Decretals, which is likewise in that library, shews that it was finished at Venice in 1392. He wrote, 1. "Commentaria in sex Libros Decretalium;" with the Scholia of Codecha and John de Monteferrato, at Bononia, 1581, fol. 2. "Lectura super Clementinas," with the additions of Cathar. Pariel and others, Lyons, 1549 and 1553, fol. 3. "Selectæ Quæstiones omnium præstantissimorum Jurisconsultorum in tres tomos digestæ, Francfort, 1581, fol. 4. "Consilia sive Responsa Juris," with the additions of Jerom Zanchius, Venice, 1568, 1585, 1589, 1599, folio. 5. "Repetitiones in C. Canonum Statuta, de Constit." Venice, 1587.[1]

ANCHER (PETER KOFOD), a Danish lawyer of the eighteenth century, filled several situations of importance in the Danish administration, and about the end of that century bore the title of counsellor of conference. He wrote many elementary works on the civil and criminal law of Denmark, which differs from the Roman in many particulars; but his principal and most learned and useful work, is "The History of Danish law from the time of king Harold to that of Christian V." 1769, 3 vols. 8vo, which is in the Danish language.[2]

ANCILLON (DAVID), an eminent divine, of the reformed church at Metz, was born March 17, 1617. He studied from the ninth or tenth year of his age in the jesuits' college, then the only one at Metz where there was an opportunity of being instructed in polite literature. In this college he gave such proofs of genius, that the heads of the society left nothing unattempted in order to draw him over to their religion and party; but he continued firm against their attacks, and that he might be the more enabled to withstand them, took the resolution of studying divinity, in which he was so indefatigable, that his father was often obliged to interpose his authority to interrupt his continual application, lest it should injure his health. He went to Geneva in the year 1633, and per-

[1] Gen. Dict.—Moreri. [2] Biog. Universelle.

formed his course of philosophy there under Mr. du Pan, and his divinity studies under Spanheim, Diodati, and Tronchin, who had a great esteem for him. He left Geneva in April 1641, and offered himself to the synod of Charenton, in order to take upon him the office of a minister. His abilities were greatly admired by the examiners, and his modesty by the ministers of Paris; and the whole assembly was so highly satisfied with him, that they gave him one of the most considerable churches, which was unprovided for, that of Meaux, where he exercised his ministry till the year 1653, and became extremely popular, raising an extensive reputation by his learning, eloquence, and virtue, and was even highly respected by those of the Roman catholic communion. He displayed his talents with still greater reputation and success in his own country, where he was minister from the year 1653, till the revocation of the edict of Nantes in 1685. He retired to Francfort after that fatal blow; and having preached in the French church at Hanau, the whole assembly was so edified by it, that they immediately called together the heads of the families, in order to propose that he might be desired to accept of the office of minister among them. The proposition was agreed to; and they sent deputies who prevailed on him, and he began the exercise of his ministry in that church about the end of the year 1685. It was now that several persons who had quitted the French church, for some disgust, returned to it again. The professors of divinity, and the German and Dutch ministers, attended frequently upon his sermons. The count of Hanau himself, who had never before been seen in that church, came thither to hear Mr. Ancillon. His auditors came from the neighbouring parts, and even from Francfort, and people, who understood nothing of French, flocked together with great eagerness, and said, that they loved to see him speak; a degree of popularity which excited the jealousy of two other ministers, who at length rendered his situation so uneasy that he was induced to abandon voluntarily a place from which they could not force him. If he had chosen to rely upon the voice of the people, he might have still retained his situation, but it was his opinion that a faithful pastor ought not to establish his own interests upon any division between a congregation and its ministers, and as through his whole life he had been averse to parties, and had remonstrated often against

cabals and factions, he would not take advantage of the disposition which the people were in towards him, nor permit them to act. Having therefore attempted every method which charity suggested without success, he resolved to quit Hanau, where he had to wrangle without intermission, and where his patience, which had supported several great trials, might possibly be at last overcome; and for these reasons he left it privately. He would now have returned to Francfort to settle, but in consideration of his numerous family, he preferred Berlin, where he received a kind reception from the elector of Brandenbourg. He was also made minister of Berlin, and had the pleasure of seeing his eldest son made judge and director of the French who were in that city, and his other son rewarded with a pension, and entertained at the university of Francfort upon the Oder, and at last minister in ordinary of the capital. He had likewise the satisfaction of seeing his brother made judge of all the French in the states of Brandenbourg, and Mr. Cayart, his son-in-law, engineer to his electoral highness. He enjoyed these circumstances undisturbed, till his death at Berlin, September 3, 1692, aged seventy-five years. His marriage was contracted in a very singular way: The principal heads of families of the church of Meaux seeing how much their minister distinguished himself, and hearing him sometimes saying, that he would go to Metz to see his father and relations, whom he had not seen for several years, were apprehensive lest they should lose him. They thought of a thousand expedients in order to fix him with them for a long time; and the surest way in their opinion was to marry him to some rich lady of merit, who had an estate in that country or near it. One of them recollected he had heard, that Mr. Ancillon having preached one Sunday in the morning at Charenton, he was universally applauded; and that Mr. Macaire especially, a venerable old gentleman, of very exemplary virtue and piety, and possessed of a considerable estate at Paris and about Meaux, had given him a thousand blessings and commendations, and said aloud to those who sat near him in the church, that he had but one daughter, who was an only child, and very dear to him; but if that gentleman, speaking of Mr. Ancillon, should come and ask her in marriage, he would give her with all his heart. Upon this, they went to ask him, whether he still continued in that favourable opinion of him; he re-

plied, that he did; and accompanied that answer with new expressions of his esteem and affection for Mr. Ancillon; so that the marriage was concluded in the year 1649, and proved a very happy one, although there was a great disparity of years, the young lady being only fourteen.

His library was very curious and very extensive, and he enlarged it every day with all that appeared new and important in the republic of letters; so that at last it was one of the noblest collections in the hands of any private person in the kingdom. Learned foreigners used to visit it, as they passed through the city of Metz, as the most valuable curiosity there. When he saw the catalogue of pretended heretical books, published by the archbishop of Paris, he laid aside all those books which were ordered to be suppressed, and they composed his library in the foreign countries which he retired to, for his own was plundered after the revocation of the edict of Nantes, nor would he have had a book remaining, if those which he had hid, had not been concealed from the persons who seized the rest of his library. The monks and ecclesiastics of Metz and the neighbouring towns had long coveted the library of Mr. Ancillon, and his being obliged to depart on a sudden gave them a fair pretence to take possession of it. Some of them proposed to buy the whole together, and others required, that it should be sold by retail; but the issue was that it was completely plundered.

His writings are but few, 1. "Relation fidele de tout ce qui s'est passé dans la conference publique avec M. Bedacier, eveque d' Aost," Sedan, 1657, 4to. This dispute which he carried on with M. Bedacier, is concerning traditions, and was managed on the part of our author with great success, but they had agreed not to print it, and it would have remained unknown, had not a spurious account appeared, in which it was stated that Ancillon had been defeated. 2. "Apologie de Luther, de Zuingle, de Calvin, et de Beze," Hanau, 1666, which is part of an answer he had prepared against cardinal de Richelieu. 3. "Vie de Guil. Farel," or the idea of a faithful minister of Christ, printed in 1691, Amst. 12mo, from a most erroneous copy. He published also one fast sermon, 1676, entitled "The Tears of St. Paul." But the work which contains the most faithful picture of his learning, principles, and talents, in conversation, was published by his son, the subject of the next article, at Basil, 1698, 3 vols.

12mo, entitled "Melange critique de Litterature, recueilli des conversations de feu M. Ancillon." There was likewise a new edition of it published at Amsterdam in 1702, in one volume 12mo, which was disowned by the editor, because there were several things inserted in it, which were injurious to his father's memory, and his own character. This collection of Ancillon was formed from what he heard his father speak of in conversation, and he has digested it under proper heads. It contains a great number of useful and curious remarks, although not wholly free from mistakes, some of the sentiments having been conveyed to the editor by persons who probably did not remember them exactly.[1]

ANCILLON (CHARLES), son of the above, was born at Metz, July 29, 1659: he began his studies in that city, and went to Hanau for the prosecution of them. He afterwards applied himself to the civil law at Marpurg, Geneva, and Paris, in the last of which cities he was admitted an advocate. Upon his return to Metz, in 1679, he followed the bar, where he began to raise himself a considerable reputation. After the revocation of the edict of Nantes in 1685, the protestants of Metz deputed him to court, in order to represent that they ought not to be comprehended in this revocation. But all that he could obtain was, that this city should be treated with more lenity and favour. He followed his father to Berlin, where the elector of Brandenbourg appointed him judge and director of the French in that city. In 1695, that prince gave him new marks of his confidence and favour, by sending him to Swisserland in order to negociate some affairs of importance. The marquis of Baden Dourlach, who was then at Basil, having had an opportunity of seeing him, entertained so great an esteem for him, that he chose him for his counsellor, and desired the elector of Brandenbourg to give Ancillon leave that he should serve him for some time. Our author did not return to Berlin till the end of the year 1699, and was then appointed inspector of all the courts of justice which the French had in Prussia, and counsellor of the embassy. The elector, being crowned king of Prussia, made him likewise his historiographer and superintendant of the French school, which had been founded at Berlin, according to the scheme which he had

[1] Gen. Dict.

formed. He died in that city the 5th of July, 1715, being fifty-six years of age. His works are, 1. "L'Irrevocabilité de l'Edit de Nantes prouvé par les principes du droit & de la politique," Amsterdam, 1688, 12mo. 2. "Reflexions politiques, par lesquelles on fait voir que la persecution des reformez est contre les veritable interets de la France," Cologne, 1686, 12mo. Mr. Bayle is mistaken in supposing, that this work was written by Sandras des Courtils, the author of the "Nouveaux Interets des Princes." 3. "La France interessée a rétablir l'Edit de Nantes," Amsterdam, 1690, 12mo. 4. "Histoire de l'Etablissement des François Refugiez dans les Etats de son altesse electorale de Brandebourg," Berlin, 1690, 8vo. He wrote this out of gratitude to the elector for the generosity which he had shewn to the French Protestants. It appears from this piece, that the elector's humanity extended to all the different ranks of persons among them. The men of learning tasted all the satisfactions of ease notwithstanding the pressure of misfortune and distress, and enjoyed the charms of society in the conferences which were held at Mr. Spanheim's, their patron and Mæcenas, who was one of the ornaments of that court, as well as of the republic of letters. 5. "Melange Critique," mentioned before in his father's article. 6. "Dissertation sur l'usage de mettre la premiere pierre au fondement des edifices publics, addressée au prince electoral de Brandebourg, à l'occasion de la premiere pierre, qu'il a posée lui même au fondement du temple qu'on construit pour les François Refugiez dans le quartier de Berlin nommé Friderichstadt," Berlin, 1701, 8vo. The author having given an account of every thing which his knowledge and reading would supply him with on this subject, acknowledges at last, that this custom is very like those rivers, whose source is unknown, though we may observe the course of them. 7. "Le dernier triomphe de Frederic Guillaume le Grand, electeur de Brandebourg, ou discours sur la Statuë Equestre érigée sur le Pont Neuf du Berlin," Berlin, 1703. Mr. Beauval says that this piece is an oration and a dissertation united together, and that the style is a little too turgid. 8. "Histoire de la vie de Soliman II. empereur des Turcs," Rotterdam, 1706, 8vo; a work not very correct, but the preliminary matter is valuable, and contains, among other particulars, some curious information respecting Thuanus, taken from the "Bibliotheque

Politique Heraldique Choisie," 1705, 8vo. 9. "Traité des Eunuques, par C. Dollincan," 1707, 12mo. Dollincan is an assumed name, and the work unworthy of our author's abilities. 10. "Memoires concernant les vies et les ouvrages de plusieurs modernes celebres dans la Republique des Lettres," Amst. 1709, 12mo. This piece, which he was induced to undertake by the persuasion of a bookseller of Rotterdam, as a supplement to Bayle's dictionary, contains the lives, somewhat diffusely written, of Valentine Conrart, whose article contains 133 pages; Bartholomew d'Herbelot, Urban Chevreau, Henry Justel, Adrian Baillet, James Aubery, Benjamin Aubery Sieur du Maurier, Lewis Aubery, John Aubery, Claudius Aubery, John Baptist Cotelier, and Laurence Beger. 11. "Histoire de la vie de M. Ltscheid," Berlin, 1713.[1]

ANCOURT (FLORENT-CARTON D'), an eminent French actor and dramatic writer, was born at Fontainbleau, Nov. 1, 1661. He studied in the Jesuits' college at Paris, under father de la Rue; who, discovering in him a remarkable quickness and capacity for learning, was extremely desirous of engaging him in their order, but d'Ancourt's aversion to a religious life rendered all his efforts ineffectual. After he had gone through a course of philosophy, he applied himself to the civil law, and was admitted advocate at seventeen years of age, but falling in love with an actress, he went upon the stage; and, in 1680, married this woman. As he had all the qualifications necessary for the theatre, he soon greatly distinguished himself, and began to write pieces for the stage, many of which had such success, that most of the players grew rich from the profits of them. His merit in this way procured him a very favourable reception at court, where Lewis XIV. shewed him many marks of his favour. His sprightly conversation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the most considerable persons were extremely pleased to have him at their houses. Having taken a journey to Dunkirk, to see his eldest daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Brussels. This prince received him with the utmost civility; and, having retained him a considerable time, dismissed him, with a present of

[1] Gen. Dict.

a diamond valued at a thousand pistoles; he likewise rewarded him in a very generous manner, when, upon his coming to Paris, d'Ancourt composed an entertainment for his diversion. At length grown weary of the theatre, which he quitted in Lent, 1718, he retired to his estate of Courcelles le Roy, in Berry; where he applied himself wholly to devotion, and composed a translation of David's psalms in verse, and a sacred tragedy, which were never printed. He died the 16th of December, 1726, 65 years of age. His plays consist of fifty-two, of which twenty-five are said to keep their reputation on the stage. They were published in 1710 and 1750, in 9 vols. 12mo, and the best of them in 3 vols. 12mo, under the title of "Chefs-d'œuvre de d'Ancourt." [1]

ANDERSON (ADAM), a native of Scotland, was brother to the rev. James Anderson, D. D. editor of the "Royal Genealogies," and of "The Constitutions of the Free Masons," to whom he was chaplain. He was likewise many years minister of the Scotch Presbyterian church in Swallow-street, Piccadilly, and well known among the people of that persuasion resident in London by the name of bishop Anderson, a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720. His brother Adam, the subject of this article, was for 40 years a clerk in the South Sea house, and at length was appointed chief clerk of the stock and new annuities, which office he retained till his death. He was appointed one of the trustees for establishing the colony of Georgia in America, by charter dated June 9, 5 Geo. II. He was also one of the court of assistants of the Scots' corporation in London. He published his "Historical and Chronological deduction of Trade and Commerce," a work replete with useful information, in 1762—3, 2 vols. fol. He was twice married; by the first wife he had issue a daughter, married to one Mr. Hardy, a druggist or apothecary in Southampton-street in the Strand, who both died without issue; he afterwards became the third husband of the widow of Mr. Coulter, formerly a wholesale linen-draper in Cornhill, by whom he had no issue; she was, like him, tall and graceful, and her face has been thought to have some resemblance to that of the ever-living countess of Desmond, given in Mr. Pennant's first Tour in Scotland. Mr. Anderson died

[1] Dict. Historique.—Gen. Dict.—Moreri.

at his house in Red-lion-street, Clerkenwell, Jan. 10, 1765, aged 73. He had a good library of books, which were sold by his widow, who survived him several years, and died in 1781. His History of Commerce has been lately very much improved in a new edition, 4 vols. 4to, by Mr. M'Pherson. [1]

ANDERSON (ALEXANDER), an eminent mathematician, was born at Aberdeen towards the end of the sixteenth century. Where he was educated, or under what masters, we have not learned: probably he studied the belles lettres and philosophy in the university of his native city, and, as was the practice in that age of all who could afford it, went afterwards abroad for the cultivation of other branches of science. But wherever he studied, his progress must have been rapid; for early in the seventeenth century, we find him professor of mathematics in the university of Paris, where he published several ingenious works, and among others, "Supplementum Apollonii Redivivi, &c." Paris, 1612, 4to; "Αἰλιολογια, pro Zetetico Apolloniani problematis à se jam pridem edito in supplemento Apollonii Redivivi, &c." Paris, 1615, 4to; "Francisci Vietæ de Equationum recognitione et emendatione tractatus duo," with a dedication, preface, and appendix by himself, Paris, 1615, 4to; "Vieta's Angulares Sectiones:" to which he added demonstrations of his own.

Our professor was cousin german to Mr. David Anderson of Finshaugh, a gentleman who also possessed a singular turn for mathematical knowledge. This mathematical genius was hereditary in the family of the Andersons; and from them it seems to have been transmitted to their descendants of the name of Gregory, who have for so many generations been eminent in Scotland, as professors, either of mathematics, or, more lately, of the theory and practice of physic. The daughter of the David Anderson just mentioned, was the mother of the celebrated James Gregory, inventor of the reflecting telescope; and observing in her son, while yet a child, a strong propensity to mathematical studies, she instructed him in the elements of that science herself. From the same lady descended the late Dr. Reid of Glasgow, who was not less eminent for his knowledge of mathematics than for his metaphysical writings. The precise dates of Alexander Anderson's birth

[1] Gent. Mag. vol. LIII. p. 41.

and death, we have not learned either from Dempster, Mackenzie, or Dr. Hutton, who seems to have used every endeavour to procure information, nor are such of his relations as we have had an opportunity of consulting, so well acquainted with his private history as we expected to find them. [a]

ANDERSON (SIR EDMUND), a younger brother of a good family, either of Broughton, or of Flixborough in Lincolnshire, descended originally from Scotland. He received the first part of his education in the country, and went afterwards to Lincoln college in Oxford: from thence he removed to the Inner Temple, where he read law with great assiduity, and in due time was called to the bar. In the ninth of queen Elizabeth, he was both Lent and Summer reader; in the sixteenth of that queen, double reader, notes of which readings are yet extant in manuscript; and in the nineteenth year of queen Elizabeth, he was appointed one of the queen's serjeants at law. Some time after, he was made a judge; and, in 1581, being upon the Norfolk circuit at Bury, he exerted himself against the famous Browne, the author of those opinions which were afterwards maintained by a sect called from him Brownists: for this conduct of judge Anderson, the bishop of Norwich wrote a letter to treasurer Burleigh, desiring the judge might receive the queen's thanks. In 1582, he was made lord chief justice of the common pleas, and the year following received the honour of knighthood. In 1586, he was appointed one of the commissioners for trying Mary queen of Scots; on the 12th of October, the same year, he sat in judgment upon her; and on the 25th of the same month, he sat again in the star-chamber, when sentence was pronounced against this unhappy queen. In 1587, he sat in the star-chamber on secretary Davison, who was charged with issuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge. After the cause had been heard, sir Roger Manwood, chief baron of the exchequer, gave his opinion first, wherein he extolled the queen's clemency, which he said, Davison had inconsiderately prevented; and therefore he was for fining him ten thousand pounds, and imprisonment during the queen's

[a] Gleig's Supplement to the Encyclop. Britan.—Hutton's Mathematical Dictionary.

pleasure. Chief justice Anderson spoke next, and said that Davison had done *justum, non justè*; that is, he had done what was right, but not in a right manner, which, Granger observes, is excellent logic for finding an innocent man guilty.

In the proceedings against those who endeavoured to set up the Geneva discipline, Anderson shewed much zeal; but in the case of Udal, a puritan minister, who was confined in 1589, and tried and condemned the year following, we find him unjustly censured by Mr. Pierce in his "Vindication of the Dissenters," and yet more unjustly by Neal, in his History of the Puritans, who asserts that Anderson tried and condemned Udal, which is a direct falsehood. Still it cannot be denied that he was severe in such cases, although from his conduct in other matters, it is evident that he acted conscientiously. In 1596 we have an account of his going the northern circuit, where he behaved with the same rigour; declaring in his charges, that such persons as opposed the established church, opposed her majesty's authority, and were in that light enemies to the state and disturbers of the public peace, and he directed the grand juries to inquire, that they might be punished. He was indeed a very strict lawyer, who governed himself entirely by statutes: this he shewed on many occasions, particularly at the trial of Henry Cuffe, secretary to the earl of Essex, where the attorney-general charging the prisoner syllogistically, and Cuffe answering him in the same style, lord chief justice Anderson said, "I sit here to judge of law, and not of logic:" and directed Mr. attorney to press the statute of Edward III. on which Mr. Cuffe was indicted. He was reputed severe, and strict in the observation of what was taught in courts, and laid down as law by reports; but this is another unfounded report to his discredit, for we have his express declaration to the contrary, and that he neither expected precedents in all cases, nor would be bound by them where he saw they were not founded upon justice, but would act as if there were no such precedents. Of this we have a proof from the reports in his time, published by Mr. Goldesborough: "The case of Resceit was moved again; and Shuttleworth said, that he cannot be received, because he is named in the writ; and added, that he had searched all the books, and there is not one case where he who is named in the writ may be received. What of that? said judge

Anderson; shall we not give judgment, because it is not adjudged in the books before? we will give judgment according to reason; and if there be no reason in the books, I will not regard them." His steadiness was so great, that he would not be driven from what he thought right, by any authority whatever. This appeared in the case of Cavendish, a creature of the earl of Leicester; who had procured, by his interest, the queen's letters patent for making out writs of supersedeas upon exigents in the court of common pleas, and a message was sent to the judges to admit him to that office: with which, as they conceived the queen had no right to grant any such patent, they did not comply. Upon this, Mr. Cavendish, by the assistance of his patron, obtained a letter from the queen to quicken them, but which did not produce what was expected from it. The courtier again pursued his point, and obtained another letter under the queen's signet and sign manual; which letter was delivered in presence of the lord chancellor and the earl of Leicester, in the beginning of Easter term. The judges desired time to consider it, and then answered, that they could not comply with the letter, because it was inconsistent with their duty and their oaths of office. The queen upon this appointed the chancellor, the lord chief justice of the queen's bench, and the master of the rolls, to hear this matter; and the queen's serjeant having set forth her prerogative, it was shewn by the judges, that they could not grant offices by virtue of the queen's letters, where it did not appear to them that she had a power to grant; that as the judges were bound by their oaths of office, so her majesty was restrained by her coronation-oath from such arbitrary interpositions: and with this her majesty was satisfied. He concurred also with his brethren in remonstrating boldly against several acts of power practised in Elizabeth's reign. On the accession of king James he was continued in his office, and held it to the time of his death, which happened August 1, 1605. He was interred at Eyworth in Bedfordshire. The printed works of this great lawyer, besides his "Readings," which are still in manuscript, are, 1. "Reports of many principal Cases argued and adjudged in the time of queen Elizabeth, in the Common Bench," London, 1664, folio. 2. "Resolutions and Judgements on the Cases and Matters agitated in all the courts of Westminster, in the latter end of the reign of queen Elizabeth:"

published by John Goldesborough, esq. prothonotary of the common pleas, London, 1653, 4to.

Chief justice Anderson married Magdalen, daughter of Nicholas Smith of Aunables in Hertfordshire, by whom he had three sons, Edward, Francis, William, and six daughters, two of which died young. Of those that survived, Elizabeth married Sir Hatton Farmer, knt. ancestor to the earl of Pontefract; Griselda espoused sir John Shefeld, knt. from whom descended the late duke of Buckinghamshire. Catherine became the wife of sir George Booth, bart. ancestor to the earls of Warrington; and Margaret, by sir Thomas Monson, bart. established the family of the lords Monson. As for the sons, Edward the eldest died without issue. Francis the second son was knighted by queen Elizabeth, and his youngest son by his second wife, sir John Anderson, of St. Ives, in the county of Huntingdon, was created baronet in 1628. William, the chief justice's youngest son, left one son Edmond, who was created baronet by king Charles II. and his family still flourishes at Kilnwick Piercy, in the east-riding of Yorkshire. Stephen Anderson, esq. eldest son and heir of Stephen Anderson, esq. son and heir of sir Francis Anderson before mentioned, was likewise raised to the dignity of a baronet, in the sixteenth of Charles II. and his honour was lately possessed by his direct descendant, sir Stephen Anderson, of Broughton in Lincolnshire, and Eyworth in Bedfordshire, but the title is now extinct.[1]

ANDERSON (GEORGE), a traveller, was born at Tundern, in the duchy of Sleswick, about the beginning of the seventeenth century. It does not appear that he had enjoyed a regular education, but by strong sense, and powers of memory, he acquired a great stock of knowledge. He travelled in the east from the year 1644 to 1650, through Arabia, Persia, India, China, and Japan, and returned by Tartary, northern Persia, Mesopotamia, Syria, and Palestine. When he came home, he entered into the service of the duke of Holstein-Gottorp, who, not being able to obtain from him a written account of his travels, invited him every day to his house, and drew from him in conversation the particulars of it, which were taken down in writing by Adam Olearius, who was concealed for the purpose behind the tapestry. The duke afterwards pre-

[1] Biog. Britannica, originally written by Dr. Campbell.—Lloyd's Worthies.—Ath. Ox. vol. I.—Strype's Annals, vol. III. p. 16, 128.

vailed on him to revise the manuscript, and it was published at Sleswick, by Olearius, 1669, in German, fol.[1]

ANDERSON (GEORGE), a young man of extraordinary talents, was born at Weston, a village near Aylesbury, in Buckinghamshire, in Nov. 1760. His father was a peasant of the lower order, who died when his son was young, leaving him to the care of providence: from his mother and an elder brother he received some little instruction, and particularly by the latter he was taught the rudiments of arithmetic. His chief occupation, however, was in the field, where his family were obliged to procure a subsistence, and here, like his predecessor in early fortune, James Ferguson, he became enamoured of mathematical science, and devoted what hours he could spare to this study, although with disadvantages which in most men would have prevented the attempt, or interrupted the progress. Yet such was his application, that in 1777, he transmitted to the London Magazine the solution of some problems which had appeared in that work, and he had the satisfaction to see his letter admitted. As he had signed this letter with his name, and dated it from Weston, it happened to fall under the inspection of Mr. Bonnycastle, the well-known author of various mathematical and astronomical works, and now mathematical master to the Royal Academy, Woolwich, who was not less pleased than surprised at this attempt of a young man from the same county with himself, of whom he had never heard. Mr. Bonnycastle, accordingly, on his next visit in Buckinghamshire, procured an interview with the young genius, whom he found threshing in a barn, the walls of which were covered with triangles and parallelograms. Such was young Anderson's bashfulness, however, that Mr. Bonnycastle could not draw him into conversation, until he won his heart by the loan of Simpson's Fluxions, and two or three other books.

Mr. Anderson's extraordinary talents becoming now the talk of the neighbourhood, he soon found a generous and steady patron in the Rev. Mr. King, then vicar of Whitchurch, who determined to send him to the university: and, after some preliminary instruction at the grammar-school belonging to New College, Oxford, he entered of Wadham College. Here he applied himself to the study

[1] Biog. Universelle.

of classical learning, but his principal acquirements continued to be in his favourite science. At the usual time, he took the degree of M. A. and was admitted to deacon's orders, but whether from the want of a successful prospect, or from disinclination, he gave up all thoughts of the church, and came to London in 1785, in consequence of an invitation from Scrope Bernard, esq. M. P. brother-in-law to Mr. King. After two or three months, Mr. Bernard introduced him to Mr. now lord Grenville, and he recommended him to Mr. Dundas (lord Melville), who was then at the head of the board of India controul, in which he obtained an appointment. His salary was at first small, but he soon discovered such ability in arithmetical calculations and statements, that his salary was liberally increased, and himself promoted to the office of accountant-general. While employed in preparing the complicated accounts of the India budget for 1796, he was seized with an indisposition, which was so rapidly violent as to put an end to his useful life in less than a week. He died Saturday, April 30, of the above year, universally lamented by his friends, and was interred in St. Pancras church-yard. His character was in all respects truly amiable: although his intercourse with the learned and polite world had taken off the rust of his early years, yet his demeanour was simple and modest. His conversation, which, however, he rarely obtruded, was shrewd; and he appeared to possess some share of humour, but this was generally repressed by a hesitating bashfulness, of which he never wholly got rid. His death was lamented in the most feeling and honourable terms by the president of the India board, as a public loss; and by his interest, a pension was procured for Mrs. Anderson, a very amiable young woman, whom Mr. Anderson married in 1790.—Mr. Anderson published only two works, the one, "Arenarius, a treatise on numbering the sand." This, which appeared in 1784, was a translation of the Arenarius of Archimedes, from the Greek, to which Mr. Anderson added notes and illustrations. The design is to demonstrate the possibility of enumerating the particles of sand which would compose a mass equal in bulk to the whole solar system, or any other determinate magnitude whatever. The translator, in his preface, gives some account of the knowledge of the ancients in arithmetic, algebra, geometry, and of the Pythagorean or Aristarchian system of the world; and to render his publication as complete as possible, he added, from the Latin, the Disser-

tation of Christopher Clavius, on the same subject as the Arenarius.—Mr. Anderson's other publication was a very candid and dispassionate "General view of the variations which have taken place in the affairs of the East India Company since the conclusion of the war in India in 1784," 8vo. 1791.[1]

ANDERSON (JAMES), a Scotch antiquary, was the son of the rev. Pat. Anderson, of Edinburgh, where he was born Aug. 5, 1662. He had a liberal education at the university of that city, which was much improved by genius and application. When he had finished his studies, he was placed under the care of sir Hugh Paterson, of Bannockburn, an eminent writer to the signet, and made such progress, that in 1690 he was admitted a member of that society, and during his practice discovered so much knowledge joined with integrity, that he probably would have made a very distinguished figure had he remained longer in this branch of the law profession. The acquaintance with ancient writings, however, which he had been obliged to cultivate in the course of his practice, gratified a taste for general antiquities and antiquarian research, which he seems to have determined to pursue, and he happened to have an early opportunity to prove himself well qualified for the pursuit. In 1704, a book was published by Mr. William Atwood, a lawyer, entitled "The superiority and direct dominion of the Imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland." In this, Mr. Anderson, although altogether unknown to Mr. Atwood, was brought in by him as an evidence and eye-witness to vouch some of the most important original charters and grants by the kings of Scotland, which Atwood maintained were in proof of the point he laboured to establish. Mr. Anderson, in consequence of such an appeal, thought himself bound in duty to his country to publish what he knew of the matter, and to vindicate the memory of some of the best of the Scottish kings, who were accused by Atwood of a base and voluntary surrender of their sovereignty. Accordingly, in 1705, he published "An Essay, shewing that the Crown of Scotland is imperial and independent," Edinburgh, 8vo, which was so acceptable to his country that the parliament ordered him a reward, and thanks to be delivered by the lord chancellor in presence of her majesty's high commissioner and the estates;

[1] Necrology, p. 245, communicated by his friends.—Gent. Mag.

which was done, and at the same time they ordered Atwood's book to be burut at Edinburgh by the hands of the hangman.

In the course of this inquiry, Mr. Anderson had made large collections of ancient charters, and was now esteemed so well acquainted with antiquities of that kind, that the parliament ordered him to collect and publish a series of the charters and seals of the kings of Scotland (in their original characters, or *fac simile*) preceding king James the First of that kingdom, with the coins and medals down to the Union in 1707; promising to defray the expences of the work, and to recommend him to queen Anne, as a person meriting her royal favour for any office or place of trust in lieu of his employment. On this, in 1707, he gave up his professional engagements, and came to London to superintend the execution of the work. In 1715 he was made postmaster general of Scotland, which he enjoyed, for whatever reason, only to 1717.

During his inspection of the records and archives necessary to be consulted for his work, he was induced by a curiosity which is not yet satiated in his countrymen, to examine what he happened to meet with respecting the conduct and character of the beautiful and unfortunate Mary queen of Scotland. But, without engaging on either side in this contested part of history, he contented himself with publishing what might be serviceable to others, "Collections relating to the history of Mary, queen of Scotland," 4 vols. 4to, Edinb. 1727. He had then very nearly finished, and meant soon to have published, the diplomatic work recommended by parliament, when he was prevented by a stroke of apoplexy, of which he died, April 3, 1728. The work, however, was at length given to the publick in 1739, under the title of "Selectus Diplomatum et Numismatum Scotiæ Thesaurus," a most splendid folio volume, enriched with fac similes of charters, &c. beautifully engraven by Sturt, and a very elaborate preface in Latin from the classical pen of Thomas Ruddiman, A. M. The copper plates were sold by auction, Dec. 4, 1729, for the sum of 530*l.* but the price of the book, originally four guineas the common paper, and six guineas the fine, is now raised to more than double.[1]

[1] MSS. Birch in Brit. Mus.—A Life and examination of Anderson's merits, far more unfavourable than the above, has since been published by Mr. George Chalmers in his Life of Ruddiman, p. 151, et seq.

ANDERSON (JAMES) LL. D. an eminent agricultural writer, was born in 1739, at Hermiston, a village near Edinburgh. His ancestors were farmers, and had for many generations occupied the same land; a circumstance which may be supposed to have early introduced Mr. Anderson to that branch of knowledge which formed the chief occupation of his life.

Mr. Anderson lost his parents when very young: and as his guardian destined him to occupy the farm when he should be of age, a learned education was not thought necessary. But he soon discovered, from perusing books of agriculture, that few pursuits can be extensively cultivated without elevating the mind beyond mere mechanical knowledge; and in the first instance, he perceived that it would be necessary to study chemistry. To chemistry he added the study of other collateral branches; and entered upon his farm at the age of fifteen, with knowledge superior to most of his neighbours, and an enterprising spirit, which induced him to attempt improvements, wherever they could be introduced with apparent advantage. Among these was the small two-horse plough, now so common in Scotland.

In a few years, he left Hermiston, and took a long lease of a large farm of 1300 acres, in Aberdeenshire, which was almost in a state of nature. While endeavouring to cultivate this unpromising soil, he began his literary career by publishing, in 1777, "Essays on Planting," which he had written in 1771, in the Edinburgh Weekly Magazine, under the signature of Agricola. All his early works were composed during a residence of more than 20 years at Monkshill, the name of this farm. The fame of these works procured him a very extensive acquaintance and correspondence with persons of eminence, who wished to profit by the knowledge of so able a practical farmer. In 1780, the degree of LL. D. was conferred upon him by the University of Aberdeen, in a manner highly honourable to him, and without the least solicitation on his part.

In 1783, having previously entrusted the management of his farm to proper persons, he removed to the neighbourhood of Edinburgh; partly with a view to the education of his numerous family, and partly to enjoy the society of those literary persons with whom he had corresponded. About this time, he printed and circulated a tract among his friends, on the subject of the establish-

ment of the North British Fisheries, which, although not published, drew the attention of government; and he was requested by the treasury to take a survey of the western coast of Scotland, for the purpose of obtaining information on this important subject. He readily acquiesced, and performed the task in 1784. The report of the Committee appointed to inquire into the state of the British Fisheries, May 11, 1785, makes very honourable mention of Mr. Anderson's services.

After his return, he resumed his literary labours in various shapes; and, among other schemes, projected a periodical work, intituled "The Bee," to be published weekly, and to consist of the usual materials of a Magazine. Its encouragement was for a considerable time such as to enable him to carry on this work with advantage. Agriculturists, scholars, men of taste and fancy, became occasionally his correspondents in the Bee; which, however, owing to some difficulties in the mode of publication, he was compelled to relinquish. He wrote much in this work: not only the principal part of the papers that are without signature, but numerous others signed Senex, Timothy Hairbrain, and Alcibiades.

Among other papers in the Bee was a series of Essays on the Political Progress of Great Britain. These having been published during the democratic rage which prevailed at Edinburgh, soon after the breaking out of the French revolution, the sheriff sent for Dr. Anderson, and demanded the name of the author. This he refused to give up, and desired to be considered as the author; a circumstance the more singular, as his sentiments were well known to be directly opposite: but his conduct in this case proceeded from his peculiar notions on the subject of literary secrecy; and as he had admitted those letters, he thought himself bound to take the blame upon himself. After a second and third application, he still refused; and when the printers were sent for, he charged them, in the face of the magistrates, not to give up the name of the author. Respect for his talents and character induced the magistrates to let the matter drop. The real author was a Mr. Callender, who died afterwards in America.

About the year 1797, Dr. Anderson removed to the vicinity of London, where, at the request of his friends, he again took up his pen, in a periodical work, entitled "Recreations in Agriculture;" the first number of which

appeared in April 1799. The greatest part of this work was composed by himself, except what was enriched by correspondence from abroad, and a very few contributions from his friends at home. The same difficulties, however, occurring as in the case of his "Bee," with respect to the mode of publication, he pursued this work no longer than the sixth volume, March 1802.

From this time, except in the publication of his correspondence with general Washington, and a pamphlet on Scarcity, he devoted himself almost entirely to the relaxation of a quiet life, and particularly the cultivation of his garden, which was now become the miniature of all his past labours. For some time before his death, his health and powers suffered a very sensible decline. He died Oct. 15, 1808, aged 69.

He was twice married. First, in 1768, to Miss Seton of Mounie, an amiable and accomplished woman, by whom he had 13 children. She died in 1783. Secondly, to a lady of Wiltshire, in 1801, who survived him. Of his numerous family only five sons and a daughter, Mrs. Outram, the widow of Mr. Benjamin Outram, are alive.

In his younger days, Dr. Anderson was remarkably handsome in his person, of middle stature, and robust make. Extremely moderate in his living, the country exercise animated his cheek with the glow of health; but the overstrained exertion of his mental powers afterwards shook his constitution, ultimately wasted his faculties, and hurried him into old age. He was a man of an independent mind; and in the relative duties of husband and father, exhibited a prudential care, mixed with affection, from which he had every reason to have expected the happiest results, had Providence spared the whole of his family. In those who remain, it is not too much to say, that his integrity and talents have been acknowledged by all who know them. One of his sons, who lately died, is remembered by the connoisseurs, as having brought the beautiful art of wood-engraving to great perfection.

Of Dr. Anderson's abilities, his works exhibit so many proofs, that they may be appealed to with perfect confidence. Although a voluminous writer, there is no subject connected with his favourite pursuit, on which he has not thrown new light. But his knowledge was not confined to one science. He exhibited, to give only one instance, a very strong proof of powers of research, when in 1773, he

published, in the first edition of the Encyclopædia Britannica, an article under the head *Monsoon*. In this he clearly predicted the result of captain Cook's first voyage; namely, that there did not exist, nor ever would be found, any continent or large island in the southern hemisphere near the tropics, excepting New Holland alone: and this was completely verified on captain Cook's return, seven months afterwards.

In his style, Dr. Anderson was abundantly copious, and sometimes, perhaps, inclined to the prolix; but, on perusing his longest works, it would be found difficult to omit any thing, without a visible injury to his train of reasoning, which was always perspicuous and guarded. In conversation, as well as in writing, he had the happy faculty of not only entering with spirit and zeal on any favourite subject, but of rendering it so intelligible, as to command attention in those to whom it might be of less importance, and convey instruction to those who sought it. His manners were gentleman-like, free, and unconstrained, and, in the social circle, had a dash of pleasantry, from the many anecdotes he had stored up in his travels and long experience; and with respect to the principal object of his attention, he had the happiness to see agriculture, in all its branches, become the favourite study of his country.

The following is a correct list of his works:

1. "A practical treatise on Chimneys; containing full directions for constructing them in all cases, so as to draw well, and for removing smoke in houses," London, 1776, 12mo. 2. "Free Thoughts on the American Contest," Edin. 1776, 8vo. 3. "Miscellaneous observations on planting and training Timber-trees, by Agricola," Edinburgh, 1777, 8vo. 4. "Observations on the means of exciting a spirit of National Industry," Edin. 1777, 4to. 5. "An enquiry into the nature of the Corn Laws, with a view to the new Corn Bill proposed for Scotland," 1777, 8vo. 6. "Essays relating to Agriculture and rural affairs," 1777, 8vo. 7. "An enquiry into the causes that have hitherto retarded the advancement of Agriculture in Europe; with hints for removing the circumstances that have chiefly obstructed its progress," 1779, 4to. 8. "The interest of Great Britain, with regard to her American Colonies, considered," 1782, 8vo. 9. "The true interest of Great Britain considered; or a proposal for establishing the

Northern British Fisheries," 1783, 12mo. 10. "An account of the present state of the Hebrides and Western Coasts of Scotland; being the substance of a report to the Lords of the Treasury," Edin. 1785, 8vo. 11. "Observations on Slavery; particularly with a view to its effects on the British Colonies in the West Indies," Manchester, 1789, 4to. 12. "Papers drawn up by him and sir John Sinclair, in reference to a report of a committee of the Highland Society on Shetland Wool," 1790, 8vo. 13. "The Bee; consisting of essays, philosophical, philological, and miscellaneous," 18 vols. Edin. 1791—1794, 8vo. 14. "Observations on the effects of the Coal Duty," Edin. 1792, 8vo. 15. "Thoughts on the privileges and power of Juries; with observations on the present state of the country with regard to credit," Edin. 1793, 8vo. 16. "Remarks on the Poor Laws in Scotland," Edin. 1793, 4to. 17. "A practical treatise on Peat Moss, in two essays," 1794, 8vo. 18. "A general view of the Agriculture and rural œconomy of the county of Aberdeen; with observations on the means of its improvement. Chiefly drawn up for the Board of Agriculture; in two parts," Edin. 1794, 8vo. 19. "An account of the different kinds of Sheep found in the Russian dominions, &c. By Dr. Pallas; with five appendixes, by Dr. Anderson," Edinburgh, 1794, 8vo. 20. "On an Universal Character. In two letters to Edward Home, esq." Edin. 1795, 8vo. 21. "A practical treatise on draining Bogs and swampy grounds; with cursory remarks on the originality of Elkington's mode of Draining," 1797, 8vo. 22. "Recreations in Agriculture, Natural History, and Miscellaneous Literature," 6 vols. 8vo. 1799—1802. 23. "Selections from his own correspondence with general Washington," London, 1800, 8vo. 24. "A calm investigation of the circumstances that have led to the present Scarcity of Grain in Britain; suggesting the means of alleviating that evil, and of preventing the recurrence of such a calamity in future," London, 1801, 8vo. 25. "A description of a Patent Hot-house; which operates chiefly by the heat of the sun; and other subjects," London, 1803, 8vo.

The following are also of his composition :—An account of the antient monuments and fortifications in the Highlands of Scotland; read in the Society of Antiquaries, 1777 and 1780. On the antiquity of Woollen manufactures of England, Gent. Mag. Aug. 1778; and other papers in

that work. A letter to J. Burnett, esq. on the present state of Aberdeenshire, in regard to provisions, 1783. A letter to Henry Laurens, esq. during his confinement in the Tower, Public Advertiser, Dec. 6, 1781. Several articles for the Encyclopædia Britannica, first edition, Edinburgh; among which are, under the heads, *Dictionary, Winds and Monsoons, Language, Sound.* He contributed numerous essays, under a variety of signatures, in the early part of the Edinburgh Weekly Magazine; the principal of which were Agricola, Timoleon, Germanicus, Cimon, Scoto-Britannus, E. Aberdeen, Henry Plain, Impartial, A Scot. He also reviewed the subject of Agriculture for the Monthly Review for several years.[1]

ANDERSON (JOHN), a learned German, and a member of the Imperial Academy, was born at Hamburgh, March 14, 1674. His father was a rich merchant, who spared no expence in cultivating his talents, which were particularly directed to the study of the canon law, languages, and natural history, which he studied at Halle, Leipsic, and Leyden. Soon after his father's death, in 1708, he was appointed syndic of the republic of Hamburgh, was employed in various negociations with the principal courts of Europe, and was always eager to make himself acquainted with whatever was interesting in the countries he visited. On his return in 1725 he was made burgomaster, and chief of the city and territory of Hamburgh; a situation which, however, did not interrupt his studies, nor his correspondence with the learned of Germany and France. He studied especially the history of the northern nations, not contenting himself with what had been published, but visited them; and not only acquired more knowledge than books contained, but was enabled to separate fabulous reports and traditions from genuine authorities. His principal publication was printed in 1746, and translated into French at Paris, in 1753, 2 vols. "Histoire naturelle de Islande du Groenland, du detroit de Devis, et d'autres pays situés sous le nord, traduit de l'Allemand de M. Anderson." He wrote also, "Glossarium Teutonicum et Alemanicum;" "Observations philological and physical on the Bible," in German; and "Observationes juris Germanici," which last remains in manuscript. He died May 3, 1743.[2]

[1] Gent. Mag. 1808, communicated by the family.
[2] Moreri.—Biog. Universelle.

ANDERSON (WALTER), D. D. a native of Scotland, and for fifty years minister of Chirnside, where he died at a very advanced age, July 1800, deserves some notice in this work as the author of the History of France, which was published in 1769, under the title of "The History of France during the reigns of Francis II. and Charles IX. To which is prefixed, a Review of the General History of the Monarchy, from its origin to that period," 2 vols. 4to. The success of these volumes was very indifferent; yet in 1775, the author published "The History of France, from the commencement of the reign of Henry III. and the rise of the Catholic league; to the peace of Vervins, and the establishment of the famous edict of Nantes, in the reign of Henry IV." 1 vol. 4to. In 1783, he published two more volumes, containing his history "From the commencement of the reign of Lewis XIII. to the general peace of Munster." The reception of this was equally discouraging with that of the former works. Dr. Anderson displays none of the essential qualities of historic writing, no research into the secret springs of action, no discrimination of character, and no industry in accumulating and examining authorities. Even as a compiler, he is guided only by one set of materials which he found in the French writers, and may therefore be consulted by the English reader, as a collector of their opinions, while he is highly censurable in not having recourse to original papers and documents respecting the affairs occasionally introduced pertaining to his own country. His style is uniformly tame and defaced by colloquial barbarisms.

His next publication deserves to be mentioned in more favourable terms. It was entitled "The Philosophy of ancient Greece investigated, in its origin and progress, to the æras of its greatest celebrity, in the Ionian, Italic, and Athenian schools, with remarks on the delineated systems of their founders," 4to. His principal object appears to have been to supply the deficiencies in Mr. Stanley's work, and to give place to remarks upon the reasoning employed by the most eminent of the Grecian philosophers, in support of their physical, theological, and moral systems; to give a fuller and more connected display of their theories and arguments, and to relieve the frigidity of their bare details, by interspersing observations. In this work he displays much learning, and is in general

both accurate and perspicuous, although he is still deficient in the graces of style. Perhaps it would have been more successful, had it not appeared at the same time with Dr. Enfield's excellent abridgement of Brucker's history of philosophy. In his youth he is said to have published "The Life of Crœsus," 12mo, which he sold himself; and is now become scarce.[1]

ANDIER. See DESROCHERS.

ANDLO (PETER D'), a lawyer and professor at Basil, was rector of the university in 1471, and many of his manuscripts are preserved in the library. His work, "De Imperio Romano," was printed at Strasburgh, 1603, 4to, and reprinted 1612. He wrote also a historical chronicle in German, from the creation to the year 1400; but it is doubtful whether it was ever published. There is another ANDLO, an assumed name, of which some account will be given in the life of Des Marets.[2]

ANDOCIDES, an Athenian orator, the son of Leogoras, was born at Athens in the year 468 B. C. He was early employed in public affairs, and was one of those who in 445 B. C. negociated the peace of thirty years with the Lacedæmonians, which preceded the Peloponnesian war. Some time after he had the joint command with Glaucon of a fleet which the Athenians sent to the assistance of the Corcyrians against the Corinthians. His connexion with Alcibiades, and other young men, gave occasion to a suspicion that he had profaned the Eleusinian mysteries, and from this he escaped by accusing certain persons. He was afterwards banished and recalled, and twice in danger of his life from popular commotions. Four of his orations, in a simple unornamented style, have descended to us, although not without some suspicion of their authenticity. They are published in the "Oratores Græci veteres," of H. Stephens, 1575, fol.; and in those of Reiske.[3]

ANDOQUE (PETER), and not ANDROQUE, as in some authors, was a counsellor of the presidial court of Beziers in France, where he died in 1664. He published, 1. "Histoire de Languedoc, avec l'etat des provinces voisines," Beziers, 1648, fol. Le Long mentions a previous edition of 1623, the existence of which is doubted in our authority. 2. "Catalogue des eveques de Beziers,"

[1] Gent. Mag. vol. LXX, &c. [2] Dieg. Universelle.—Gen. Dict.
[3] Fabr. Bibl. Græc.—Moreri.—Saxii Onomasticon.

1650, 4to. The history of Languedoc comes down to the year 1610, and the list of bishops to the time of publication. [1]

ANDRADA (ALPHONSUS D'), a Spanish writer, was born at Toledo in 1590, and taught philosophy in that city before he entered the society of the Jesuits in 1622. He was likewise professor of moral philosophy, and died at Madrid, June 20, 1672. His principal works were: 1. "An Historical Itinerary," Madrid, 1657, 2 vols. 4to. 2. "Meditations on every day of the year," 1660, 4 vols. 16mo. 3. "The lives of illustrious Jesuits," 1666-7, 2 vols. fol. &c. [2]

ANDRADA (ANTHONY) was born about 1580, entered when very young, as we find was usual, into the society of the Jesuits, and became noted for his missionary zeal in India and Tartary. Whatever religion owes, geography is in some respect indebted to his labours. In 1624 he went to Thibet, which was probably visited by Mark Paul in the thirteenth century, but had been till now totally forgotten by European travellers. On his return to Goa, his superiors employed him in some affairs of importance, and he died March 16, 1634, as it is said, of poison. The chief merit of his travels, published at Lisbon, 1626, consists in their affording the first description of Thibet, but they contain many mistakes and fabulous matters; nor has the state of that country ever been faithfully delineated, unless by our countryman Turner. Andrada's work, which was written in Portuguese, has been twice translated into French: the last translation is that of Peron and Billecocq, in their "Recueil de voyages au Thibet," Paris, 1796. [3]

ANDRADA (DIEGO DE PAYVA D'), or ANDRADIUS, a learned Portuguese, was born in 1528, at Coimbra, and distinguished himself at the council of Trent, where king Sebastian sent him as one of his divines. He preached before the assembly the second sunday after Easter in 1562: nor was he contented with the service he did in explaining those points upon which he was consulted, but he employed his pen in defence of the canons of the council, in a treatise entitled "Orthodoxarum explicationum, lib. x." Venice, 1564, 4to, a very rare edition, and more correct than that of Cologn of the same date.

[1] Biographie Universelle. [2] Ibid.—Bibl. Script. Societ. Jesu.
[3] Ibid.—Moreri.

It forms a reply to a book published by Chemnitius, against the doctrine of the Jesuits before the close of the council of Trent; and as Chemnitius took this opportunity of writing a very large work, entitled "Examen concilii Tridentini," Andrada thought himself obliged to defend his first piece against this learned adversary. He composed therefore a book, which his two brothers published after his death, at Lisbon, in 1578, 4to, entitled "Defensio Tridentinæ fidei catholicæ quinque libris comprehensa, adversus hæreticorum calumnias, et præsertim Martini Chemnitii." This work is likewise very difficult to be met with. There is scarce any catholic author who has been more quoted by the protestants than he, because he maintained the opinions of Zuinglius, Erasmus, &c. concerning the salvation of the heathens. Andrada was esteemed an excellent preacher: his sermons were published in three parts, the second of which was translated into Spanish by Benedict de Alarcon. The Bibliotheque of the Spanish writers does not mention all his works; the book he wrote concerning the pope's authority, during the council ("De conciliorum autoritate,") in 1562, is omitted. The pope's legates being very well pleased with this work, sent it to cardinal Borromeo; the court of Rome also approved it extremely, and the pope returned the author thanks in a very obliging manner; from which circumstances it will not be difficult to appreciate its merits. He stands indeed very high among popish writers, and many encomiums have been bestowed upon him: Osorius, in his preface to the "Orthodox explanations of Andradius," gives him the character of a man of wit, vast application, great knowledge in the languages, with all the zeal and eloquence necessary to a good preacher; and Rosweidus says, that he brought to the council of Trent the understanding of a most profound divine, and the eloquence of a consummate orator.[1]

ANDRADA (FRANCIS D'), historiographer to Philip III. king of Spain, wrote the history of John III. king of Portugal: this work, in the Portuguese tongue, was published at Lisbon in 1525, 4to. He was brother to the preceding theologian, and left a son DIEGO, who died in 1660, at the age of eighty-four, and is known in Portugal as the author of a poem on the siege of Chaoul, and by an "Ex-

[1] Gen. Dict.—Moreri.—Antonii Bibl. Hispan.

amination of the antiquities of Portugal," 4to; which is a criticism on Bernard Brito's "Portuguese monarchy." He also published in 1630, a moral work, of which there have been many editions, under the title of "Casamento perfecto," or the perfect marriage.[1]

ANDRADA (THOMAS D'), another brother to Diego, styled in his order Thomas of Jesus, who began the reform of the barefoot Augustines, and followed the king don Sebastian in his unfortunate expedition in Africa. The infidels shut him up in a cave, where he composed in Portuguese his famous book, entitled "The Sufferings of Jesus;" translated into French in 2 vols. 12mo. His sister, Yolande d'Andrada, countess of Lignerez, sent him money to purchase his liberty; but he chose rather to employ himself in his captivity, in consoling the Christians that suffered with him. He died in 1582.[2]

ANDRE (ST). See ST. ANDRE.

ANDREÆ (JOHN GERARD REINHARD), a German apothecary of considerable learning and excellent character, was born at Hanover in 1724; studied first at Berlin, and afterwards passed a few years in the principal German and Dutch universities. He resided likewise some time in England, and formed an acquaintance, in the course of his various travels, with the most eminent physicians and chemists of the age. On his return to Hanover, he succeeded to his father's business, who was an apothecary; and published from time to time, in the Hanoverian Magazine, many learned and useful dissertations on medical and chemical subjects, and formed a very fine museum of natural history; of which, at his death, he left a catalogue raisonné. In 1765, by desire of his Britannic majesty, he undertook an examination of the different kinds of earth in the electorate of Hanover, and published the result in 1769, under the title of "Dissertation on the earths which compose the soil, &c. and their uses in agriculture." He died in 1793, particularly regretted by the poor, to whom he always tendered his services gratuitously. Zimmerman speaks in the highest terms of his learning and virtues.[3]

ANDREANI (ANDREA), an eminent engraver, was a native of Mantua; for which reason he frequently added to his name or monogram INTAGLIAT. MANTUANO, which has led some to mistake him for Andrew Mantegna.

[1] Gen. Dict.—Moreri.—Antonii Bibl. Hispan. [2] Ibid. [3] Biog. Universelle.

Others called him ANDREASSI; and others, from a resemblance in their monograms, have confounded him with Altdorfer. The time of his birth does not appear; but he died in 1623, at a very advanced age. He engraved in wood only, in a peculiar style, distinguished by the name of *chiaro-scuro*, which is performed with two, three, or more blocks of wood, according to the number of tints required, and these are stamped upon the paper one after another, so as to produce the effect of a washed drawing; but the invention was not his, Hugo da Carpi & Antonio da Trento having preceded him. He carried, however, the mechanical part of the work to a far greater degree of perfection, and we often find in his prints a correct and determined outline. His great merit as an artist is acknowledged by all who are conversant in prints; and his drawing is excellent, executed with great spirit, and in a very masterly style. The heads of his figures, though slight, are characteristic and expressive; and he has displayed great judgment in the management of his various tints. His works are justly considered as admirable transcripts from the sketches of many of the greatest painters.

To this high character it is with regret we add, that it is sometimes difficult to distinguish his prints, from a circumstance that reflects no great honour on him. He procured many other engravings, the works of different masters, and sold the impressions with his own name, after effacing the name of the true artist, to substitute his own with more security. Such are the tricks which artists are sometimes tempted to practise, when they exchange their more honourable employment and rank for that of *dealer*.[1]

ANDREAS (JOHN), bishop of Aleria in Corsica, has established a name in the literary world, not so much by his original compositions, as by the care he bestowed in superintending many valuable works, when the invention of printing was introduced at Rome, by those celebrated printers Conrad Sweigriheym, and Arnould Pannartz. His family name was BUSSI, or BOSSI, and he was born at Vigevano in 1417: after having resided for many years at Rome in a state of poverty and neglect, he obtained the patronage of the cardinal de Cusa, who procured for him the place of secretary to the Vatican library, and then the bishopric of Accia, in the island of Corsica; from which

[1] Strutt's Dictionary.

he was translated not long after to that of Aleria. Some biographers, mistaking him for John Andreas, the canonist, have attributed to him writings on the Decretals; we have nothing of his, however, that can be deemed original, except the valuable prefaces prefixed to the editions which he corrected and superintended in the press. He died in 1475. He was particularly instrumental in introducing the art of printing into Italy, and fixing it at Rome. The printers above-mentioned were under his immediate protection, and in his prefaces he considers them as under his care. The works he superintended were, in 1468—9, 1. Epistolæ Ciceronis ad Familiares. 2. Hieronymi Epistolæ. 3. Julius Cæsar. 4. Livy. 5. Virgil. 6. Lucan. 7. Aulus Gellius. 8. Apuleius; and in 1470—1, 9. Lactantius. 10. Cicero's Orations. 11. S. Biblia. 12. Cyprianus. 13. S. Leon. Mag. Sermones et Epistolæ. 14. Ovidii Metamorph. 15. Pliny. 16. Quintilian. 17. Suetonius. 18. Ciceronis' Epist. ad Attic.; and Lyra in Biblia, and Strabo, without date. Mr. Beloe, who has abridged many of Andreas's prefaces, justly observes, that when the length of time is considered, which at the present day would be required to carry any one of the preceding works through the press, it seems astonishing, and hardly credible, that so much should have been accomplished in so very short a period.[1]

ANDREAS (JAMES), a celebrated Lutheran divine of the sixteenth century, was born at Waibling, a town in the duchy of Wirtemberg, March 25, 1528. His father, whose name was James Endris, was a smith. He applied himself to letters with great success for three years; but his parents, being poor, had resolved to bring him up to some mechanical profession, and had agreed with a carpenter for that purpose, when several persons of distinction, who discovered marks of genius in him, contributed to support him in the prosecution of his studies, in which he made a considerable advance. In 1545, he took his master's degree at Tubingen, and studied divinity and the Hebrew language at the same university. In 1546 he was appointed minister of the church of Stutgard, the metropolis of the duchy of Wirtemberg; and his sermons were so well approved of, that his fame reached the duke, who ordered him to preach before him, which he performed

[1] Biog. Universelle.—Dict Hist.—Beloe's Anecdotes, vol. III. p. 274.—but principally Marchand's Dict. Historique.

with great applause. The same year he married a wife at Tubingen, by whom he had nine sons and nine daughters, nine of which children survived him. During the war in which Germany was about the same time involved, he met with great civilities even from the emperor's party, till he was obliged upon the publication of the Interim to retire to Tubingen, where he executed the function of minister. In the year 1553 he took his degree of doctor of divinity, and was appointed pastor of the church of Gopping, and superintendant of the neighbouring churches. He was afterwards sent for to several parts; and in 1557 he went to the diet of Ratisbon with Christopher duke of Wirtemberg, and was appointed one of the secretaries at the conference at Worms between the papists and the divines of the Augustan confession. The same year he published his first work on the Lord's Supper, in which he proposed a method of agreement upon that difficult point of controversy. In June the same year he went with the duke above-mentioned to Francfort upon the Maine, where he preached a sermon, though he was publicly opposed by a Romish priest. In 1558 he replied to Staphylus's book against Luther, which was entitled "Epitome trimembris Theologiæ Lutheranæ," and in which he had collected the opinions of several sects, and ascribed them all to that reformer, as the original author of them. In 1559 he was sent to Augsburg, where the diet of the empire was held; and, during the same, preached two sermons before all the princes of the Augustan confession, one on justification, the other on the Lord's supper; both printed at Tubingen, and very popular. In 1561 he was sent to Paris, in order to be present at the conference of Poissi, which was broken up before he came thither. Some time after his return he was made chancellor and rector of the university of Tubingen. In the beginning of the year 1563 he went to Strasburg, where Jerom Zanchius had propagated several opinions accounted new, and particularly this, that the regenerate and believers could not possibly fall again from grace, or lose the faith, though they had committed sins against the light of their conscience. Our author at last engaged him to sign a form of confession, which he had drawn up. In 1565 he was invited to establish a church at Hagenaw, an imperial city, where he preached a great many sermons upon the principal points of the Christian religion, which were afterwards printed. In 1568 he assisted Julius, duke

of Brunswick, in reforming his churches. In 1569 he took a journey to Heidelberg and Brunswick, and into Denmark. In 1570 he went to Misnia and Prague, where the emperor Maximilian II. had a conversation with him upon the subject of an agreement in religion. In 1571 he went to visit the churches at Mompelgard; and upon his return had a conference with Flaccius Illyricus at Strasburg, in which he confuted his paradoxical assertion, that sin is a substance. He took several journies after this, and used his utmost efforts to effect an union of the churches of the Augustan confession. In 1583 he lost his first wife, with whom he had lived thirty-seven years; and about an year and half after he married a second wife, who had voluntarily attended her former husband, when he was obliged to leave his country on account of religion. About the same time he wrote a controversial piece, in which he maintained the ubiquity or presence of the whole Christ, in his divine and human nature, in all things. In 1586 he was engaged in a conference at Mompelgard with Theodore Beza concerning the Lord's supper, the person of Christ, predestination, baptism, the reformation of the popish churches, and Adiaphora or indifferent things; but this had the usual event of all other conferences, which, though designed to put an end to disputes in divinity, are often the occasion of still greater. In 1587 he was sent for to Nordling upon church affairs; and upon his return fell sick, and published his confession of faith, in order to obviate the imputations of his adversaries; but he afterwards recovered, and was sent for again to Ratisbon, and then to Onolsbach by Frederick marquis of Brandenbourg. Upon the publication of the conference at Mompelgard abovementioned, he was accused of having falsely imputed some things to Beza, which the latter had never asserted; he therefore went to Bern to clear himself of the charge. His last public act was a conference at Baden in November 1589 with John Pistorius, who then inclined to Calvinism, and afterwards revolted entirely to the Papists. He had a very early presentiment of his death; and when he found it drawing near, he made a declaration to several of his friends of his constancy in the faith, which he had asserted, and shewed the most undoubted signs of cordial belief, till he expired on the seventh of January 1590, being sixty-one years and nine months old. His funeral sermon was preached by Luke Osiander, and afterwards published,

Several false reports were propagated concerning his death. The Popish priests in the parts adjacent publicly declared from the pulpit, that before his death he had recanted and condemned all the doctrines which he had maintained in word or writing. Besides, there was a letter dispersed, in which they affirmed, with their usual assurance, that he desired very anxiously before his death, that a Jesuit might be sent for immediately, to administer the sacraments to him; which request being denied him, he fell into despair, and expired under all the horrors of it. Of this not a syllable was true, his dying words and actions entirely coinciding with his life and doctrines. His works were extremely numerous, but his biographers have neglected to give a list, or to notice any but his "Treatise on Concord," 1582, 4to. His life was written by the subject of the next article, 1630.[1]

ANDREAS (JOHN VALENTINE), grandson, or according to Saxius, nephew, to the preceding, was born at Herrenberg, in the duchy of Wirtemberg, in 1586. After studying at Tubingen, and travelling in France and Italy, he was promoted to several ecclesiastical offices in his own country, and at the time of his death in 1654, was abbe of Adelberg, and Lutheran almoner to the duke of Wirtemberg. Being much concerned to see the principles of the Christian religion employed only in idle disputes, and the sciences subservient only to the pride of curiosity, he passed much of his life in contriving the means by which both should be rendered of more practical utility to mankind. In particular, he employed the influence he had with his sovereign and with the duke of Brunswic-Wolfenbuttel, in procuring a reformation of the state of public instruction in their dominions. The propensity to mysticism in all these patriotic efforts, his extensive knowledge, and his more extensive correspondence, and the frequent mysterious allusions, capable of many senses, which occur in his works, have occasioned an opinion that he was in reality the founder of the famous order of the Rosicrucians. The late M. Herder has discussed this question in the German museum for 1779, and determines against Andreas; but two learned Germans, M. Chr. G. de Murr (in his history of the origin of the Rosicrucians, printed at Sulzbach, 1803, 8vo),

[1] Gen. Dict. principally from Melchior Adam.—Moreri.—Fuller's Abel Redivivus.—Chaufepie.—Saxii Onomasticon.

and M. J. G. Buhle (in a dissertation read in 1803 before the Royal Society of Gottingen, on the same subject, and published in 1804, in German), are of opinion, that if Andreas was not the founder, he at least gave that new organization to the Rosicrucians which identified them with the free-masons, in whose societies the memory of Andreas is still held in veneration. And if we find no proofs of the fact in the life which he left of himself, and which Seybold published in 1799, in the second volume of his Autobiography, it must on the other hand be confessed, that in the works which he published in his life-time, he is perpetually reasoning on the necessity of forming a society solely devoted to the regeneration of knowledge and manners. The question, however, is not yet absolutely determined, nor, except in Germany, will it perhaps appear a matter of much consequence. There is nothing in the history of the Rosicrucians to excite much respect for its founder, or for those who fancied they improved upon it by the late more mischievous society of the *Illuminati*.

The works of Andreas are said to amount to a hundred, the titles of part of which are given by Adelung, and the whole by M. Burk, pastor of Weiltingen, and printed in a pamphlet at Tubingen, in 1793, 8vo. Some of the principal are, 1. "De Christiani Cosmoxeni genitura judicium," Montbelliard, 1612, 12mo, a satire on astrology. 2. "Collectaneorum mathematicorum decades XI." Tubingen, 1614, 4to. 3. "Invitatio ad fraternitatem Christi," 1617, part II. 1618, 12mo. 4. "Rosa florescens, contra Menapii calumnias," 1617, 8vo. This defence of the Rosicrucians is signed Florentinus de Valentia, a name sometimes given to Andreas, as well as that of Andreas de Valentia, but it is not quite certain that he was the author (See Walch's Bibl. Theol.). 5. "Menippus: Dialogorum Satyricorum centuria inanitum nostratium speculum," Helicone juxta Parnassum, 1617, 12mo. It is in this work that Andreas is said to display a mind superior to the age in which he lived, by pointing out the numerous defects which prevent religion and literature from being so useful as they might under a better organization. 6. "Civis Christianus, sive Peregrini quondam errantis restitutiones," Strasburgh, 1619, 8vo. 7. "Mythologiæ Christianæ, sive virtutum et vitiorum vitæ humanæ imaginum, libri tres," Strasburgh, 1619, 12mo. 8. "Republicæ Christiano-politanæ descriptio"; Turris Babel; Judiciorum de fraternitate

"Rosaceæ Crucis chaos; Christianæ societatis idea;" published together at Strasburgh, 1619, 12mo. They contain very evident proofs of his design to establish a secret society. It is impossible not to perceive that he is always aiming at something of the kind, and this, with some other works attributed to him, seem to confirm the opinion of Messrs. Buhle and Murr. Some also appeal to his frequent travels, as having no other object. Whatever may be in this, Andreas is allowed a very high rank among the writers of German. At a time when that language had received very little cultivation, when most learned men wrote in Latin, and when the idiom of the country was only to be heard in familiar conversation, he gave his verses, for he was likewise a poet, a particular ease and grace. They are not perhaps remarkable for elegance, correctness, or harmony, but they frequently discover a poetical fancy, and a very happy use of the dialect of Suabia. [1]

ANDREAS (JOHN), a famous canonist of the fourteenth century, born at Mugello, near Florence. He was very young when he went to Bologna to pursue his studies, and would have found great difficulty to maintain himself, had he not got a tutor's place, by which means he was enabled to apply himself to the study of the canon law, in which he made great progress under the professor Guy de Baïf. He had always a particular respect for this professor, paying as great deference to his glosses as the text itself. Guy de Baïf, perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis, which Andreas himself acknowledges. The same professor urged him to stand for a professorship, which he obtained, and was professor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greatest reputation. We are told wonderful things concerning the austerity of his life, that he macerated his body with prayer and fasting, and lay upon the bare ground for twenty years together, covered only with a bear-skin: but according to Poggius, he was not afterwards so extremely rigid in discipline or morals.

Andreas had a beautiful daughter, named Novella, whom he is said to have instructed so well in all parts of learning, that when he was engaged in any affair, which hindered him from reading lectures to his scholars, he sent his

[1] Biog. Universelle.—Saxii Onomasticon.

daughter in his room; when, lest her beauty should prevent the attention of the hearers, she had a little curtain drawn before her. To perpetuate the memory of this daughter, he entitled his commentary upon the Decretals of Gregory X. "the Novellæ." He married her to John Calderinus, a learned canonist. The first work of Andreas was his Gloss upon the sixth book of the Decretals, Rome 1476, and five editions afterwards at Pavia, Basil, and Venice. This work he wrote when he was very young. He wrote also Glosses upon the Clementines, Strasburgh, 1471, and Mentz, Rome, and Basil, four times; and a Commentary in Regulas Sexti, which he entitled "Mercuriales," because he either engaged in it on Wednesdays, diebus Mercurii, or because he inserted his Wednesday's disputes in it. He enlarged the Speculum of Durant, in the year 1347, but this is taken literally from Ostradus. Andreas died of the plague at Bologna in 1348, after he had been a professor forty-five years, and was buried in the church of the Dominicans. Many eulogiums have been bestowed upon him: he was called archidoctor decretorum; in his epitaph he has the title of "Rabbi doctorum, lux, censor, normaque morum;" or, rabbi of the doctors, the light, censor, and rule of manners; and it is said that pope Boniface called him "lumen mundi," the light of the world. Bayle objects, that Andreas followed the method of the Pyrrhonists too much; that he proved his own opinion very solidly when he chose, but that he often rather related the sentiments of others, and left his readers to form their own determination.[1]

ANDREAS (JOHN), was born a Mahometan, at Xativa, in the kingdom of Valencia, and succeeded his father in the dignity of alfaqui of that city. He embraced Christianity on being present at a sermon in the great church of Valencia the day of the assumption of the blessed Virgin, in 1487. Upon this he desired to be baptised, and in memory of the calling of St. John and St. Andrew, he took the name of John Andreas. "Having received holy orders," says he, "and from an alfaqui and a slave of Lucifer become a priest and minister of Christ, I began, like St. Paul, to preach and publish the contrary of what I had erroneously believed and asserted; and, with the assistance of almighty God, I converted at first a great many souls of the Moors, who were

[1] Gen. Dict.—Moreri.—Cave, vol. II.—Saxii Onomasticon.

in danger of hell, and under the dominion of Lucifer, and conducted them into the way of salvation. After this, I was sent for by the most catholic princes king Ferdinand and queen Isabella, in order to preach in Grenada to the Moors of that kingdom, which their majesties had conquered; and by God's blessing on my preaching, an infinite number of Moors were brought to abjure Mahommed, and to turn to Christ. A little after this, I was made a canon by their graces; and sent for again by the most Christian queen Isabella to Arragon, that I might be employed in the conversion of the Moors of those kingdoms, who still persisted in their errors, to the great contempt and dishonour of our crucified Saviour, and the prodigious loss and danger of all Christian princes. But this excellent and pious design of her majesty was rendered ineffectual by her death." At the desire of Martin Garcia, bishop of Barcelona, he undertook to translate from the Arabic, into the language of Arragon, the whole law of the Moors; and after having finished this undertaking, he composed his famous work of "The Confusion of the Sect of Mahommed;" it contains twelve chapters, wherein he has collected the fabulous stories, impostures, forgeries, brutalities, follies, absurdities, and contradictions, which Mahommed, in order to deceive the simple people, has dispersed in the writings of that sect, and especially in the Koran. Andreas tells us, he wrote this work, that not only the learned among Christians, but even the common people, might know the different belief and doctrine of the Moors; and on the one hand might laugh at and ridicule such insolent and brutal notions, and on the other might lament their blindness and dangerous condition.—This book, which was published at first in Spanish at Seville, 1537, 4to, has been translated into several languages, and is frequently quoted as authority in writings against the Mahometan religion.[1]

ANDREAS, or ANDREA (Onuphrius), a Neapolitan poet, flourished about the year 1630, and died in 1647. Although he is not free from the prevailing corruption of style in his time, Crescembini and Le Quadrio rank him among the best poets of the seventeenth century. He wrote two poems: "Aci," in ottava rima, Naples, 1628, 12mo, and "Italia liberata," a heroic poem, Naples, 1626, 12mo; two theatrical pieces, "Elpino, favola boscherec-

[1] Gen. Dict.—Moreri.

cia," and "La Vana gelosia," a collection of lyric poems, in two parts, and "Discorsi in prose" on different subjects of morality and philosophy, Naples, 1636, 4to.[1]

ANDREAS (VALERIUS), a biographer, to whom works of this description are highly indebted, was born Nov. 25, 1588, at Desschel, a small town in Brabant, from which he has been sometimes called Desselius. He studied polite literature, first in his own country, under Valerius Hontius, a very able teacher, and afterwards for three years at Antwerp, under Andreas Schottus, a learned Jesuit, who taught him Greek; and he was taught Hebrew at the same time by John Hay, a native of Scotland, and likewise one of the society of Jesuits. After having attended a course of philosophy at Douay, he was appointed Hebrew professor at Louvain in 1612. In 1621 he was created LL. D. In 1628 he was appointed regius professor of civil law, and, in 1638, keeper of the newly-founded university library. His life appears to have been principally devoted to the composition of his numerous works, and the care of the press in publishing other works of celebrity. He died at Louvain, 1656, leaving behind him the character of a man of amiable manners and extensive learning.

His principal works are, 1. "Orthographiæ ratio, et de ratione interpungendi ac distinctionum notis," Douay, 1610, 12mo. 2. "Clarorum Catalogus Hispaniæ Scriptorum," Mentz, 1607, 4to. 3. "Imagines doctorum virorum e variis gentibus, elogiis brevibus illustratæ," Antwerp, 1611, 12mo. These two last he appears to have undervalued, as he did not insert them in the list of his writings in the Bibl. Belgica. 4. "De initiis ac progressu Collegii Trilinguis Buslidiani, deque vita et scriptis professorum ejusdem collegii," 1614, 4to. 5. "De Linguæ Hebraicæ laudibus, antiquitate, &c." ibid. 6. "Dissertatio de Toga et Sago, sive de litterata armataque militia," Cologn, 1618, 8vo. 7. "Topographia Belgica." 8. "Fasti Academici Studii Generalis Lovaniensis," 1635, 4to, and in 1648, an improved edition; but afterwards a much more correct edition was published under the title of "Historia Universitatis Lovaniensis." 9. "Bibliothecæ Lovaniensis primordia," 1636, and in 1638, with a catalogue of the library. His other works were on the subject of the canon law, and some editions of the canonists with improvements;

[1] Biog. Universelle.

but that which entitles him chiefly to a place here is his "Bibliotheca Belgica," containing the lives of the eminent men of the Netherlands, and lists of their works. This was first published in 1623, 8vo. This edition excited a literary war between the author and Francis Swertz, who in 1628 published his "Athenæ Belgicæ, sive Nomenclator Scriptorum inferioris Germaniæ," fol. In this he accuses Andreas of having interfered with his design, and violated the rules of friendship, &c. Andreas, who had continued to improve his work, and published it a second time at Lovain in 1643, 4to, answered these accusations very modestly in his preface, and asserted the priority of his design. This last edition is preceded by the "Topographia Belgica" above-mentioned. The best edition of the Bibliotheca, however, is that published by Foppen in 1739, 2 vols. 4to, elegantly printed, and illustrated by a series of engravings, which, owing to the robberies of portrait-dealers and collectors, is now seldom found complete. It has been objected that Foppen omitted many particulars recorded by Andreas, but after a careful inspection, we have been able to discover very little omitted that is of importance. [1]

ANDREINI (FRANCIS), of Pistoia, an Italian comedian of the sixteenth century, deserves some notice on account of his wife, a woman of considerable talents, and his son, whose history is in one respect connected with that of our immortal Milton. This Francis appears to have been a species of buffoon stroller. In 1609, he published a work entitled "Le Bravure del capitan Spavento, Venice," 4to, which consists of dialogues between the captain and his man Trappola. Prefixed to it is a serious lamentation over the death of his wife, the subject of our next article. He afterwards published other dialogues in prose, "Ragionamenti fantastici posti in forma di dialoghi rappresentativi," Venice, 1612, 4to. He also is the author of two dramatic pieces, "L'Alterazza di Narciso," Venice, 1611, 12mo; and "L'Ingannata Proserpina," ibid. same year. He was remarkable for the powers of memory, and spoke, with great facility, French, Spanish, Sclavonian, modern Greek, and even the Turkish language. He was living in 1616, as appears by the date of his edition of his wife's works, and it is thought that he died soon after that publication. [2]

[1] Foppen's Bibl. Belg. [2] Biographie Universelle.

ANDREINI (ISABELLA), wife to the preceding, was born at Padua in 1562, became an actress of great fame, and was flattered by the applauses of the men of wit and learning in her time. She is described as a woman of elegant figure, beautiful countenance, and melodious voice, of taste in her profession, and conversant with the French and Spanish languages; nor was she unacquainted with philosophy and the sciences. She was a votary of the muses, and cultivated poetry with ardour and success. The Intenti, academicians of Pavia, conferred upon her the honours of their society, and the titles of Isabella Andreina, Comica Gelosa, Academica Intenta, detta l'Accesa. She dedicated her works to cardinal Cinthio Aldobrandini (nephew to Clement VIII.), by whom she was greatly esteemed, and for whom many of her poems were composed.

In France, whither she made a tour, she met with the most flattering reception from the king, the queen, and the court. She composed several sonnets in praise of her royal patrons, which are inserted in the second volume of her poems. She married Francis Andreini, whom we have just noticed, and died at Lyons, June 10th, 1604, in consequence of a premature delivery during a state of pregnancy, in the forty-second year of her age. Her husband, whom her loss overwhelmed with affliction, had her interred in the city in which she expired, and erected a monument to her memory, on which he caused an epitaph to be inscribed, enumerating her virtues, her piety, and her talents. Her death was lamented in many Latin and Italian elegies and panegyrics, and even a medal was struck to her memory, with the inscription, "Æterna Fama." The justice of these high praises may still be appreciated by a perusal of her works: 1. "Mirtilla, favola pastorale," Verona, 1588, 8vo, and often reprinted. She is said to have begun this in her infancy, but it does not appear to have been very successful on the stage. 2. "Rime," Milan, 1601, 4to; Paris, 1603, 12mo, &c. Most of these had appeared in various collections, and there are others of her writing in "Componimenti poetici delle piu illustri rimatrici d'ogni seculo," Venice, 1726, 12mo. 3. "Lettere," Venice, 1607, 4to. These letters are mostly on love subjects. It has been remarked as somewhat singular in bibliography, that the dedication of this work to the duke of Savoy, as well as the title-page, bears date 1607, three

years after the author's death. 4. "Fragmenti d'alcune scritture," &c. a collection of fragments, dialogues, &c. on love subjects, published by her husband, Venice, 1616, the date of the preface, but in the frontispiece, 1625, 8vo.[1]

ANDREINI (JOHN BAPTIST), the son of the two preceding, was born at Florence in 1578, and was also a comedian, and wrote several pieces for the theatre, and some poems. They once had a temporary reputation, but such as have survived to our times, are indebted to particular circumstances, independent of their merit. They are all in that bad style of Italian poetry, of the seventeenth century, peculiar to the school of Marino, and most of them, in the plot and conduct, are irregular and fantastic, and demonstrate a wretched taste in the public. The only piece worthy of our notice is his "Adamo," a sacred drama in five acts, with chorusses, &c. Milan, 1613 and 1617, with prints designed by Carlo Antonio Proccachini, a celebrated landscape painter of his time, and of the school of the Carracci, but in a wretched style, paradise being represented as full of clipt hedges, square parterres, strait walks, &c. But what is more interesting, Voltaire, in his visit to England in 1727, suggested that Milton took his hint of the Paradise Lost from this drama. This obtained little credit at the time, and was contemptuously rejected by Dr. Johnson in his life of Milton. Mr. Hayley, however, has revived the question, and with considerable advantage to Voltaire's supposition, and it seems now to be the opinion that the coincidence between Andreini's plan and Milton's is too great to be the effect of chance. We have no account of Andreini's death.[2]

ANDRELINI (PUBLIO FAUSTO), or PUBLIUS FAUSTUS ANDRELINUS, a modern Latin poet, was born at Forli, in Romagnia, about the middle of the fifteenth century. Having composed in his youth, at Rome, four books of poetry under the name of "Amours," he was honoured with the poetic crown; in 1488 he came to Paris, and the following year was appointed professor of poetry and philosophy, and Lewis XII. of France made him his poet-laureat. He was likewise poet to the queen. His pen, however, was not wholly employed in making verses, for he wrote also moral and proverbial letters in prose, to which

[1] Gen. Dict.—Moreri.—Biographie Universelle.
[2] Biographie Universelle.—Hayley and Symmons's Life of Milton.—Warton's Essay on Pope.

Beatus Rhenanus added a preface, and commends them "as learned, witty, and useful; for though," says he, "this author, in some of his works, after the manner of poets, is a little too loose and wanton, yet here he appears like a modest and elegant orator." John Arboreus, a divine of Paris, published comments upon them. Andrelini wrote also several poetical distichs in Latin, which were printed with a commentary by Josse Badius Ascenscius, and translated verse for verse into French by one Stephen Prive. John Paradin had before translated into French stanzas of four verses, an hundred distichs, which Andrelini had addressed to John Ruze, treasurer-general of the finances of king Charles VIII. in order to thank him for a considerable pension.

The poems of Andrelini, which are chiefly in Latin, are inserted in the first tome of the "Deliciæ poetarum Italorum." Mr. de la Monnoie tells us, that his love-verses, divided into four books, entitled "Livia," from the name of his mistress, were esteemed so fine by the Roman academy, that they adjudged the prize of the Latin elegy to the author.—It is upon this account, that when he printed his Livia, in quarto, at Paris, in 1490, and his three books of Elegies four years after, in the same city, he took upon him the title of poet-laureat, to which he added that of "poeta regius et regineus," as he was poet to Charles VIII. Lewis XII. and queen Anne IV. The distichs of Faustus (continues the same author) are not above two hundred) and consequently but a very small part of his poems, since, besides the four books of Love, and three books of Miscellaneous Elegies, there are twelve Eclogues of his printed in octavo, in 1549, in the collection of thirty-eight Bucolic Poets, published by Oporinus." The death of Andrelini is placed under the year 1518. The letters which he wrote in proverbs have been thought worth a new edition at Helmstadt in 1662, according to that of Cologn of 1509. The manner of life of this author was not very exemplary; yet he was so fortunate, says Erasmus, that though he took the liberty of rallying the divines, he was never brought into trouble about it.[1]

ANDREW (surnamed of CRETE, because he was bishop of Aleria in that isle; or the JERUSALEMITE, from his having retired to a monastery at Jerusalem), was of Da-

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Saxii Onomasticon.

mascus, and died in the year 720, or, according to others, in 723. He has left commentaries on some books of scripture, and sermons. Pere Combesis gave an edition of them, with a Latin translation, and notes, together with the works of St. Amphilocus and Methodicus, Paris, 1644, folio. [1]

ANDREW, or more properly ANDREA PISANO, an eminent sculptor and architect, was born at Pisa in 1270, at a time when Arnolfo di Lapo, John de Pisa, and others, following the designs of Cimabue and Giotto, had renounced the Gothic style, and were introducing those purer models, which promised a revolution in architecture, sculpture, and painting. Andrea, entering into their ideas, had some peculiar circumstances in his favour, as at that time his countrymen, who were powerful at sea, traded with Greece, and brought thence ancient statues, bas-reliefs, and valuable marbles, which they employed in the ornament or construction of their public edifices, particularly the cathedral and the Campo Santo. By studying these, Andrea acquired a portion of that taste which was afterwards so conspicuous in Donatello, Brunelleschi, and Ghiberti. His first attempts were so favourably received, that he was invited to Florence to execute, from the designs of Giotto, the sculptures on the façade of St. Marie del Fiore, the most magnificent edifice of that time. He began with the statue of Boniface VIII. the protector of the Florentines, which he followed by those of St. Peter, St. Paul, and other saints. In 1586, when it was determined to repair this façade upon a more modern plan, these were all removed, and when that design was not approved of, they were put up in the church and in other places, and some were deposited in the Poggio imperiale, a country-house belonging to the grand dukes of Tuscany. There was also a Madona and two angels in the church of the Misericordia, which are said to have been executed by Andrea at the same time. On the death of Arnolfo di Lapo, the republic of Florence employed Andrea in all the great works constructing in their territories. As an engineer, he built the fortifications round Florence, and the strong castle of Scarperia. During more peaceable times, he employed himself in making figures in bronze; and the Florentines, who were ambitious of rivalling the magnificence of the

[1] Cave, vol. I.—Saxii Onomasticon.

ancients in their temples, employed him to execute the sculpture of the gates of the baptistery, from designs by Giotto. These gates were accordingly covered with bas-reliefs, representing the whole history of John the Baptist. The composition is excellent, and the attitudes of the figures natural and expressive, although with some degree of stiffness, but the minute parts are executed with great skill. These gates, which were begun in 1331, were finished, polished, and gilt in eight years, and at first were placed at the principal entrance, but they were afterwards removed to one of the side entrances, where they now are, and the admirable gates of Laurent Ghiberti substituted in their room. Andrea also executed in bronze the tabernacle of San Giovanni, the bas reliefs, and statues belonging to the campanile of St. Marie del Fiore, and many others. At Venice, his works are, the sculpture on the façade of the church of St. Mark; the model of the baptistery of Pistoia, executed in 1337; and the tomb of Cino d'Angibolgi; and he was employed in many fortifications by Gaultier de Brienne, duke of Athens, during his usurpation at Florence; but Andrea did not suffer by the duke's disgrace in 1343; and the Florentines, who looked only to his merit, admitted him a citizen of Florence, where he died in 1345, and was buried in St. Marie del Fiore. His son Nino, also a sculptor of considerable note, erected a monument to his memory.[1]

ANDREW, or more properly ANDREA DEL SARTO, so called from his father's trade, that of a tailor, but whose family name was VENUCCI, was born at Florence in 1488, and at first instructed in his art by Barile, a mean painter, with whom he spent three years, at the end of which Barile placed him with Peter Cosimo, then accounted one of the best painters in Italy. Under him, he made astonishing proficiency, and his abilities began to be acknowledged, but Cosimo's morose temper obliged him to leave him, and seek instruction in the works of other artists. As he had, while with Cosimo, employed himself in designing after Vinci, Raphael, and Buonaroti, to whose works he had access at Florence, he persisted in the same practice, formed an admirable taste, and excelled his young rivals at home or abroad, in correctness, colouring, and knowledge of his art. Having contracted a friendship

[1] Biog. Universelle.

with Francesco Bigio, they determined to live together, and painted a great many works in the churches and convents of Florence, jointly, but Andrea's reputation began to predominate, and seemed fixed by his representation of the preaching of St. John, executed for the Carmelites at Florence. Some time after this, he went to Rome to study the models of art in that city, but it is thought he did not remain there long enough to reap all the benefit which he might. The excellence of his pencil, and his power of imitation, were remarkably displayed in the copy he made of Leo X. between cardinal Medici and cardinal Roffi, the head and hands by Raphael, and the draperies by Julio Romano. The imitation was so exact, that Julio, after the most minute inspection, and being told that it was a copy, could not distinguish it from the original. His superior talents might have raised him to opulence, if his imprudence had not reduced him to shame and poverty. The French king, Francis I. who was extremely partial to his works, invited him to his court, defrayed the expences of his journey, and made him many valuable presents. For a portrait, only, of the Dauphin, an infant, he received three hundred crowns of gold, and he painted many other pictures for the court and nobility, for which he was liberally rewarded. While employed on a picture of St. Jerome, for the queen dowager, he received letters from his wife, soliciting his return to Florence, and, to indulge her, of whom he was excessively fond, he asked, and obtained a few months absence. It was on this occasion that the king, confiding in his integrity, made him several princely presents, and intrusted him with large sums of money to purchase statues, paintings, &c.; but Andrea instead of executing his commission, squandered away not only his own, but the money intrusted to him, became poor, and despised, and at last died of the plague, in his forty-second year, abandoned by his wife, and by all those friends who had partaken of his extravagance. His principal works were at Florence, but there were formerly specimens in many of the palaces and churches of Italy and France. All the biographers and critics of painters, except perhaps Baldinucci, have been lavish in their praises of Andrea. Mr. Fuseli, in his much improved edition of Pilkington, observes, that, on comparing the merits of his works, they seem to have obtained their full share of justice. As a Tuscan, says that judicious critic,

the suavity of his tone, and facility of practice, contrast more strikingly with the general austerity and elaborate pedantry of that school, and gain him greater praise than they would, had he been a Bolognese or Lombard. It cannot, however, be denied, that his sweetness sometimes borders on insipidity; the modesty, or rather pusillanimity of his character, checked the full exertion of his powers; his faults are of the negative kind, and defects rather than blemishes. He had no notions of nature beyond the model, and concentrated all female beauty in his Lucrezia (his wife), and if it be true that he sacrificed his fortune and Francis I. to her charms, she must at least have equalled in form and feature his celebrated Madonna del Sacco; hence it was not unnatural that the proportions of Albert Durer should attract him more than those of Michael Angelo. His design and his conceptions, which seldom rose above the sphere of common or domestic life, kept pace with each other; here his observation was acute, and his ear open to every whisper of social intercourse or emotion. The great peculiarity, perhaps the great prerogative, of Andrea appears to be that parallelism of composition, which distinguishes the best of his historical works, seemingly as natural, obvious, and easy, as inimitable. In solemn effects, in alternate balance of action and repose, he excels all the moderns, and if he was often unable to conceive the actors themselves, he gives them probability and importance, by place and posture. Of costume he was ignorant, but none ever excelled, and few approached him in breadth, form, and style of that drapery which ought to distinguish solemn, grave, or religious subjects.[1]

ANDREW, or ANDREAS (Tobias), professor of history and Greek at Groningen, was born at Braunfels, in the county of Solms, August 10th, 1604. His father was minister to count de Solms-Braunfels, and Inspector of the churches which belong to that county, and his mother, daughter to John Piscator, a famous professor of divinity at Herborn, in the county of Nassau. He performed his humanity-studies at Herborn, and then studied philosophy at the same place, under Alstedius and Piscator, after which he went to Bremen, where he lived seven years. He was one of the most constant auditors of Gerard de Neuville, a physician and a philosopher; and, as he had

[1] Pilkington.—Vasari.—Abregé des Vies des Peintres, vol. I.—&c.

a desire to attain a public professorship, he prepared himself for it by several lectures which he read in philosophy. He returned to his own country in 1628, where he did not continue long, but went to Groningen, on the invitation of his kind patron, Henry Alting. He read there, for some time, lectures upon all parts of philosophy, after which Alting made him tutor to his sons, and when they had no longer occasion for his instruction, he procured him the same employment with a prince Palatine, which lasted for three years; part of which he spent at Leyden, and part at the Hague, at the court of the prince of Orange. He was called to Groningen in 1634, to succeed Janus Gebhardus, who had been professor of history and Greek. He filled that chair with great assiduity and reputation till his death, which happened October 17, 1676. He was library-keeper to the university, and a great friend to Mr. Des Cartes, which he shewed both during the life and after the death of that illustrious philosopher. He married the daughter of a Swede, famous, among other things, for charity towards those who suffered for the sake of religion.

His friendship for Des Cartes was occasioned by the law-suit against Martin Schoockius, professor of philosophy at Groningen. This professor was prosecuted by Mr. Des Cartes, for having accused him publicly of Atheism. Though Mr. Des Cartes had never seen our Andreas but once in his life, yet he recommended this affair to him, from the attachment which he professed. Mr. De la Thuillerie, ambassador of France, and the friends of Mr. Des Cartes, exerted themselves on one side, and the enemies of Voetius at Groningen on the other; and by this means Mr. Des Cartes obtained justice. His accuser acknowledged him to be innocent of his charge, but was allowed to escape without punishment. He also wrote in defence of him against a professor of Leyden, whose name was Revius, and published a vigorous answer to him in 1653, entitled "Methodi Cartesianæ Assertio, opposita Jacobi Revii, Præf. Methodi Cartesianæ considerationi Theologicæ." The second part of this answer appeared the year following. He wrote, likewise, in 1653, in defence of the remarks of Mr. Des Cartes upon a Programma, which contained an explication of the human mind. He taught the Cartesian philosophy in his own house, though his professorship did not oblige him to that, and even when

his age had quite weakened him. Such were the prejudices of that age, that Des Marets, who acquaints us with these particulars, mentions a Swiss student, who dared not venture to attend upon the philosophical lectures of Tobias Andreas, for fear it should be known in his own country, and be an obstacle to his promotion to the ministry.[1]

ANDREW, or ANDREE (YVES MARY), a French Jesuit, born May 22, 1675, at Châteaulin in the comte de Cornouailles, the country which produced the pere Ardouin, and pere Bougeant, and like them was received into the order of Jesuits. He settled himself at Caen, in the chair of professor regius of the mathematics, which he filled from 1726 to 1759; when, having attained the age of eighty-four, he found it necessary to seek repose. His laborious life was terminated Feb. 26, 1764. Nature had endowed him with a happy constitution, and he preserved it unimpaired by the regularity of his life, and the gaiety of his temper. No species of literature was foreign to him; he succeeded in the mathematical chair, and he wrote lively and elegant verses; but he is chiefly known by "Essai sur le Beau," of which a new edition was given in the collection of his works in 1766, 5 vols. 12mo, edited by the abbé Guyot. It is composed with order and taste, has novelty in its subject, dignity in its style, and force enough in its argument. Much esteem is bestowed on his "Traite sur l'Homme," in which he philosophises concerning the union of the soul with the body, in a manner which made him be suspected of an innovating spirit. He was a great admirer of Mallebranche, and corresponded with him for many years.[2]

ANDREWS (JAMES PETTIT), a miscellaneous writer of considerable learning and talents, was the younger son of Joseph Andrews, esq. of Shaw-house, near Newbury, Berks, and was born there in 1737. He was educated by a private tutor, the rev. Mr. Matthews, rector of Shaw, in Berks, and early distinguished himself by his application to literature and the fine arts. At the age of eighteen or nineteen, he went into the Berkshire militia, on the first calling out of that body of men; and held the rank of lieutenant until the regiment was disbanded.

His first publication was a work of uncommon pleasantry and humour. It was entitled "Anecdotes ancient and

[1] Gen. Dict.—Moreri. [2] Biog. Universelle.—Dict. Hist.

modern, with observations," 1789, 8vo, and a supplement to it, 1790. This went rapidly through several editions; prefixed is a portrait, bearing some resemblance to himself, of a man distilling anecdotes from an alembic. This was designed by Mr. Andrews, drawn by Grimm, and engraved by Macky. The volume is inscribed to his brother, sir Joseph Andrews, and he acknowledges having received assistance from Mr. Pye, the present laureat, captain Grose, and others. In the same year he is said, but we believe without authority, to have written a small pamphlet, entitled "Advice to the Prince of Wales." His next work was entitled "The History of Great Britain, connected with the Chronology of Europe; with notes, &c. containing anecdotes of the times, lives of the learned, and specimens of their works, vol. I. from Cæsar's invasion to the deposition and death of Richard II." 1794, 4to. In this work he proved himself a very accurate and industrious collector of facts, the result of a long course of diligent reading. Throughout the part of the work which is strictly historical, the histories of England and of the rest of Europe are carried on collaterally, a certain portion of the former being given in one page, and a corresponding portion of the latter on the opposite page. The English story is concisely told, with a careful attention to the insertion of minute circumstances. The corresponding page of general chronology is extended to comprehend the annals of every European state, but seldom wanders into other parts of the globe, except when led by circumstances closely connected with the affairs of Europe. In order to condense as much matter as possible into his volume, he carefully avoids unnecessary amplification, and expresses himself with a happy, yet forcible brevity. The notes contain a great variety of curious and amusing particulars not immediately connected with the main story. To the historical narrative are added, at proper intervals, appendixes of two kinds; the first, containing relations of such incidents as could not properly be thrown into the notes, and biographical sketches of distinguished British writers, with specimens of poetical productions; the second presenting an analysis of the times, under the respective heads of religion, government, manners, arts, sciences, language, commerce, &c. There are other arrangements adopted by the author, which render the work not less useful for reference, than for continued reading. In 1795, he published a second volume, or rather a se-

cond part to vol. I. continuing his plan from "The deposition and death of Richard II. to the accession of Edward VI." It is much to be regretted that he did not live to complete this plan. It may, indeed, be undertaken by another, but there is always a certain portion of enthusiasm in the original contriver of a scheme, which it is impossible to impart.

Mr. Andrews appears to have been for a time diverted from his own work, by being engaged to continue Henry's History of Great Britain, which was published accordingly, in 1796, in one volume 4to, and 2 vols. 8vo, and formed an useful supplement to the labours of the Scotch historian, but one more corresponding to Henry's plan is yet wanting.

Besides these elaborate works, Mr. Andrews displayed his antiquarian knowledge in "An account of Saxon Coins found in Kintbury church-yard, Berks," which was printed in the 7th volume of the Archæologia; "The account of Shaw," in Mr. Mores's Berkshire Collections. He translated also "The Savages of Europe," a popular French novel, illustrated with prints from his own designs. To the Gentleman's Magazine he was a very liberal and intelligent contributor.

On the institution of the new system of London police, Mr. Andrews was appointed one of the commissioners for the district of Queen's square and St. Margaret's Westminster, and discharged the duties of that office with great industry and integrity, until his death, which happened at his house in London, August 6, 1797, in his sixtieth year. He was buried at Hampstead. He marrried Miss Anne Penrose, daughter of the rev. Mr. Penrose, late rector of Newbury. By this lady, whom he survived twenty years, he had two sons and a daughter: one of the former is dead; the other in 1800 succeeded to the title and estates of his uncle, sir Joseph Andrews, bart. a man of a most amiable and exalted character.

Since writing the above, we learn from Mr. Lysons's Supplement to his "Environs," that Mr. Andrews's first publication was a humane pamphlet in behalf of the chimney-sweepers' apprentices, in 1788, which led to the act of parliament, passed not long afterwards, for the purpose of meliorating their condition. Mr. Andrews had a large circle of literary acquaintance, who frequently met at his hospitable table, at Brompton-row, in the parish of Kensington, where he resided many years; and he had the

happiness of being able to enjoy his friends and his library, which contained a very valuable and entertaining collection of books, almost to the last moment of his existence.[1]

ANDREWS (LANCELOT), an eminent divine, and bishop of Winchester in the reigns of James I. and Charles I. was born at London, in 1555, in the parish of Allhallows Barking, being descended from the ancient family of the Andrews in Suffolk. He had his education in grammar-learning, first in the Coopers' free-school at Ratcliff under Mr. Ward, and afterwards in Merchant Taylors' school at London, under Mr. Mulcaster. Here he made such a proficiency in the learned languages, that Dr. Watts, residentiary of St. Paul's, and archdeacon of Middlesex, who about that time had founded some scholarships at Pembroke hall in Cambridge, sent him to that college, and bestowed on him the first of those exhibitions. After he had been three years in the university, his custom was to come up to London once a year, about Easter, to visit his father and mother, with whom he usually stayed a month; during which time, with the assistance of a master, he applied himself to the attaining some language or art, to which he was before a stranger: and by this means, in a few years, he had laid the foundation of all the arts and sciences, and acquired a competent skill in most of the modern languages. Having taken the degree of bachelor of arts, he was, upon a vacancy, chosen fellow of his college, in preference upon trial to Mr. Dove, afterwards bishop of Peterborough. In the mean time Hugh Price, having founded Jesus college in Oxford, and hearing much of the fame of young Mr. Andrews, appointed him one of his first, or honorary fellows on that foundation. Having taken the degree of master of arts, he applied himself to the study of divinity, in the knowledge of which he so greatly excelled, that being chosen catechist in the college, and having undertaken to read a lecture on the Ten Commandments every Saturday and Sunday at three o'clock in the afternoon, great numbers out of the other colleges of the university, and even out of the country, duly resorted to Pembroke chapel, as to a divinity lecture. At the same time, he was esteemed so profound a casuist, that he was often consulted in the nicest and most difficult cases of conscience; and his reputation being established, Henry, earl of Huntington, prevailed upon him to accompany him

[1] Gent. Mag. 1797 and 1801.—Lysons's Supplement to Environs, 1811.

into the North, of which he was president; where, by his diligent preaching, and private conferences, in which he used a due mixture of zeal and moderation, he converted several recusants, priests, as well as others, to the protestant religion. From that time he began to be taken notice of by sir Francis Walsingham, secretary of state to queen Elizabeth. That minister, who was unwilling so fine a genius should be buried in the obscurity of a country benefice, his intent being to make him reader of controversies in the university of Cambridge, assigned him for his maintenance the lease of the parsonage of Alton in Hampshire, and afterwards procured for him the vicarage of St. Giles's, Cripplegate, in London. Afterwards he was chosen a prebendary and residentiary of St. Paul's, as also prebendary of the collegiate church of Southwell. Being thus preferred to his own contentment, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's, in term time. Upon the death of Dr. Fulke, he was chosen master of Pembroke-hall, of which he had been scholar and fellow, a place of more honour than profit, as he spent more upon it than he received from it, and was a considerable benefactor to that college. He was appointed one of the chaplains in ordinary to queen Elizabeth, who took such delight in his preaching, that she first made him a prebendary of Westminster, in the room of Dr. Richard Bancroft promoted to the see of London; and afterwards dean of that church, in the room of Dr. Gabriel Goodman deceased. But he refused to accept of any bishopric in this reign, because he would not basely submit to an alienation of the episcopal revenue *. Dr. Andrews soon grew into far greater esteem with her successor king James I. who not only gave him the preference to all other divines as a preacher, but likewise made choice of him to vindicate his sovereignty against the virulent pens of his enemies. His majesty having, in his "Defence of the rights of Kings," asserted the authority of Christian princes over causes and persons ecclesiastical, cardinal Bellarmin, under the name of Matthew Tortus, attacked him with great vehemence. The king requested bishop Andrews to answer the cardinal, which he did with great spirit and judgment, in a piece

* See an answer to a letter written at Oxford, and superscribed to Dr. Samuel Turner, concerning the church and the revenues thereof, 4to. pamphlet, page 33. Granger, volume I. page 347.

entitled "Tortura Torti: sive, ad Matthæi Torti libram responsio, qui nuper editus contra Apologiam serenissimi potentissimique principis Jacobi, Dei gratia Magnæ Britanniæ, Franciæ, & Hiberniæ Regis, pro juramento fidelitatis." It was printed at London by Roger Barker, the king's printer, in 1609, in quarto, containing 402 pages, and dedicated to the king. The substance of what the bishop advances in this treatise, with great strength of reason and evidence, is, that kings have power both to call synods and confirm them; and to do all other things, which the emperors heretofore diligently performed, and which the bishops of those times willingly acknowledged of right to belong to them. Casaubon gives this work the character of being written with great accuracy and research. That king next promoted him to the bishopric of Chichester, to which he was consecrated, November 3, 1605. At the same time he made him his lord almoner, in which place of great trust he behaved with singular fidelity, disposing of the royal benevolence in the most disinterested manner, and not availing himself even of those advantages that he might legally and fairly have taken. Upon the vacancy of the bishopric of Ely, he was advanced to that see, and consecrated September 22, 1609. He was also nominated one of his majesty's privy-counsellors of England; and afterwards of Scotland, when he attended the king in his journey to that kingdom. After he had sat nine years in that see, he was advanced to the bishopric of Winchester, and deanery of the king's chapel, February 18, 1618; which two last preferments he held till his death. This great prelate was in no less reputation and esteem with king Charles I. than he had been with his predecessors. At length he departed this life, at Winchester-house in Southwark, September 25, 1626, in the seventy-first year of his age; and was buried in the parish church of St. Saviour's, Southwark; where his executors erected to him a very fair monument of marble and alabaster, on which is an elegant Latin inscription, written by one of his chaplains *.

The character of bishop Andrews, both in public and private life, was in every respect great and singular. His contemporaries and biographers celebrate, in particular,

* Not many years ago, his bones were dispersed, to make room for some corpse; and the hair of his beard, and his silken cap, were found undecayed in the remains of his coffin.

his ardent zeal and piety, demonstrated not only in his private and secret devotions between God and himself, in which those, who attended him, perceived, that he daily spent many hours; but likewise in his public prayers with his family in his chapel, wherein he behaved so humbly, devoutly, and reverently, that it could not but excite others to follow his example. His charity was remarkable even before he came to great preferments; for, while he continued in a private station of life, he relieved his poor parishioners, and assisted the prisoners, besides his constant Sunday alms at his parish of St. Giles, Cripplegate. But when his fortune increased, his charity increased in proportion, and he released many prisoners of all sorts, who were detained either for small debts or the keeper's fees. In all his charities, he gave strict charge to his servants, whom he intrusted with the distribution of them, that they should not acknowledge whence this relief came; but directed, that the acquittance, which they took from the persons who received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed yearly, and oftener, in clothing the poor and naked, in relieving the necessitous, and assisting families in the time of the infection, besides his alms to poor housekeepers at his gate. So that his private alms in his last six years, over and above his public, amounted to above thirteen hundred pounds. He left in his will four thousand pounds to purchase two hundred pounds *per annum* in land for ever, to be distributed by fifty pounds quarterly in the following manner: To aged poor men, fifty pounds; to poor widows, the wives of one husband, fifty pounds; to the binding of poor orphans apprentices, fifty pounds; and to the relief of poor prisoners, fifty pounds. Besides he left to be distributed immediately after his decease among maid-servants of a good character, and who had served one master or mistress seven years, two hundred pounds; and a great part of his estate, after his funeral and legacies were discharged, among his poor servants. To this virtue of his we may add his hospitality. From the first time of his preferment to the last moments of his life, he was always most liberal in the entertainment of persons who deserved respect, especially scholars and strangers, his table being constantly furnished with provisions and attendance answerable. He shewed himself so generous in his entertainments, and so gravely facetious, that his guests would often

profess, that they never came to any man's table, where they received more satisfaction in all respects. He was at a prodigious expence in entertaining all sorts of people in Scotland, when he attended king James thither; and it cost him three thousand pounds in the space of three days, when that king came to visit him at Farnham castle, the principal seat belonging to the bishopric of Winchester. He was unblemished both in his ordinary transactions, and in the discharge of his spiritual and temporal offices. He was always careful to keep in good repair the houses of all his ecclesiastical preferments, particularly the vicarage-house of St. Giles, Cripplegate, the prebend's and dean's houses of Westminster, and the residentiary's house of St. Paul's. He spent four hundred and twenty pounds upon the palaces belonging to the bishopric of Chichester; above two thousand four hundred and forty pounds upon that of Ely; and two thousand pounds upon those of Winchester, besides a pension of four hundred pounds *per annum*, from which he freed that see at his own charge. With regard to his pastoral and episcopal charge, he was the most exact in the execution of it, promoting, as far as he could judge, none but men of character and abilities to the livings and preferments within his gift. For which purpose he took care beforehand to enquire what promising young men there were in the university; and directed his chaplains to inform him of such persons, whom he encouraged in the most liberal manner. He used to send for men of eminent learning, who wanted preferment, though they had no dependance upon him, nor interest in him, and entertain them in his house, and confer preferment upon them, and likewise defray their charges of a dispensation or faculty, and even of their journey. If we consider him in those temporal affairs, with which he was intrusted, we shall find him no less faithful and just. He disposed of very considerable sums, which were sent him to be distributed among poor scholars and others at his discretion, with the utmost care, and exactly agreeable to the donor's intent. Of his integrity in managing those places, in which he was intrusted for others jointly with himself, Pembroke-hall, and the church of Westminster, were sufficient evidences. For when he became master of the former, he found it in debt, having then but a small endowment; but by his care he left above eleven hundred pounds in the treasury of that college. And when he was

dean of the latter, he left it free from all debts and encroachments; and took such care of the school, that the scholars were much improved not only by his direction and superintendance, but even by his personal labours among them. And as by virtue of his deanery of Westminster, his mastership of Pembroke-hall, and his bishopric of Ely, the election of scholars into Westminster-school, and from thence into the two universities, and of many scholars and fellows into Pembroke-hall, some in Peter-house, and some in Jesus college, were in his power and disposal, he was always so just, that he waved all letters from great personages for insufficient scholars, and divested himself of all partiality, and chose only such as he thought had most merit. Being likewise often desired to assist at the election of scholars from the Free-schools of Merchant Taylors, St. Paul's, and the Mercer's, and perceiving favour and interest sometimes overbalancing merit with those to whom the choice belonged, and that divers good scholars were omitted, and others preferred, he frequently took care of such as were neglected, and sent them to the university, where he bestowed preferment upon them. Nor was he less distinguished for his fidelity in that great place of trust, the almonership. He never would suffer any part of what arose to him from that place to be mingled with his own rents or revenues, and was extremely exact in disposing of it. When he found a surplus over and above the ordinary charges, he distributed it in the relief of the indigent and distressed; though it was in his power to have applied this to his own use (his patent being *sine computo*), and no person could have questioned him concerning it. He gave a great many noble instances of his gratitude to those who had befriended him when young. He bestowed upon Dr. Ward, son to his first schoolmaster, the living of Waltham in Hampshire. He shewed the greatest regard for Mr. Mulcaster, his other school-master, in all companies, and always placed him at the upper end of his table, and after his death caused his picture (though he had but few others in his house) to be set over his study door. Besides these external marks of gratitude he supplied his necessities privately in a very liberal manner, and left his son a valuable legacy. He inquired very carefully after the kindred of Dr. Watts, who, as already noticed, had sent him to Pembroke-hall, and having found out one, he conferred upon him preferments in that college. Nor

did he forget his patron Dr. Watts in his will; for he ordered there, that out of the scholarships of his foundation, the two fellowships, which himself had founded in that college, should be supplied, if the candidates should be fit for them. To omit the legacies which he left to the parish of St. Giles, Cripplegate, St. Martin, Ludgate, where he had lived, St. Andrew's, Holborn, St. Saviour's, Southwark, Allhallows, Barking, where he was born, and others; he gave to Pembroke-hall one thousand pounds to purchase lands for two fellowships, and for other uses in that college, expressed in his will; besides three hundred such folio books of his own as were not in the library there, with several other valuable gifts. His humanity extended to every person who conversed with him; so that he was admired not only by the men of learning and others in this kingdom, but even by foreigners of the greatest eminence, particularly Casaubon, Cluverius, Vossius, who corresponded with him by letters, Grotius, Peter du Moulin, Barclay, the author of the *Argenis*, and Erpenius, to whom he offered an annual stipend to read lectures at Cambridge in the oriental tongues, the professors of which he encouraged very liberally, and particularly Mr. Bedwell, to whom he gave the vicarage of Tottenham in Middlesex. His modesty was so remarkable, that though the whole Christian world admired his profound learning, and particularly his knowledge of the eastern languages, Greek, Latin, and many modern languages, he was so far from being elated with the opinion of it, that he often complained of his defects; and when he was preferred to the bishopric of Chichester, and urged his own insufficiency for such a charge, he caused these words of St. Paul, *Et ad hæc quis idoneus?* i. e. "And who is sufficient for these things?" to be engraven about his episcopal seal. One instance of his modesty mixed with his humanity may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, and encourage them in the kindest terms imaginable.

Nor did he in the highest dignities, which he possessed, remit of his application to study. Even in those days, when it might have been supposed that he would have relaxed from his former diligence, yet from the hour he rose (his private devotions being finished) to the time he was called to dinner, which, by his own order, was not till

twelve at noon at the soonest, he continued at his studies, and would not be interrupted by any who came to speak to him, or upon any occasion, public prayer excepted. So that he would be displeased with scholars, who attempted to speak with him in the morning, and said, that he doubted they were no true scholars who came to speak with him before noon. After dinner for two or three hours space he would willingly pass the time, either in discourse with his guests or other friends, or in dispatch of his own temporal affairs, or of those who by reason of his episcopal jurisdiction attended him. Having discharged which, he returned to his study, where he spent the rest of the afternoon, till bed-time, except some friend engaged him to supper, and then he ate but sparingly.

He had a particular aversion to all public vices, but especially to usury, simony, and sacrilege. He was so far from the first, that when his friends had occasion for such a sum of money as he could assist them with, he lent it to them freely, without expecting any thing in return but the principal. Simony was so detestable to him, that by refusing to admit several persons, whom he suspected to be simoniacally preferred, he suffered much by law-suits, choosing rather to be compelled to admit them by law, than voluntarily to do that which his conscience made a scruple of. With regard to the livings and other preferments which fell in his own gifts, he always bestowed them freely, as we observed above, upon men of merit, without any solicitation. It was no small compliment that king James had so great an awe and veneration for him, as in his presence to refrain from that mirth and levity in which he indulged himself at other times. What opinion lord Clarendon had of him appears from hence, that, in mentioning the death of Dr. Bancroft, archbishop of Canterbury, he remarks, that "if he had been succeeded by bishop Andrews, or any man who understood and loved the church, that infection would easily have been kept out which could not afterwards be so easily expelled." Our great poet Milton thought him worthy of his pen, and wrote a Latin elegy on his death.

In conversation, bishop Andrews discovered a facetious turn, which was not more agreeable to his private friends than to his royal master James, who frequently conversed very freely with the learned men of his court. In all previous accounts of the bishop, a story to this purpose has

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been told, from the life of Waller, which we shall not suppress, although the latter part of it is but a sorry repartee on the part of the monarch.—Mr. Waller having been chosen into the last parliament of king James I. in which he served as burgess for Agmondesham in Buckinghamshire, and that parliament being dissolved, on the day of its dissolution he went out of curiosity or respect to see the king at dinner, with whom were our bishop of Winchester, and Dr. Neal, bishop of Durham, standing behind the king's chair. There happened something very extraordinary in the conversation which those prelates had with the king, on which Mr. Waller often reflected. We shall relate it as it is represented in his life. His majesty asked the bishops, "My lords, cannot I take my subjects' money when I want it, without all this formality in parliament?" The bishop of Durham readily answered, "God forbid, sir, but you should; you are the breath of our nostrils." Whereupon the king turned, and said to the bishop of Winchester, "Well, my lord, what say you?" "Sir," replied the bishop, "I have no skill to judge of parliamentary cases." The king answered, "No put-offs, my lord; answer me presently." "Then, sir," said he, "I think it lawful for you to take my brother Neal's money, for he offers it." Mr. Waller said the company was pleased with this answer, and the wit of it seemed to affect the king. For a certain lord coming in soon after, his majesty cried out, "O my lord, they say you LIG with my lady." "No, sir," says his lordship in confusion, "but I like her company because she has so much wit." "Why then," says the king, "do not you LIG with my lord of Winchester there?"

The works of this learned prelate, which are now best known, are, 1. "A volume of Sermons," London, 1628, and 1631, folio, consisting of ninety-six, upon the fasts, festivals, or on the more important doctrines of Christianity. 2. "The Moral Law expounded, or Lectures on the Ten Commandments, with nineteen Sermons on prayer," 1642, fol. 3. "Collection of posthumous and orphan Lectures delivered at St. Paul's and St. Giles's," London, 1657, fol. These were the most popular of all his productions, and although very exceptionable in point of style, according to the modern criteria of style, they abound in learned and acute remarks, and are by no means so full of pun and quibble, as some writers, from a super-

ficial view of them, have reported. His other works were, his "Manual of Devotions," Gr. and Lat. often reprinted, and translated by dean Stanhope, 12mo; and several Conciones ad Clerum, or other occasional sermons preached before the university, and at court—"Responsio ad Apologiam Cardinalis Bellarmini, &c." 1610, 4to.—"Theological determinations on Usury, Tythes."—"Responsiones ad Petri Molinæi Epistolas tres."—"Stricturæ, or a brief Answer to the eighteenth chapter of the first booke of cardinall Perron's Reply, written in French to king James his Answer written by Mr. Casaubon in Latine."—"An Answer to the twentieth chapter of the fifth book of cardinal Perron's Reply, written in French to king James his Answer, written by Mr. Casaubon to the cardinall in Latine."—"A Speech delivered in the Starr-chamber against the two Judaicall opinions of Mr. Traske." The two Judaical opinions advanced by Mr. Traske were, 1. That Christians are bound to abstain from those meats, which the Jews were forbidden in Leviticus. 2. That they are bound to observe the Jewish Sabbath.—"A Speech delivered in the Starr-Chamber concerning Vowes, in the countesse of Shrewesburies case." This lady was convicted of disobedience, for refusing to answer or be examined, (though she had promised to do it before), alleging, that she had made a solemn vow to the contrary. The design of the bishop's speech is to shew, that such vows were unlawful, and consequently of no force or obligation upon her. These pieces were printed after the author's death at London by Felix Kyngston, in 1629, 4to, and dedicated to king Charles I. by Dr. William Laud bishop of London, and Dr. John Buckridge bishop of Ely.[1]

ANDROMACHUS, a native of the island of Crete, and physician to the emperor Nero, A. D. 65, has been handed down to posterity, as the inventor of a medicine named *theriaca*, which is now deemed of little use. It however set aside the mithridate, which till then had been held in great esteem. Andromachus wrote the description of his antidote in elegiac verse, which he dedicated to Nero. His son, of the same name, wrote this description in prose. Damocrates turned it into Iambic verse in a poem, which he wrote upon Antidotes. Galen informs us that Andro-

[1] Biog. Brit. and Addenda, vol. II.—Fuller's Abel Redivivus.—Lloyd and Winstanley's Worthies.—Fuller's Worthies.—Strype's Whitgift, p. 397, 472, 501.—Harrington's Brief View.—Birch's Tillotson, p. 19, 20.—Gutch's Collectanea Curiosa, vol II. p. 19, 20, &c.—Cole's MS Athenæ in Brit. Mus.

machus the father wrote a treatise "De Medicamentis compositis ad affectus externos," and that he was a man of great learning and eloquence. Erotion dedicated his Lexicon to him, and some writers say he was a good astrologer. He was the first who bore the title of archiater. [1]

ANDRONICUS, of Rhodes, a peripatetic philosopher, lived at Rome in the time of Cicero, 69 years before the Christian æra. He was the first who made the works of Aristotle known at Rome, which Sylla had brought thither. He had formerly been a professor of philosophy at Athens, but quitted it when the taste for philosophy departed from that city. There is a work, of doubtful authority, ascribed to him, entitled "Andronici Rhodii et Ethicorum Nichomacheorum Paraphrasis," Greek and Latin, Cambridge, 1679, 8vo, a very scarce book, and one of the authors "*cum notis variorum.*" There is, however, a Leyden edition of 1617, which is reckoned more correct. St. Croix, in his "Examen des Historiens d'Alexandre," says that there is a manuscript in the imperial library of Paris, which ascribes this work to Heliodorus of Pruza. [2]

ANDRONICUS, of Thessalonica, was one of the Greek refugees who brought learning into the West in the fifteenth century. He was considered as the ablest professor next to Theodorus Gaza, and, perhaps, he exceeded him in the knowledge of the Greek tongue, for he had read all the authors in that language, and was well skilled in Aristotle's philosophy. He taught at Rome, and lived with cardinal Bessarion. The stipend which was given him was so small, that he was obliged by poverty to depart from Rome; upon this he went to Florence, where he was a professor a long time, and had a vast number of auditors, but upon the expectation of meeting with more generous encouragement in France, he took a journey thither, where he died in 1478, in a very advanced age. [3]

ANDRONICUS, of Cyresthes, a Greek architect, is celebrated for having constructed at Athens the Tower of the Winds, an octagon building, on each of the sides of which was a figure, in sculpture, representing one of the winds. He named them Solanus, Eurus, Auster, Africanus, Favonius, Corus, Septentrio, and Aquilo. On the top of this tower was a small pyramid of marble, which

[1] Haller Bibl. Med. Pract.—Gen. Dict.
[2] Gen. Dict.—Biog. Universelle.—Fabric. Bibl. Gr.—Saxii Onomasticon.
[3] Ibid.

supported a piece of mechanism somewhat like the modern weathercock. It consisted of a brass Triton, which turned on a pivot, and pointed with its rod to the side of the tower on which was represented the wind that then happened to blow. From the bad style of the architecture of the figures, it is supposed to have been constructed posterior to the time of Pericles. Being built of large blocks of marble it has withstood the ravages of time, and the upper part only is destroyed, but the whole has sunk about twelve feet. As each of the sides had a sort of dial, it is conjectured that it formerly contained a clypsedra, or water-clock. The roof was of marble, shaped in the form of tiles, a mode which was invented by Byzes, of Naxos, in 580 B. C. It now serves as a mosque to some dervises. Spon, Wheeler, Leroi, and Stuart, have given ample descriptions of this ancient structure.[1]

ANDRONICUS LIVIUS is said to have been the first who wrote theatrical pieces, or what were called regular plays, for the Roman stage, about the year 240 B. C. It is also said that he was a slave, of Greek origin, and that he received his name from Livius Salinator, whose children he taught, and who at length gave him his liberty. His dramatic productions were probably rude both in plan and style. Livy, the historian, ascribes to him the barbarous invention of dividing the declamation and gestures, or speaking and acting, between two persons, which was never thought of by the Greeks. Andronicus, who was a player as well as a writer, it is supposed, adopted it to save himself the fatigue of singing in his own piece, to which he, like other authors of his time, had been accustomed. But being often encored, and hoarse with repeating his canticle or song, he obtained permission to transfer the vocal part to a young performer, retaining to himself only the acting: Duclos, however, and after him Dr. Burney, are inclined to think that the words of the historian mean no more than that the singing was separated from the dancing, a thing credible enough, but absurd in the highest degree, when applied to speaking and acting. Andronicus also composed hymns in honour of the gods. There are fragments of his verses, collected from the grammarians and critics, in the "Comici Latini," the "Corpus poetarum," and the "Collectio Pisaurensis."[2]

[1] Biog. Universelle, and authors mentioned in the text.

[2] Vossius de Poet. Latin.—Fabr. Bibl. Lat.—Burney's Hist. of Music, vol. I. —Biog. Universelle.—Moreri.

ANDROUET-DU-CERCEAU (JAMES), an eminent French architect, was born at Orleans, or, according to some, at Paris, in the sixteenth century. Cardinal d'Armagnac was among the first who patronised him, and furnished him with money for the expences of his studies in Italy. The triumphal arch, which still remains at Pola in Istria, was so much admired by him, that he introduced an imitation of it in all his arches. He began the Pont Neuf, at Paris, May 30, 1578, by order of Henry III. but the civil wars prevented his finishing that great work, which was reserved for William Marchand, in the reign of Henry IV. 1604. Androuet, however, built the hotels of Carnavalet, Fermes, Bretonvilliers, Sully, Mayenne, and other palaces in Paris. In 1596, he was employed by Henry IV. to continue the gallery of the Louvre, which had been begun by order of Charles XI. but this work he was obliged to quit on account of his religion. He was a zealous protestant, of the Calvinistic church, and when the persecution arose he left France, and died in some foreign country, but where or when is not known. Androuet is not more distinguished for the practice, than the theory of his art. He wrote, 1. "Livre d'Architecture, contenant les plans et dessins de cinquante Batiments, tous differents," 1559, fol. reprinted 1611. 2. "Second livre d'Architecture," a continuation of the former, 1561, fol. 3. "Les plus excellents Batiments de France," 1576, 1607, fol. 4. "Livre d'Architecture auquel sont contenues diverses ordonnances, de plans et elevations de Batiments pour seigneurs et autres qui voudront batir aux champs," 1582, fol. 5. "Les Edifices Romains," a collection of engravings of the antiquities of Rome, from designs made on the spot, 1583, fol. 6. "Leçons de Perspective," 1576, fol. He was also his own engraver, and etched his plates in a correct but somewhat coarse style. [1]

ANDRY (NICHOLAS), surnamed BOIS-REGARD, a French physician and medical writer, was born at Lyons in 1658, and came to Paris without any provision, but defrayed the expences of his philosophical studies in the college of the Grassins by teaching a few pupils. He was at length a professor in that college; and, in 1687, became first known to the literary world by a translation of Pacatus' panegyric on Theodosius the Great. Quitting theology,

[1] Moreri.—Biog. Universelle.—Strutt's Dictionary.

however, to which he had hitherto applied, he turned to the study of medicine, received his doctor's degree at Rheims, and in 1697 was admitted of the faculty at Paris. Some share of merit, and a turn for intrigue, contributed greatly to his success, and he became professor of the Royal College, censor, and a contributor to the Journal des Savants; and, although there were strong prejudices against him on account of the manner in which he contrived to rise, and his satirical humour, which spared neither friend or foe, he was in 1724, chosen dean of the faculty. His first measures in this office were entitled to praise; convinced of the superiority of talent which the practice of physic requires, he reserved to the faculty that right of inspecting the practice of surgery, which they had always enjoyed, and made a law that no surgeon should perform the operation of lithotomy, unless in the presence of a physician. After this he wished to domineer over the faculty itself, and endeavoured to appoint his friend Helvetius to be first physician to the king, and protector of the faculty. But these and other ambitious attempts were defeated in 1726, when it was decided, that all the decrees of the faculty should be signed by a majority, and not be liable to any alteration by the dean. After this he was perpetually engaged in disputes with some of the members, particularly Hecquet, Lemery, and Petit, and many abusive pamphlets arose from these contests. Andry, however, was not re-elected dean, and had only to comfort himself by some libels against his successor Geoffroy, for which, and his general turbulent character, cardinal Fleury would no longer listen to him, but took the part of the university and the faculty. Andry died May 13, 1742, aged eighty-four. His works were very numerous, and many of them valuable: 1. "Traite de la generation des Vers dans le corps de l'homme," 1710, often reprinted, and translated into most languages. It was severely attacked by Lemery in the Journal de Trevoux, in revenge for Andry's attack on his "Traite des Aliments;" and by Valisnieri, who fixed on him the nickname of *Homo vermiculosus*, as he pretended to find worms at the bottom of every disorder. Andry answered these attacks in a publication entitled "Eclaircissements sur le livre de generation, &c." 2. "Remarques de medicine sur differents sujets, principalement sur ce qui regarde la Saignée et la Purgation," Paris, 1710, 12mo. 3. "Le Regime du Ca-

reme," Paris, 1710, 12mo, reprinted 1713, 2 vols. and afterwards in three, in answer to the opinions of Hecquet. 4. "Thé de l'Europe, ou les proprietes de la veronique," Paris, 1712, 12mo. 5. "Examen de differents points d'Anatomie, &c." Paris, 1723, 8vo, a violent attack on Petit's excellent treatise on the diseases of the bones. 6. "Remarques de chemie touchant la preparation de certains remedes," Paris, 1735, 12mo, another professional and personal attack on Malouin's "Chimie medicale." 7. "Cleon à Eudoxe, touchant la pre-eminence de la Medicine sur la Chirurgie." Paris, 1738, 12mo. 8. "Orthopedie; ou l'art de prevenir et de corriger, dans les enfants, les Difformites du corps," Paris, 1741, 2 vols. He published also some theses, and his son-in-law, Dionis, published a treatise on the plague, which he drew up by order of the regent.[1]

ANEAU, in Latin ANULUS (BARTHOLOMEW), a man of eminent learning in the sixteenth century, was born at Bourges in France, and educated under Melchior Volmar, a very able instructor of youth. He made great advances under him in polite literature, and imbibed the principles of the protestant religion, which Volmar professed, and Aneau afterwards embraced. The great reputation which he soon gained by his skill in the Latin and Greek languages and poetry, induced some of the magistrates of Lyons, who were his countrymen, to offer him a professorship in rhetoric in the college which they were going to erect in that city. Aneau accepted this offer with pleasure, and went thither to take possession of his place, which he kept above thirty years till his death. He discharged his professorship with such applause, that, in 1542, he was chosen principal of the college. In this situation he propagated the doctrines of the reformation among his scholars, which was done secretly for a long time, and either was not perceived, or was overlooked; but an accident which happened on the festival of the sacrament in 1565, put a period to all his attempts in favour of protestantism by a very fatal catastrophe. Upon that day, 21st of June, as the procession was passing on towards the college, there was a large stone thrown from one of the windows upon the host and the priest who carried it. Whether Aneau was the author of this insult or not, is not certain, but the

[1] Biog. Universelle.—Haller Bibl. Med. Pract.

people, being enraged at it, broke into the college in a body, and assassinated him as the guilty person, and the college itself was shut up the next day by order of the city.

Aneau wrote a great many verses in Latin and Greek, and other works; the principal of which are, 1. "Chant Natal," containing the mystery of the nativity, Lyons, 1539, 4to, and 1559, with the title "Genethliac musical et historical de la Conception et Nativité de J. C." 2. "Lyon marchand," a French satire, or drama of the historical kind, 1542, 4to. 3. "Alciati's emblems translated," Lyons, 1549, 8vo, 1558, 16mo. 4. "Picta poesis," Leyden, 1552, 8vo, a collection of emblems, with Greek and Latin verses. 5. A translation of sir Thomas More's "Utopia," Paris and Lyons. 6. "Alector; ou le Coq," a fabulous history, pretendedly from a Greek fragment, Lyons, 1560.[1]

ANELLO (THOMAS), commonly called Massaniello, one of the names introduced in biographical collections, although more properly belonging to history, was a fisherman of Naples, and the author of a temporary revolution, which ended as such tumultuous measures generally end, without meliorating the state of the people who have been induced to take an active part in them. In 1623, when this man was born, the kingdom of Naples was subject to the house of Austria, and governed by a viceroy. The Neapolitans had supported the government in this house with great loyalty and liberality, and submitted themselves to many voluntary impositions and burthensome taxes in support of it. But in 1646, the necessities of the king requiring it, a new donative was projected, and a design was formed to lay a fresh tax upon fruits, comprehending all sorts, dry or green, as far as mulberries, grapes, figs, apples, pears, &c. The people, being thus deprived of their ordinary subsistence, took a resolution to disburden themselves, not only of this, but of all other insupportable exactions formerly imposed. They made their grievances known to the viceroy by the public cries and lamentations of women and children, as he passed through the market place, and petitioned him, by means of the cardinal Filomarino, the archbishop, and others, to take off the said tax. He promised to redress the grievance, and convened proper persons to find out some method to take off the tax on fruits. But the farmers, because it was prejudicial to their

[1] Gen. Dict.—Moreri.—Biog. Universelle.

interest, found some secret means to frustrate his endeavours, and dissuaded him from performing his promise to the people; representing to him, that all the clamour was made by a wretched rabble only, not worth regarding.

Thomas Anello, or Massaniello, now in the 24th year of his age, dwelt in a corner of the great market-place at Naples. He was stout, of a good countenance, and a middle stature. He wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap. His profession was to angle for little fish with a cane, hook, and line, as also to buy fish and to retail them. This man, having observed the murmurings up and down the city, went one day very angry towards his house, and met with the famous Bandito Perrone and his companion, as he passed by a church where they had fled for refuge. They asked him, what ailed him. He answered in great wrath, "I will be bound to be hanged, but I will right this city." They laughed at his words, saying, "A proper squire to right the city of Naples!" Massaniello replied, "Do not laugh: I swear by God, if I had two or three of my humour, you should see what I could do. Will you join with me?" They answered, "Yes." "Plight me then your faith:" which they having done, he departed. A little after, when his fish was taken from him by some of the court, because he had not paid the tax, he resolved to avail himself of the murmurings of the people against the tax on fruit. He went among the fruit-shops that were in that quarter, advising them that the next day they should come all united to market, with a resolution to tell the country fruiterers that they would buy no more taxed fruit.

A number of boys used to assemble in the market-place to pick up such fruit as fell. Massaniello got among these, taught them some cries and clamours suited to his purpose, and enrolled such a number of them between 16 and 17 years of age, that they came to be 500, and at last 2000. Of this militia he made himself general, giving every one of them in their hands a little weak cane. The shopkeepers observing his instructions, there happened the next day a great tumult between them and the fruiterers, which the regent of the city sent Anaclerio, the elect of the people, to quell. Among the fruiterers was a cousin of Massaniello's, who, according to the instructions given him, began more than any to inflame the people. He saw that he could sell his fruit but at a low price, which, when

the tax was paid, would not quit cost. He pretended to fall into a great rage, threw two large baskets on the ground, and cried out, "God gives plenty, and the bad government a dearth: I care not a straw for this fruit, let every one take of it." While the boys eagerly ran to gather and eat the fruit, Massaniello rushed in among them, crying, "No tax! no tax!" and when Anaclerio threatened him with whipping and the gallies, not only the fruiterers, but all the people, threw figs, apples, and other fruits with great fury in his face. Massaniello hit him on the breast with a stone, and encouraged his militia of boys to do the same, which obliged Anaclerio to save his life by flight.

Upon this success, the people flocked in great numbers to the market-place, exclaiming aloud against the intolerable grievances under which they groaned, and protesting their resolution to submit no longer to them. The fury still increasing, Massaniello leaped upon the highest table that was among the fruiterers, and harangued the crowd; comparing himself to Moses, who delivered the Egyptians from the rod of Pharaoh; to Peter, who was a fisherman as well as himself, yet rescued Rome and the world from the slavery of Satan; promising them a like deliverance from their oppressions by his means, and protesting his readiness to lay down his life in such a glorious cause. Massaniello repeated these and such like words until he had inflamed the minds of the people, who were soon disposed to co-operate with him to this purpose.

To begin the work, fire was put to the house next the toll-house for fruit, both which were burnt to the ground, with all the books and accounts, and goods and furniture. This done, every one shut up his shop, and, the numbers increasing, many thousand people uniting themselves went to other parts of the city, where all the other toll-houses were: them they plundered of all their writings and books, great quantities of money, with many rich moveables; all which they threw into a great fire of straw, and burnt to ashes in the streets. The people, meeting with no resistance, assumed more boldness; and made towards the palace of the viceroy. The first militia of Massaniello, consisting of 2000 boys, marched on, every one lifting up his cane with a piece of black cloth on the top, and with loud cries excited the compassion, and entreated the assistance of their fellow-citizens. Being come before the palace, they

cried out that they would not be freed of the fruit-tax only, but of all others, especially that of corn. At last they entered the palace and rifled it, notwithstanding the resistance of the guards, whom they disarmed. The viceroy got into his coach to secure himself within the church of St. Lewis, but the people, spying him, stopped the coach, and with naked swords on each side of it threatened him, unless he would take off the taxes. With fair promises, and assurances of redress, and by throwing money among the multitude, which they were greedy to pick up, he got at last safe into the church, and ordered the doors to be shut. The people applied to the prince of Bisignano, who was much beloved by them, to be their defender and intercessor. He promised to obtain what they desired; but finding himself unable, after much labour and fatigue, to restrain their licentiousness, or quell their fury, he took the first opportunity of retiring from the popular tumult.

After the retirement of the prince, the people, finding themselves without a head, called out for Massaniello to be their leader and conductor, which charge he accepted. They appointed Genoino, a priest of approved knowledge, temper, and abilities, to attend his person; and to him they added for a companion the famous Bandito Perrone. Massaniello, by his spirit, good sense, and bravery, won the hearts of all the people, insomuch that they became willing to transfer unto him solemnly the supreme command, and to obey him accordingly. A stage was erected in the middle of the market-place, where, clothed in white like a mariner, he with his counsellors gave public audience, received petitions, and gave sentence in all causes both civil and criminal. He had no less than 150,000 men under his command. An incredible multitude of women also appeared with arms of various sorts, like so many Amazons. A list was made of above 60 persons, who had farmed the taxes, or been some way concerned in the custom-houses; and, as it was said they had enriched themselves with the blood of the people, and ought to be made examples to future ages, an order was issued, that their houses and goods should be burnt; which was executed accordingly, and with so much regularity, that no one was suffered to carry away the smallest article.—Many, for stealing mere trifles from the flames, were hanged by the public executioner in the market-place, by the command of Massaniello.

While these horrid tragedies were acting, the viceroy

thought of every method to appease the people, and bring them to an accommodation. He applied to the archbishop, of whose attachment to the government he was well assured, and of whose paternal care and affection for them the people had no doubt. He gave him the original charter of Charles V. (which exempted them from all taxes, and upon which they had all along insisted) confirmed by lawful authority, and likewise an indulgence or pardon for all offences whatsoever committed. The bishop found means to induce Massaniello to convoke all the captains and chief commanders of the people together, and great hopes were conceived that an happy accommodation would ensue. In the mean time 500 banditti, all armed on horseback, entered the city, under pretence that they came for the service of the people, but in reality to destroy Massaniello, as it appeared afterwards; for they discharged several shot at him, some of which very narrowly missed him. This put a stop to the whole business, and it was suspected that the viceroy had some hand in the conspiracy. The streets were immediately barricaded, and orders were given that the aqueduct leading to the castle, in which were the viceroy and family, and all the principal officers of state, should be cut off, and that no provisions, except some few roots and herbs, should be carried thither. The viceroy applied again to the archbishop, to assure the people of his sincere good intentions towards them, his abhorrence of the designs of the banditti, and his resolution to use all his authority to bring them to due punishment. Thus the treaty was again renewed, and soon completed; which being done, it was thought proper that Massaniello should go to the palace to visit the viceroy. He gave orders that all the streets leading to it should be clean swept, and that all masters of families should hang their windows and balconies with their richest silks and tapestries. He threw off his mariner's habit, and dressed himself in cloth of silver, with a fine plume of feathers in his hat; and mounted upon a prancing steed, with a drawn sword in his hand, he went attended by 50,000 of the people.

While he was in conference with the viceroy in a balcony, he gave him surprising proofs of the ready obedience of the people. Whatever cry he gave out, it was immediately echoed; when he put his finger upon his mouth, there was such a profound universal silence, that scarce a man

was heard to breathe. At last he ordered that they should all retire, which was punctually and presently obeyed, as if they had all vanished away. On the Sunday following the capitulations were signed and solemnly sworn to in the cathedral church to be observed for ever. Massaniello declared, that now, having accomplished his honest designs, he would return again to his former occupation. If he had kept this resolution, he might, perhaps, have been ranked among the benefactors of his country; but either through the instigations of his wife and kindred, through fear, or allured by the tasted sweets of rule and power, he still continued his authority: and exercised it in such a capricious and tyrannical manner, that his best friends began to be afraid of him.

He seems indeed to have fallen into a frensy, which might naturally enough be occasioned by his sudden elevation, his care and vigilance (for he seldom either ate or slept during the whole transaction), and by his immoderate drinking of strong wine, which excess he gave into on the happy event. Four persons took an opportunity of assassinating him. As he fell, he only cried out, "Ungrateful traitors!" His head was thrown into one ditch, and his body into another. The tumult, however, did not subside until the Neapolitans were entirely freed from the yoke of Spain.[1]

ANFOSSI (Pascal), an eminent Italian musician, was born about the year 1736, and studied his art at Naples under the greatest masters. In 1771, Piccini, who had a friendship for him, procured him an engagement as composer for the theatre della Dame, at Rome. Here his first attempts were not very successful; yet he persisted, and in 1775, established his reputation completely by his "Inconnue persecutée;" "La Finta Giardiniera;" and "Il Geloso in cimento;" the merit of all which operas was amply acknowledged. The failure, however, of his "Olympiade," and some other unpleasant circumstances, determined him to travel. Accordingly, he visited the principal cities of Italy, and came to Paris, with the title of master of the conservatory at Venice. He presented to the royal academy of music his "Inconnue persecutée," adapted to French words, but it had not the same success as in Italy. In 1782 he came to London, to take the

[1] Modern Universal History, vol. XXV.

direction of the opera: but, as Dr. Burney observes, he arrived at an unfavourable time; for as Sacchini had preceded him, and as the winter following was only rendered memorable at the opera-house by misfortunes, disgrace, and bankruptcy, his reputation was rather diminished than increased in this kingdom. In 1787, he finally settled at Rome, where his reputation was at its height, and continued unabated to the day of his death in 1795. Besides his operas, he composed some oratorios from words selected by Metastasio.[1]

ANGE DE ST. JOSEPH (LE PERE), a barefoot carmelite of Toulouse, whose real name was LA BROSSE, lived a long while in Persia in quality of apostolic missionary: the liberty he enjoyed in that country, gave him an opportunity to acquire the language. He was also provincial of his order in Languedoc, and died at Perpignan in 1697. The knowledge he had acquired in the East, induced him to undertake a Latin translation of the Persian Pharmacopœia, which appeared at Paris in 1681, 8vo. There is also by him, "Gazophylacium linguæ Persarum," Amst. 1684, fol. He there explains the terms in Latin, in French, and in Italian, in order that his book may be of service to the enlightened nations of Europe in general. His reputation as a Persian scholar was considerably great in his own country, until our learned Dr. Hyde published his "Castigatio in Angelum à St. Joseph, alias dictum de la Brosse." The reason of this castigation was, that La Brosse had attacked the Persian gospels in the English Polyglot, and the Latin version of them by Dr. Samuel Clarke. Dr. Hyde immediately wrote a letter to him, in which he expostulated with him, and pointed out his mistakes, but received no answer. At length, in 1688, La Brosse came over to England, went to Oxford, and procured an introduction to Dr. Hyde, without letting him know who he was, although he afterwards owned his name to be LA BROSSE, and that he came over to justify what he had advanced. After a short dispute, which he carried on in Latin, he began to speak the Persian language, in which he was surprised to find Dr. Hyde more fluent than himself. Finding, however, that he could not defend what he had asserted, he took his leave with a promise to return, and either defend it, or acknowledge his error; but, as he performed neither, Dr. Hyde

[1] Biog. Universelle.—Burney's Hist. of Music, vol. IV.

published the "Castigatio." In this he first states La Brosse's objections, then shews them to be weak and trifling, and arising from his ignorance of the true idiom of the Persian tongue. As to his "Pharmacopœia," Hyde proves that it was really translated by father Matthieu, whose name La Brosse suppressed, and yet had not the courage to place his own, unless in Persian characters, on the title. This appears to have sunk his reputation very considerably in France. [1]

ANGE DE STE ROSALIE, a barefoot Augustine, and a learned genealogist, whose family name was Francis Haffard, was born at Blois in 1655, and died at Paris in 1726. He was preparing a new edition of the History of the Royal Family of France, and of the great Officers of the Crown; begun by pere Anselm, the first edition of which appeared in 1672, 2 vols. 4to, and the second in 1712, improved by M. de Fourni. But he was suddenly seized by death, leaving behind him the memory of a laborious scholar; le pere Simplicion, his associate in this work, published it in 9 vols. fol. Pere Ange also composed "l'Etat de la France," in 5 vols. 12mo, and republished in 1746, in 6 vols. a very curious and useful work on what may now be termed the ancient history and constitution of France. [2]

ANGEL (JOHN), an English clergyman and nonconformist, was born about the latter end of the sixteenth century, in Gloucestershire, and admitted of Magdalen hall, Oxford, in 1610. After taking his degrees in arts, he went into the church, and became a frequent and popular preacher. In 1630 he preached a lecture at Leicester; but, in 1634, was suspended by the dean of the arches for preaching without a licence. In 1650, the Independents, who then were predominant, obliged him to leave Leicester, because he refused to subscribe to their engagement. On this the Mercers' company chose him lecturer of Grantham in Lincolnshire, where he remained until his death in 1655, an event which was deeply lamented by his flock. He wrote "The right government of the Thoughts," London, 1659, 8vo, and "Four Sermons," ibid. 8vo. [3]

ANGELI (BONAVENTURE), an Italian historian of some reputation, was born at Ferrara in the sixteenth century. He was an able lawyer, and had the management of the

[1] Dict. Historique.—Biog. Universelle.—Biog. Britannica, art. Hyde.
[2] Biog. Universelle.—Moreri. [3] Ath. Ox. vol. II.

affairs of the dukes of Ferrara. He afterwards settled at Parma, and became the historian of the place. Clement, in his "Bibliotheque curieuse," informs us, that Angeli having collected materials from actual observation respecting the geography of Italy, with a view to correct the errors of Ptolomey, Pliny, and the modern geographers, took Parma in his way, and was requested to write its history. For this purpose Erasmus Viotto, the bookseller, accommodated him with his library, and the history was finished within six months, but was not published until after his death, if he died in 1576, as is asserted by Baruffaldi, in the supplement to his history of the university of Ferrara, and by Mazzuchelli in his "Scrittori Italiani." The work was entitled "Istoria della citta di Parma e descrizione del Fiume Parma, lib. VIII." Parma, 1591, 4to. Each book is dedicated to some one of the principal lords of Parma, whose pedigree and history is included in the dedication. The copies are now become scarce, and especially those which happen to contain some passages respecting P. L. Farnese, which were cancelled in the rest of the impression. The year before, a work by the same author was published which ought to be joined with his history, under the title "Descrizione di Parma, suoi Fiumi, e largo territorio." He wrote also the "Life of Ludovico Catti," a lawyer, 1554, and some other treatises, "De non sepeliendis mortuis;" "Gli elogi degli eroi Estensi," and "Discorso intorno l'origine de Cardinali," 1565.[1]

ANGELICO (Fra Giovanni), da Fiesole, so called from the place where he was born, in 1387. He was at first the disciple of Giottino, but afterwards became a Dominican friar, and in that station was as much admired for his piety as his painting. His devout manner procured him the name of Angelico, or the angelic painter, and it is said that he never took up his pencil without a prayer, and had his eyes filled with tears when representing the sufferings of our Saviour. Nicholas V. employed him in his chapel, to paint historical subjects on a large scale, and prevailed on him soon after to decorate several books with miniature paintings. Although there are in his best paintings considerable defects, yet he was a most skilful instructor, and his amiable temper procured him many scholars. He always painted religious subjects; and it is given as a

[1] Biog. Universelle.

proof of his extraordinary humility, that he refused the archbishopric of Florence when tendered to him by Nicholas V. as the reward of his talents. With respect to the objections made to his pictures, we are farther told, that he purposely left some great fault in them, lest his self-love might be too much flattered by the praises that would have been bestowed; a practice, however absurd in an artist, not unsuitable to monkish ideas of mortification. He died in 1448.[1]

ANGELIERI (BONAVENTURE), a writer of the seventeenth century, was a monk of the order of the minorites of St. Francis, and a native of Marsalla in Sicily. He was also vicar-general of his order at Madrid, and became afterwards one of the fathers of the Observance. He was living in 1707, as in that year Mongitore speaks of him, among living authors, in his "Bibl. Sicula." This monk published two volumes, the nature of which may be judged from the titles: the first was called "Lux magica, &c. cœlestium, terrestrium, et inferorum origo, ordo, et subordinatio cunctorum, quoad esse, fieri, et operari, viginti quatuor voluminibus divisa," Venice, 1685, 4to. This he published under the assumed name of Livio Betani, but prefixed his name to the second, entitled "Lux magica academica, pars secunda, primordia rerum naturalium, sanabilium, infirmarum et incurabilium continens," Venice, 1687, 4to. These, as appears by the first, were to be followed by twenty-two more volumes on the same subjects.[2]

ANGELIO, or DEGLI ANGELI (PETER), an eminent Italian scholar and Latin poet, was born in 1517, at Barga in Tuscany, and thence surnamed, in Italian, BARGEO, and in Latin, BARGÆUS. He received his early education under an uncle, an able linguist, and was made acquainted with Greek and Latin when only ten years old. It was at first intended that he should study law at Bologna, but his taste for literature was decided, and when he found that his uncles would not maintain him there, if he continued to study the belles lettres, he sold his law books, and subsisted on what they produced, until a rich Bolognese, of the family of Pepoli, offered to defray the expence of his education. His poetical turn soon appeared, and while at the university, he formed the plan of his celebrated poem on the chase, but having written some satirical verses at the

[1] Pilkington.—Dict. Hist. [2] Biog. Universelle.

request of a noble lady, with whom he was in love, he dreaded the consequences of being known as the author, and quitted Bologna. At Venice, whither he now repaired, he found an asylum with the French ambassador, who entertained him in his house for three years, and employed him to correct the Greek manuscripts, which Francis I. had ordered to be copied for the royal library at Paris. He afterwards accompanied another French ambassador to Constantinople, and with him made the tour of all the places in Asia Minor and Greece that are noticed in the works of the classics. In 1543 he was on board the fleet sent by the grand seignior to the environs of Nice, against the emperor, and commanded by the famous Barbarossa; and he was with the above ambassador at the siege of Nice by the French. After encountering other hardships of war, and fighting a duel, for which he was obliged to fly, he found means to return to Tuscany. At Florence he was attacked with a tertian ague, and thinking he could enjoy health and repose at Milan, to which place Alphonso Davalos had invited him, he was preparing to set out, when he received news of the death of that illustrious Mæcenas.

He now endeavoured to console himself by cultivating his poetical talent, an employment which had been long interrupted, and resumed his poem on the chase, for which he had collected a great many notes and observations in the East and in France. In 1546, the inhabitants of Reggio chose him public professor of Greek and Latin, with a handsome allowance, and the rights of citizenship. In this office he continued about three years, after which the grand duke, Cosmo I. invited him to be professor of the belles lettres at Pisa. After filling this chair for seventeen years, he exchanged it for that of moral and political science, and lectured on Aristotle's two celebrated treatises on these subjects. Such was his attachment to that university, and to the grand duke, that during the war of Sienna, when Cosmo was obliged to suspend payment of the professors' salaries, Angelio pawned his furniture and books, that he might be enabled to remain at his post, while his brethren fled. And when the Siennese army, commanded by Peter Strozzi, approached Pisa, which had no troops for its defence, our professor put arms into the hands of the students of the university, trained and disciplined them, and with their assistance defended the city until the grand duke was able to send them assistance.

In 1575, the cardinal Ferdinand de Medicis, who was afterwards grand duke, took Angelio to Rome with him, settled a large pension on him, and by other princely marks of favour, induced him to reside there, and encouraged him to complete a poem, which he had begun thirty years before, on the conquest of Syria and Palestine by the Christians. Angelio caused all his poems to be reprinted at Rome in 1585, and dedicated to this cardinal, who rewarded him by a present of two thousand florins of gold. When he became grand duke, Angelio followed him to Florence, and there at length published his "Syrias." He was now enriched by other pensions, and was enabled to pass his declining years, mostly at Pisa, in opulence and ease. He died Feb. 29, 1596, in his seventy-ninth year, and was interred in the Campo Santo, with great pomp; and a funeral oration was read in the academy of Florence, and, what was still a higher honour, as he was not a member, in that of Della Crusca.

Angelio's published works are, 1. Three "Funeral Orations," in Latin, one on Henry II. of France, read at Florence in 1559, the second on the grand duke Cosmo, at Pisa in 1574, and the third on the grand duke Ferdinand, his liberal patron, at Florence, 1587. 2. "De ordine legendi scriptores Historiæ Romanæ," twice printed separately, and inserted in Grotius "De studiis instituendis." 3. "Poemata varia, diligenter ab ipso recognita," Rome, 1585, 4to. This collection, the greater part of which had been printed separately, contains the poem on which his reputation is chiefly founded, the "Cynegeticon," or the Chase, in six books; and the "Syrias," in twelve books, on the same subject as Tasso's "Jerusalem delivered." 4. "De privatorum publicorumque urbis Romæ eversoribus epistola," Florence, 1589, 4to, printed since in the 4th volume of the "Thesaurus antiquitatum Romanarum." 5. "Poesie Toscane," published with a translation of the Œdipus of Sophocles, Florence, 1589, 8vo. 6. Letters in Latin and Italian in various collections. 7. "Memoirs of his life," written by himself, and published by Salvini in the "Fasti Consolari" of the academy of Florence, and abridged in the present article. [1]

ANGELIS (DOMINICO DE), author of several pieces relating to the history of literature, was born the 14th of

[1] Biog. Universelle.—Moreri.

October 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the noblest and most considerable families in that city. He began his studies at Lecce, and at seventeen years of age went to finish them at Naples, where he applied very closely to the Greek language and geometry. He went afterwards to Macerata, where he was admitted LL. D. His desire of improvement induced him also to travel into France and Spain, where he acquired great reputation. Several academies of Italy were ambitious of procuring him as a member, in consequence of which we find his name not only amongst those of the Transformati and Spioni of Lecce, but also in that of the Investiganti of Naples, in the academy of Florence, and in that of the Arcadians at Rome, into the last of which he was admitted the 8th of August 1698. He went into orders very early, and was afterwards canon and grand penitentiary of the church of Lecce, vicar general of Viesti, Gallipoli, and Gragnano, first chaplain of the troops of the kingdom of Naples and of the pope, auditor of M. Nicholas Negroni, and afterwards of the cardinal his uncle. Whilst Philip V. of Spain was master of the kingdom of Naples, he was honoured with the title of principal historiographer, which had likewise been given him when he was in France, by Louis XIV.; and he afterwards became secretary to the duke of Gravina. He died at Lecce the 9th of August 1719, and was interred in the cathedral of that city; or, according to another authority, Aug. 7, 1718.

His works are, 1. "Dissertazione intorna alla patria di Ennio," Rome, 1701, Florence in the title, but really at Naples, 1712. In this he endeavours to prove that Ennius was born at Rudia, two miles from Lecce, and not Rudia near Tarento. 2. "Vita di monsignor Roberto Caracciolo vescovo d'Aquino e di Lecce, 1703." 3. "Della vita di Scipione Ammirato, patrizio Leccese, libri tre," Lecce, 1706. 4. "Vita di Antonio Caraccio da Nardo." 5. "Vita di Andrea Peschiulli da Corigliano." These two are not printed separately, but in a collection entitled "Vite de' Letterati Salentini." 6. "Vita di Giacomo Antonio Ferrari," Lecce, 1715. 7. "Vita di Giorgio Baglivo," Leccese. 8. "Lettera discorsiva al March. Giovani Gioseffo Orsi, dove si tratto dell' origine e progressi de signori accademici Spioni, e delle varie loro lodevoli applicazioni," Lecce, 1705, 8vo. 9. "Discorso historico, in cui si tratta dell' origine e delle fondazione della citta di Lecce e d'Al-

cune migliori e piu principali notizie di essa," Lecce, 1705. 10. "Le Vite de letterati Salentini, parte I." The Lives of the learned men of Terra d'Otranto, part I. Florence in the title, but really Naples, 1710. The second part was published at Naples, 1713, in 4to. 11. "Orazione funebre recitata in occasione della morte dell' imperadore Giuseppe nel vescoval domo di Gallipoli," Naples, 1716. 12. "Scritto istorico legale sopra le ragioni della suspensioni del' interdetto locale generale della chiefa di Lecce e sua diocesi," Rome, 1716. 13. "Tre lettere legale." These three letters were written in defence of the right of the church of Lecce. 14. He wrote likewise several poems, particularly seven sonnets, which are published in the second part of the "Rimo scelte del sign. Bartolommeo Lippi," printed at Lucca, 1719.[1]

ANGELIS (PETER), a painter of considerable note in the last century, was born at Dunkirk in 1685, and visiting Flanders and Germany in the course of his studies, made the longest stay at Dusseldorpe, enchanted with the treasures of painting in that city. He came to England about the year 1712, and soon became a favourite painter; but in the year 1728, he set out for Italy, where he spent three years. At Rome his pictures gave great satisfaction, but being of a reserved temper, and not ostentatious of his merit, he disgusted several by the reluctance with which he exhibited his works; his studious and sober temper inclining him more to the pursuit of his art than to the advantage of his fortune. Yet his attention to the latter prevented his returning to England, as he intended; for, stopping at Rennes in Bretagne, a rich and parliamentary town, he was so immediately overwhelmed with employment there, that he settled in that city, and died there in a short time, in 1734, when he was not above forty-nine years of age. He executed conversations and landscapes with small figures, which he was fond of enriching with representations of fruit and fish. His manner was a mixture of Teniers and Watteau, with more grace than the former, and more nature than the latter. His pencil was easy, bright, and flowing, but his colouring too faint and nerveless. He afterwards adopted the habits of Rubens and Vandyck, more picturesque indeed, but not so proper to

[1] Gen. Dict.—Biographie Universelle.

improve his productions in what their chief beauty consisted, familiar life.[1]

ANGELIS (STEPHEN DE), an Italian mathematician, was educated under Bonaventure Cavalieri, the most eminent Italian scholar in that science in the seventeenth century. He was at first a Jesuit, but that order being suppressed in 1668, he applied closely to the study of mathematics, and taught at Padua with great success, publishing various works, and carrying on a controversy on the opinions of Copernicus with Riccioli and others. Moreri, from a manuscript account of the learned men of Italy, written by father Poisson, gives a numerous list of his publications, some of which were in Latin, and some in Italian. We have only seen his "Miscellaneum hyperbolicum et parabolicum," Venice, 1659, 4to, and "Della gravita dell' Aria e Fluidi, Dialogi V." Padua, 1671—2, 4to. His controversy on Copernicus was begun in "Considerazioni sopra la forza d'alcune cagioni fisiche matematiche addote dal Pad. Riccioli, &c." Venice, 1667, 4to, and continued in a second, third, and fourth part, 1668—9, 4to.[2]

ANGELO. See BUONAROTI—CARAVAGIO—CAMPIDOGLIO.

ANGELO, ANGELICO, or ANGIOLI (JAMES), a Florentine writer of the fourteenth and fifteenth centuries, was born at Scarperia, in the valley of Mugello, and studied under John de Ravenna, Vargerius, Scala, Poggio, and other learned men. After studying mathematics for some time, he went to Constantinople, where he resided nine years, and whence he sent a great number of letters to Emmanuel Chrysoloras at Florence. Here likewise he had an opportunity of studying the Greek language, and acquired such an accurate knowledge of it as to attempt various translations. On his return he went to Rome, and was a candidate for the place of the pope's secretary, which at that time Leonard d'Arezzo obtained, but Angelo appears to have held the office in 1410. From this time we have no account of him, except that he is said to have died in the prime of life. He translated from Greek into Latin, 1. "Cosmographiæ Ptolomæi, lib. VIII." 2. "Ptolomæi quadripartitum." 3. "Ciceronis vita," from Plutarch. 4. The lives of Pompey, Brutus, Marius, and Julius Cæsar,

[1] Walpole's Anecdotes of Painting.
[2] Moreri.—Haym's Biblioteca Italiana.

also from Plutarch, but not printed. There is likewise a work entitled "Jacobi Angeli historica narratio de vita, rebusque gestis M. Tullii Ciceronis," Wirtemberg, 1564, Berlin, 1581 and 1587, which Fabricius, in his Bibl. Lat. Med. Æv. says is a different work from the translation from Plutarch.[1]

ANGELONI (FRANCIS), a learned antiquary of the seventeenth century, was born at Terni, in the duchy of Spalatto, and became secretary to the cardinal Hippolito Aldobrandini, and apostolic prothonotary. He was also a member of the academy of the Insensati at Perugia, and made so extensive a collection of curiosities of art of every kind, that it was thought worthy of the name of the Roman museum. The marquis Vincenzo Giustiniani engaged Angeloni to publish his series of imperial medals, which accordingly appeared under the title "L'Istoria Augusta da Giulio Cesare Costatino il magno," Rome, 1641, dedicated to Louis XIII. As he was considerably advanced in age, when he undertook this work, many defects were found, and pointed out with some severity, which induced him to prepare a new, enlarged, and corrected edition, but this he did not live to finish, dying Nov. 29, 1652. It was at length published by J. P. Bellori, his maternal nephew, in 1685, fol. Rome, enriched with additional plates and the reverses of the medals which Angeloni had neglected, and which, his own collection being now sold and dispersed, were taken from the museum of Christina, queen of Sweden. Angeloni published also the history of his native country, "Storia di Terni," Rome, 1646, 4to, and 1685, with a portrait of the author; and wrote some letters and dramatic pieces, not in much estimation.[2]

ANGELUCCI (THEODORE), in Latin ANGELUTIUS, an Italian poet and physician, who flourished about the end of the sixteenth century, was born at Belforte, a castle near Tolentino, in the march of Ancona. He was a physician by profession, and, on account of his successful practice, was chosen a citizen of Trevisa, and some other towns. He acquired also considerable reputation by a literary controversy with Francis Patrizi, respecting Aristotle. Some writers inform us that he had been one of the professors of Padua, but Riccoboni, Tomasini, and Papadopoli, the historians of that university, make no mention of him.

[1] Marchand Dict. Hist.—Biog. Universelle.—Saxii Onomasticon.
[2] Biog. Universelle.—Dict. Hist.

We learn from himself, in one of his dedications, that he resided for some time at Rome, and that in 1593 he was at Venice, an exile from his country, and in great distress, but he says nothing of a residence in France, where, if according to some, he had been educated, we cannot suppose he would have omitted so remarkable a circumstance in his history. He was a member of the academy of Venice, and died in 1600, at Montagnana, where he was the principal physician, and from which his corpse was brought for interment at Trevisa. He is the author of, 1. "Sententia quod Metaphysica sit eadem que Physica," Venice, 1584, 4to. This is a defence of Aristotle against Patrizi, who preferred Plato. Patrizi answered it, and Angelucci followed with, 2. "Exercitationum cum Patricio liber," Venice, 1585, 4to. 3. "Ars Medica, ex Hippocratis et Galeni thesauris potissimum deprompta," Venice, 1593, 4to. 4. "De natura et curatione malignæ Febris," Venice, 1593, 4to. This was severely attacked by Donatelli de Castiglione, to whom Angelucci replied, in the same year, in a tract entitled "Bactria, quibus rudens quidam ac falsus criminator valide repercutitur." 5. "Deus, canzone spirituale di Celio magno, &c. con due Lezioni di T. Angelucci," Venice, 1597, 4to. 6. "Capitolo in lode della pazzia," inserted by Garzoni, to whom it was addressed in his hospital of fools, "Ospitale de pazzi," Venice, 1586 and 1601. 7. "Eneide di Virgilio, tradotto in verso sciolto," Naples, 1649, 12mo. This, which is the only edition, is very scarce, and highly praised by the Italian critics, but some have attributed it to father Ignatio Angelucci, a Jesuit; others are of opinion that Ignatio left no work which can induce us to believe him capable of such a translation.[1]

ANGELUS (CHRISTOPHER), a learned Greek of the seventeenth century, author of several learned and curious works, was born at Peloponnesus in Greece, and obliged by the Turks to abandon his country on account of his religion, for which he suffered a variety of torments. He came afterwards to England, where he was supported by the bishop of Norwich and several of the clergy. By this prelate's recommendation, he went to Cambridge, and studied about three years in Trinity college. In Whitsuntide 1610, he removed to Oxford, and studied at Baliol college, where he did great service to the young scholars of the university,

[1] Biog. Universelle.—Haller et Manget. Bibl. Med.

by instructing them in the Greek language; in which manner he employed himself till his death, which happened on the 1st of February 1638. He was buried in St. Ebbe's church or church-yard, Oxford.

To this brief account from Wood's Athenæ, we are now enabled to add many particulars, gleaned from his works by a learned correspondent of the Gentleman's Magazine. It appears that he was a Greek Christian, a native of Peloponnesus; that he travelled through Greece in quest of religious truth and instruction; and that when he came to Athens, the Turkish governor threw him into prison, and inflicted the severest cruelties upon him, because he would not abjure Christianity, and impeach the Athenian merchants, who then trafficked with Venice, of having sent him to betray Athens to the Spaniards; an impeachment solicited for the purpose of throwing odium on the Athenian Christians, and of enabling the governor to avenge himself for certain complaints they had preferred against him to the sublime Porte. These cruelties he survived; and having been released from prison on the intercession of some men of rank and influence, he escaped by the first conveyance to England. He landed at Yarmouth in 1608, and from the bishop (Dr. Jegon) and clergy of Norfolk, who contributed liberally to his relief, he received letters of recommendation to the heads of the university of Cambridge. After a year's residence there, he removed for the sake of his health to Oxford, where, in 1617, he published the story of his persecution at Athens, and of his kind reception in England, to which country and its inhabitants he subjoined a short address of panegyric. This work, which is in Greek and English, is entitled "Of the many stripes and torments inflicted on him by the Turks, for the faith which he had in Jesus Christ."

From Oxford next year he seems to have returned to Cambridge, as in 1619 he published "An Encomion of the famous kingdom of Great Britaine, and of the two flourishing sister universities of Cambridge and Oxford," also Greek and English. The Greek in this, as in his other writings, though not perfectly chaste, is elegant and perspicuous, and the spirit of composition becoming the genius of Greece, except perhaps in certain hyperboles of panegyric, which seem, however, to have sprung from the generous ardour of gratitude rather than from the base servility of adulation. His next work, the same year as the

above, and from the university-press, is a curious account of the rites and ceremonies of the Greek church. This is in Greek and Latin, "Enchiridion de institutis Græcorum." Of this there were afterwards two editions by Fehlavius, Francfort, 1655, 12mo, and Leipsic, 1676, 4to. The former appears to have been the Latin only.

His fourth work, published at London, 1624, in Gr. and Lat. is entitled "Labor C. A. de Apostasia Ecclesiæ, et de Homine peccati, scilicet Antichristo, &c." The object is, in the first instance, to establish a distinction betwixt the apostacy and the man of sin in 2 Thess. ii. 3; to prove that the apostacy, predicted as necessary to take place before the coming of Antichrist, was fulfilled in the surrender of the temporal powers to pope Boniface by the emperor Phocas, and that Mahomet, who appeared within eleven years after, was the Antichrist; and lastly, to demonstrate, by some ingenious calculations, which are also applied to other subjects of prophecy, that the destruction of the last of the Mahomets, to all of whom he attaches the title of Antichrist, will happen in the year 1876.[1]

ANGERIANO (GIROLAMO), was an Italian poet of the sixteenth century, of whose history we have no particulars. His poems, which are in Latin, were printed for the first time at Naples, 1520, 8vo, under the title of "De obitu Lydæ; de vero poeta; de Parthenope." His Ερωτοπαιγνιον, which is a collection of love verses, dedicated notwithstanding to the archbishop of Bari, was reprinted at Paris in 1542, 12mo, with the poetry of Marullus and Johannes Secundus, to both of whom, however, he is inferior. There was another edition in 1582, 12mo. Many of his works are also inserted in the "Carm. illust. Poet. Italorum."[2]

ANGERVILE. See AUNGERVILLE.

ANGHIERA (PETER MARTYR D'), an Italian scholar, was born in 1455, at Arona, on the Lake Major. His family, one of the most illustrious in Milan, took the name of Anghiera, from the same lake, which is partly in the county of Anghiera. In 1477, he went to Rome, and entered into the service of the cardinal Ascanio Sforza Visconti, and afterwards into that of the archbishop of Milan. During a residence there of ten years, he formed an acquaintance with the most eminent literary men of his time,

[1] Wood's Athenæ, vol. I.—Gent. Mag. vol. LXIV.
[2] Biog. Universelle.—Roscoe's Leo.

and among others, with Pomponio Leto. In 1487, he went into Spain in the suite of the ambassador of that court, who was returning home. By him he was presented to Ferdinand and Isabella, king and queen, and served in two campaigns, but quitted the army for the church, and was appointed by the queen to teach the belles lettres to the young men of the court, in which employment he continued for some time. Having on various occasions shown a capacity for political business, Ferdinand, in 1501, employed him on an errand of considerable delicacy, to the sultan of Egypt, in which he acquitted himself greatly to his majesty's satisfaction. While engaged in this business, he took the opportunity of visiting some part of Egypt, particularly the pyramids, and returned to Spain in the month of August 1502. From this time he became attached to the court, and was appointed a member of the council for the affairs of India. The pope, at the king's request, made him apostolical prothonotary, and in 1505, prior of the church of Grenada, with a valuable benefice. After the death of Ferdinand, Anghiera remained as much in favour with the new king, and he also was presented by Charles V. to a rich abbey. He died at Grenada in 1526, leaving several historical works, which are often quoted by the name of Peter Martyr, as if that were his family name; and in the Dict. Hist. he is recorded under Martyr. His principal works are, 1. "Opus Epistolarum Petri Martyris Anglerii, Mediolanensis," 1530, fol. reprinted more correctly in Holland by Elzevir, 1670, fol. with the letters and other works, Latin and Spanish, of Ferdinand de Pulgar. This work, which is much esteemed, is divided into thirty-eight books, comprehending the whole of his political life from 1488 to 1525, and contains many curious historical particulars not to be found elsewhere. 2. "De rebus Oceanicis et orbe novo Decades," a history of the discovery of the New World, compiled from the manuscripts of Columbus, and the accounts he sent to Spain to the India council, of which our author was a member. These Decades were at first printed separately: the first edition of the whole is that of Paris, 1536, fol. which has been often reprinted. 3. "De insulis nuper inventis et incolarum moribus," Basil, 1521, 4to, 1533, fol. 4. "De legatione Babylonica, libri tres," printed with the Decades, which contains an account of his embassy to the sultan of Egypt. Some other

works, but rather on doubtful authority, have been attributed to him.[1]

ANGILBERT (St.), abbot of Centula, or St. Riquier, in the ninth century, was descended from a noble family of Neustria. He was educated at the court of Charlemagne, where he studied the languages with that prince and the other courtiers, under the learned Alcuinus, who afterwards considered him as his son. Charlemagne, having caused his son Pepin to be crowned king of Italy, made Angilbert that prince's first minister: he then went with him into Italy, and returned some years after to France, when Charlemagne gave him his daughter Bertha in marriage; but some historians say that this marriage was rendered necessary by the lady's being delivered previously of twins. Whatever truth may be in this, Angilbert, being now son-in-law to Charlemagne, was made duke or governor of the coast of France from the Scheldt to the Seine, and the king also made him his secretary and prime minister; but Alcuinus, abbot of Corbie, prevailed on him to become a monk in the monastery of Centula, or St. Riquier, with the consent both of his wife and the king. Notwithstanding his love of solitude, he was frequently obliged to leave the monastery, and attend to the affairs of the church and state, and was three times sent to the court of Rome; he also accompanied Charlemagne thither, in the year 800, when that prince was crowned in that city emperor of the West. He died on the 18th of February 814. Angilbert had such a taste for poetry, that Charlemagne called him his Homer. There are but few of his works remaining, except a history of his monastery, which Mabillon has inserted in his "Annales de l'ordre de St. Benoit." As to the "Histoire de premieres expeditions de Charlemagne pendant sa jeunesse et avant son regne," 1741, 8vo, with the title of Homer, given him by Charlemagne, either because he delighted in that poet, or because he was himself a poet; it is in fact a romance written by Dufresne de Francheville.[2]

ANGIOLELLO (John Mario), who was born at Vicenza, composed in Italian and the Turkish language the "History of Mahomet II." which he dedicated to him. It was very kindly received by that haughty sultan, who, be-

[1] Biog. Universelle.—Dict. Hist. under Martyr.—Cave, vol. II.—Fabricii Bibl. Lat. Med.—Saxii Onomasticon.—Chaufepie, under Martyr.

[2] Biog. Universelle.—Dict. Hist.

sides the civilities which he shewed to Angiolello, bestowed on him very considerable proofs of his liberality. The author had been an eye-witness of what he related; for, being one of the slaves of the young sultan Mustapha, he followed him in the expedition to Persia in 1473, which Mahomet carried on in person with almost 200,000 soldiers into the dominions of Ussun-Cassan. It is somewhat surprising that Angiolello, who knew without doubt the haughty disposition of this emperor of the Turks, should venture to repeat the abusive terms, which Ussun-Cassan used in reproaching him with his illegitimate birth, when he viewed the army of the enemies from a hill upon the bank of the Euphrates. It is certain, however, that Angiolello's book was not the less kindly received, or the less amply rewarded. There was printed at Venice in 1553 a piece of Giov. Mario Angiolello, "Della vita et fatti di Re di Persia;" and he wrote also "Relatione della vita e de' fatti del signor Ussun-Cassan," inserted in the second volume of Ramusio's Voyage, 1559, fol. By this it appears that he was living in 1524, and probably old, as this was fifty-one years after the battle on the Euphrates, at which he was present.[1]

ANGLICUS (GILBERTUS), or, as Bale, Pitts, and Tanner, call him, GILBERTUS LEGLEUS, was physician to Hubert, archbishop of Canterbury, in the time of king John, or towards the year 1210. Leland makes him flourish later; and from some passages in his works, he must have lived towards the end of the thirteenth century. The memoirs of this medical writer are very scanty: Dr. Freind has commented with much impartiality upon his Compendium of Physic, which is still extant, and appears to be the earliest remaining writing on the practice of medicine among our countrymen. That elegant writer allows him a share of the superstitious and empirical, although this will not make him inferior to the medical writers of the age in which he lived. His "Compendium" was published at Lyons, 1510, 4to, and at Geneva, 1608.[2]

ANGLICUS, RICHARD. See RICHARD.

ANGLUS, THOMAS. See WHITE.

ANGOSCIOLA, or ANGUSSOLA (SOPHONISBA), an eminent Italian paintress, was born at Cremona in 1533, of

[1] Gen. Dict.—Moreri.—Biog. Universelle.

[2] Leland, Pitts, Tanner.—Freind's Hist. vol. II.—Haller Bibl. Med.—Aikin's Biog. Memoirs of Medicine.

a distinguished family. The author of the Museum Florentinum is guilty of a very remarkable anachronism, in regard to Sophonisba; for he fixes her birth in 1559, in which year it is absolutely impossible she could have been born. This appears incontestably from Vasari, who tells us, that she painted the portrait of the queen of Spain, by order of Pope Paul IV. in 1561; and to prove this fact, he inserts the letter which she sent along with the picture to the Pope, and also the Pope's answer, both dated in 1561; Sophonisba's from Madrid the 16th of September, and the Pope's from Rome the 15th of October; at which time, according to the Museum Florentinum, she could have been only two years old, if born in 1559. The first instructor of this eminent paintress was Bernardini Campo of Cremona; but she learned colouring and perspective from Bernardo Gatti, called Soiaro. One of her first performances was the portrait of her father, placed between his two children, with such strong characters of life and nature, with a pencil so free and firm, and so lively a turn of colour, that her work was universally applauded, and she was acknowledged an incomparable painter of portraits. Through every part of Italy she is distinguished by no other name than that of Sophonisba. But although portraits engrossed the greatest part of her time, yet she designed several historical subjects, with figures of a small size, touched with abundance of spirit, and with attitudes easy, natural, and graceful. By continual application to her profession she lost her sight; and it is recorded that Vandyck, having had an opportunity of conversing with Sophonisba, used to say, that he received more beneficial knowledge of the two principles of his art from one blind woman, than by studying all the works of the greatest masters of Italy. At Lord Spencer's, at Wimbledon, there is a portrait of Sophonisba, playing on the harpsichord, painted by herself; an old woman appears as her attendant; and on the picture is written, Jussu Patris. And at Wilton, in the Pembroke collection, is the marriage of St. Catherine, painted by Sophonisba. One of her sisters, named LUCIA ANGUSCIOLA, painted portraits, and gained by her performances a reputation not inferior to Sophonisba, as well in regard to the truth and delicacy of her colouring, as the justness of the resemblance. And another of her sisters, named EUROPA ANGUSCIOLA, from her infancy manifested an extraordinary turn for painting,

and shewed such taste and elegance in her manner of design, as to procure a degree of applause almost equal to Lucia or Sophonisba.

A portrait of one of these sisters, by Sophonisba, a circle in pannel, was sold in 1801, at the sale of Sir William Hamilton's pictures. An engraving of Sophonisba was given in the Gentleman's Magazine for October 1801, from a miniature in Mr. Gough's possession, painted by herself. Round the monogram is this inscription, "Sophonisba Angussola, virgo, ipsius manu ex speculo depicta Cremonæ."[1]

ANGOULEME (CHARLES DE VALOIS DUKE D'), the natural son of Charles IX. and Maria Touchet, was born April 28, 1575, and distinguished himself by his bravery during the reign of five kings. Being intended from his infancy for the order of Malta, he was, in 1587, presented to the abbey of Chaise-Dieu, and, in 1589, was made grand prior of France. Catherine de Medicis having bequeathed him the estates of Auvergne and Lauraguais, he quitted the order of Malta, with a dispensation to marry; and accordingly in 1591, married Charlotte, daughter of the constable Henry of Montmorenci. In 1606, Margaret de Valois applied to parliament, and set aside the will of Catherine of Medicis, and the estates were given to the dauphin, afterwards Louis XIII. Charles, however, continued to take the title of count d'Auvergne, until 1619, when the king bestowed on him the duchy of Angouleme. He was one of the first to acknowledge Henry IV. at St. Cloud, and obtained great reputation for his services in the battles of Arques, Ivry, &c. In 1602, being implicated in Biron's conspiracy, he was sent to the Bastille, but obtained his pardon. Being, however, afterwards convicted of a treasonable attempt in concert with the marchioness de Verneuil, his uterine sister, he was arrested a second time in 1604, and next year condemned to lose his head, which Henry IV. commuted for perpetual imprisonment; but in 1616, we find him again at large, and, in 1617, at the siege of Soissons. Being appointed colonel of the light cavalry of France, and created a knight by order of the king, he was, in 1620, sent as the principal of an embassy to the emperor Ferdinand II. the result of which was printed in 1667, under the title of "Ambassade de M. le duc d'An-

[1] Pilkington's Dict.—Gent. Mag. 1801.—Biog. Universelle.

gouleme, &c." fol. The narrative is somewhat dry, but it contains many particulars of considerable interest in the history of that time. In 1628, the duke opened the famous and cruel siege of Rochelle, where he had the chief command until the arrival of the king. He also bore a part in the war of Languedoc, Germany, and Flanders. He died at Paris, Sept 24, 1650. Françoise de Nargonne, whom he married for his second wife, in 1644, died one hundred and forty-one years after her father-in-law Charles IX. on the 10th of August 1715, aged ninety-two. The duke d'Angouleme wrote, 1. "Memoires tres-particuliers du duc d'Angouleme, pour servir à l'histoire des regnes de Henri III. et Henri IV." 1662, 12mo. Bineau, the editor of this work, has added to it a journal of the negociations for the peace of Vervins, in 1598. The duke's memoirs also form the first volume of the "Memoires particuliers pour servir à l'Histoire de France," 1756, 4 vols. 12mo, and the third volume of "Pieces fugitives pour servir, &c." published by the marquis d'Aubais et Menard, 1759, 3 vols. 4to.[1] 2. "Les harangues prononcees en l'assemblie de M. M. les princes Protestants d'Allemagne," 1620, 8vo. 3. "Le generale et fidele relation de tout ce qui s'est passé en l'Isle de Re, &c." 1627, 8vo. 4. A translation of Diego de Torres' history of the kingdoms of Morocco, Fez, &c. Besides these, Bouthillier, bishop of Troyes in the beginning of the eighteenth century, had a folio volume of manuscript letters, written by the duke d'Angouleme, from 1633 to 1643, and another collection by his son, Louis Emmanuel de Valois, count d'Alais, and, after his father's death, duke d'Angouleme, who died in 1653.[1]

ANGRIANI, or AYGNANI, or AIGNAN (MICHAEL), commonly called MICHAEL of BOLOGNA, a Romish divine of distinguished learning in the fourteenth century, was born at Bologna in Italy, where he entered of the order of the Carmelites; but studied afterwards in the university of Paris, and there received the degree of doctor. In the general chapter of his order, which was held at Ferrara in 1354, in that of Bourdeaux in 1358, and in that of Treves in 1362, he was named regent of the convent at Paris. After arriving at other honours in the Romish church, he fell under the displeasure of the pope Urban VI. and retired to the convent of Bologna, where he wrote a great

[1] Biog. Universelle.—History of France.

many books, and where he died Nov. 16, 1400, according to father Lewis de Sainte Terese; or Dec. 1, 1416, according to Trithemius and Du Pin. The editors of the General Dictionary incline to the former date. Of his works, there were published, "Super Sententias libri IV." Milan, 1510; and Venice, 1632, fol. "Commentaria in Psalmos," which was first published at Alcala in 1524, under the name of Ignotus, as the author was not then known; and republished in the same manner at Lyons in 1588 and 1603. These and commentaries by him on other parts of the holy scriptures were afterwards published with his name, first at Venice, in 3 vols. 4to; and at Paris in 1626, in two vols. folio; and at Lyons in 1652 and 1673, in the same form. The manuscripts he left besides are very numerous, and were preserved with great care. One of them was a dictionary of the words occurring in the Bible, which was unfinished.[1]

ANGUIER (FRANCIS and MICHAEL), the sons of a mechanic in the town of Eu in Normandy, became very eminent for their skill in sculpture; and after pursuing their studies at Rome, embellished Paris with many of their best works. Of these, Francis executed the altar of Val de Grace, the fine marble crucifix of the high altar of the Sorbonne, the mausoleum of cardinal de Berulle in the church of St. Honorius; and especially that of the duke of Montmorenci at Moulins, and the four figures on the tomb of the duke de Longueville at Paris; the figure of Prudence is esteemed a chef-d'ouvre of graceful expression. This artist is said to have exercised his art in England, but we do not find him noticed by Walpole. He died at Paris in 1699, in the 95th year of his age. Michael, who was the younger brother, born in 1612, executed the tomb of the grand prior of Souvre, the ornaments on the gate of St. Dennis, the figures on the front gate of Val-de-grace, Amphitrite, &c. He assisted his brother likewise in some of his works, and died in 1686, aged 74. They were both buried at St. Roch, where they are honoured with an epitaph.[2]

ANGUILLARA (JOHN ANDREW DE), one of the most celebrated Italian poets of the sixteenth century, was born about 1517, at Sutri in Tuscany, of very poor parents. After receiving such education as he could afford, he came

[1] Gen. Dict. [2] Biog. Universelle.—Dict. Hist.—Moreri.

to Rome and engaged himself as a corrector of the press; but an intrigue with his master's wife, in which he was detected, obliged him to leave Rome with a little money and a few cloaths, of which he was stripped by robbers. He then begged his way to Vienna, and there got immediate employment from Franceschi, the bookseller; and, while with him, wrote his translation of Ovid, and some of his original works. He then returned to Rome, which his reputation as a poet had reached, but his misfortunes also followed him; and after having lived for some time on the sale of his cloaths and books, he died partly of hunger, and partly of a disease contracted by his imprudent conduct, in an inn near Torre de Nona. The exact date of his death is not known, but it appears by a letter addressed to him by Annibal Caro, that he was alive in 1564. His translation of the Metamorphoses still enjoys a high reputation in Italy, and Varchi and some other critics chuse to prefer it to the original. This is exaggerated praise, but undoubtedly the poetry and style are easy and elegant; although from the many liberties he has taken with the text, it ought rather to be called an imitation than a translation. The editions have been numerous, but the best is that of the Giunti, Venice, 1584, 4to, with engravings by Franco, and notes and arguments by Orologi and Turchi. He also began the Æneid, but one book only was printed, 1564, 4to; soon after which period it is supposed he died. His other works are: 1. "Œdipo," a tragedy, partly original and partly from Sophocles. It had great success in representation, and was played in a magnificent temporary theatre built for the purpose by Palladio in 1565. 2. "Canzoni," addressed to the dukes of Florence and Ferrara. 3. "Poetical arguments for all the cantos of Orlando Furioso. 4. Four "Capitoli," or satires, printed in various collections of that description. It appears by these last that he was gay and thoughtless in the midst of all his misfortunes. [1]

ANGUILLARA (Louis or Aloysio), a learned Italian physician and botanist in the sixteenth century, was born at Anguillara, a small town in the ecclesiastical states, from which he took his name. The republic of Venice, in consideration of the character he acquired during his travels, bestowed on him the title of Simplicista, or chief botanist,

[1] Biog. Universelle.

and appointed him director of the botanical garden of Padua. This office he appears to have held from 1540 to 1561; when, disgusted by some intrigues formed against him, he retired to Florence, and died there in 1570. We have very few particulars of his private history, except what can be gleaned from the only work that has appeared with his name. His studies, facilitated by a knowledge of the ancient languages, were principally directed to botany; in pursuit of which science he travelled through Italy, Turkey, the islands in the Mediterranean, Crete, Cyprus, Corsica, Sardinia, and part of Swisserland and France. The knowledge he acquired in these journies occasioned his being consulted by the most eminent botanists of his time; and a collection of his letters on botanical subjects was published, with his consent, by Marinello, under the title of "Semplici dell' eccelente M. Anguillara, li quali in piu pareri a diversi nobili nomini scritti appajono et nuovamente da M. Giovanni Marinello mandati in luce," Venice, 1561, 8vo. In the same year a second edition was printed, which is preferred on account of its containing two plates of plants not in the first. This work, although far from voluminous, seemed to establish his reputation, and is particularly valuable on account of his learned researches into the ancient names of plants.[1]

ANICH (PETER), astronomer, geometrician, and mechanic, was the son of a labourer employed in agriculture. He was born Feb. 22, 1723, at Oberperfuss, a village about 12 miles from Inspruck, and died Sept. 1, 1766. While engaged in the menial employments of labourer and shepherd, he felt an irresistible impulse towards astronomy and geometry. Pere Hill, a jesuit, professor in the university of Inspruck, discovered his talents, and enabled him to cultivate them with such success, that in a short time he became an able astronomer, and one of the best mechanics in Europe. He made a pair of globes for the university of Inspruck, which are acknowledged to be masterpieces in their kind. He constructed and completed a great variety of mathematical instruments, and drew maps and charts of admirable accuracy and neatness. Snatched away in the flower of his age from the arts and sciences, he was deservedly lamented by persons of real knowledge. The empress-queen, whose subject he was,

[1] Biog. Universelle.—Haller.

and who had granted him a pension of 200 florins, which he enjoyed but two months, settled a pension of 50 florins on his sister, to testify her consideration for the deceased. The maps which he left were published at Vienna in 1774, "Tyrolis chorographia delineata e Petro Anich et Blasio Hueber, curante Ign. Weinhart." His life was published in German, at Munich, 1767, with a portrait. [1]

ANICHINI (LEWIS), a Venetian engraver, is said to have acquired so much precision and delicacy in executing small objects, that Michael Angelo, in whose time he appears to have flourished, considered him as having attained the very perfection of his art: he principally engraved medals; and his engravings of the medals of Henry II. king of France, and of pope Paul III. which has on the reverse, Alexander the Great kneeling before the high priest of Jerusalem, are greatly valued by connoisseurs. Strutt mentions another ANICHINI, an Italian artist, who flourished about 1655, who appears to have been an engraver of some note; but we have no account of his life. [2]

ANISIO. See ANYSIUS.

ANNA-COMNENA, a lady of extraordinary talents in an age of barbarism, was the daughter of the emperor Alexius Comnenus I. and after his death in 1118, conspired to dethrone his brother John, and place the crown on the head of her husband Nicephorus Briennius; but while she displayed the spirit and intrigue of the most politic of the male sex, her designs were baffled by the want of vigour, and the effeminacy of her husband. She applied herself, however, to such studies as could be prosecuted in that age, and associated much with the learned men of Constantinople, whose fame she endeavoured to rival by the "Alexiad," or "The life of the emperor Alexius Comnenus," her father, which she wrote in a style that was much admired. It is divided into fifteen books; and, making some allowance for the flattering portrait given of her father, her frequent digressions, and inaccuracy as to dates, contains a very curious assemblage of facts, and many spirited remarks on the Roman pontiff, whose pretensions to spiritual sovereignty she treats with very little respect; nor does she ever mention the French nation but as a barbarous people, whose name would defile the beauty and elegance of history. The president

[1] Dict. Hist.—Biog. Universelle.
[2] Ibid.—Felibien sur les Vies des Peintres.—Moreri.—Strutt's Dict.

Cousin, however, published a very correct and elegant French translation of the life of Alexius, which is in the 4th volume of the Byzantine historians. There was also an edition printed at the Louvre, with the learned notes of David Hoeschelius, 1651, fol. Her husband died in 1137; but the time of her own death has not been ascertained.[1]

ANNÆUS. See CORNUTUS.

ANNAND (WILLIAM), dean of Edinburgh in Scotland, the son of William Annand, minister of Air, in Airshire, was born in that town in 1633. Five years after, his father was obliged to quit Scotland with his family, on account of their loyalty to the king, and adherence to the episcopal government established by law in that country. In 1651, young Annand was admitted a scholar in University-college, Oxford; and though he was put under the care of a Presbyterian tutor, yet he took all occasions to be present at the sermons preached by the loyal divines in and near Oxford. In 1656, being then bachelor of arts, he received holy orders from the hands of Dr. Thomas Fulwar, bishop of Ardfert, or Kerry in Ireland; and was appointed preacher at Weston on the Green, near Bicester, in Oxfordshire; where he met with great encouragement from sir Francis Norris, lord of that manor. After he had taken his degree of M. A. he was presented to the vicarage of Leighton-Buzzard, in Bedfordshire; where he distinguished himself by his edifying manner of preaching, till 1662, when he went into Scotland, as chaplain to John earl of Middleton, the king's high commissioner to the church of that kingdom. In the latter end of 1663, he was instituted to the Tolbooth church, at Edinburgh; and from thence was removed some years after to the Trone church of that city, which was likewise a prebend. In April 1676, he was nominated by the king to the deanery of Edinburgh; and in 1685 he commenced D. D. in the university of St. Andrews. He died June 13, 1689, and was honourably interred in the Grey-friars church at Edinburgh. As his life was pious and devout, so his sickness and death afforded great consolation to those who attended him in his last moments.

His works are: "Fides Catholica, or the doctrine of the Catholic church, &c." Lond. 1661—2, 4to. "Panem Quotidianum," in defence of set forms and of the book of Com-

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.

mon-prayer," 1661, 4to. "Pater Noster," a treatise on the Lord's-prayer, Lond. 1670, 8vo. "Mysterium Pietatis," or the mystery of godliness, &c. Lond. 1672, 8vo. "Doxologia," or the Doxology reduced to glorifying the Trinity, Lond. 1672, 8vo. "Dualitas," a two-fold subject, on the honour, &c. of Magistracy, Edin. 1674, 4to.[1]

ANNAT (FRANCIS), confessor to Lewis XIV. was born at Rouergue, in 1590. He became a jesuit in 1607, and professed the fourth vow in 1624. He taught philosophy at Toulouse six years, and divinity seven; and having discharged his duty in each of these capacities with great applause, he was invited to Rome, to act as censor-general of the books published by the jesuits, and theologist to the general of the society. Upon his return to his own province, he was appointed rector of the colleges of Montpellier and of Toulouse. He assisted as deputy of his province at the eighth congregation-general of the jesuits held at Rome in 1645, where he distinguished himself in such a manner, that father Vincent Caraffa, general of the jesuits, thought no person more fit to discharge the office of assistant of France, which had been vacant for some time. The ninth congregation gave him the same post, under Francis Picolimini, general of the society, upon whose death he was made provincial of the province of France. Whilst he was engaged in this employment, he was chosen confessor to the king 1654; and after having discharged this office 16 years, he was obliged to solicit his dismission; his great age having much impaired his hearing. Father Sotueil, from whom these particulars are taken, gives him the character of a person of great virtues, perfect disinterestedness, modesty, and humility; exact in practising the observances and discipline of his order; extremely cautious in using his interest for his own advantage, or that of his family; and of uncommon zeal for religion. "He was the hammer of heretics," says he, "and attacked particularly, with incredible zeal, the new heresy of the Jansenists. He strenuously endeavoured to get it condemned by the pope, and restrained by the authority of the king. Besides which, he confuted it with such strength of argument, that his adversaries had nothing solid to reply to him." There are many (says Mr. Bayle) whom father Sotueil will never convince in this last

[1] Ath. Ox. vol. II.—Biographia Britannica.

point; but he seems to agree with him in the character of disinterestedness which he gives to Annat, who stirred so little for the advancement of his family, that the king is reported to have said, he knew not whether father Annat had any relations.

Father Annat wrote several books, some in Latin, which were collected and published in three vols. 4to, Paris, 1666; and others in bad French, mostly upon the disputes between the Jesuits and Jansenists. He died at Paris in 1670.[1]

ANNE. See BOLEYNE, CLEVES, &c.

ANNESLEY (ARTHUR), earl of Anglesey, and lord privy seal in the reign of Charles II. was born July 10, 1614, at Dublin, and continued in Ireland till he was ten years old, when he was sent to England. At sixteen he was entered fellow commoner at Magdalen college, Oxford, where he pursued his studies about three or four years. In 1634 he removed to Lincoln's Inn, where he studied the law with great assiduity till his father sent him to travel. He made the tour of Europe, and continued some time at Rome, whence he returned to England in 1640, and was elected knight of the shire for the county of Radnor, in the parliament which sat at Westminster in November of the same year; but the election being contested, he lost his seat by a vote of the house, that Charles Price, esq. was duly elected. In the beginning of the civil war, Mr. Annesley inclined to the royal cause, and sat in the parliament held at Oxford in 1643; but afterwards reconciled himself so effectually to the parliament, that he was taken into their confidence, and appointed to go as a commissioner to Ulster in 1645. There he managed affairs with so much dexterity and judgment, that the famous Owen Roe O'Neil was disappointed in his designs; and the popish archbishop of Tuam, who was the great support of his party, and whose counsels had been hitherto very successful, was not only taken prisoner, but his papers were seized, and his foreign correspondence discovered, whereby vast advantages accrued to the protestant interest. The parliament had sent commissioners to the duke of Ormond, for the delivery of Dublin, but without success; and the state of affairs making it necessary to renew their correspondence with him, they made choice of a second com-

[1] Gen. Dict.—Moreri.

mittee, and Mr. Annesley was placed at the head of this commission. The commissioners landed at Dublin the 7th of June 1647; and they proved so successful in their negotiations, that in a few days a treaty was concluded with the lord lieutenant, which was signed on the 19th of that month, and Dublin was put into the hands of the parliament. When the commissioners had got supreme power, they were guilty of many irregularities: Mr. Annesley disapproved of their conduct, but could not hinder them from doing many things contrary to his judgment: being therefore displeased with his situation, he returned speedily to England, where he found all things in confusion. After the death of Cromwell, Mr. Annesley, though he doubted whether the parliament was not dissolved by the death of the king, resolved to get into the house if possible; and he behaved in many respects in such a manner as shewed what his real sentiments were, and how much he had the resettling of the constitution at heart. In the confusion which followed he had little or no share, being trusted neither by the parliament nor army. But when things began to take a different turn, by restoring the secluded members to their seats, Feb. 21, 1660, Mr. Annesley was chosen president of the council of state, having at that time opened a correspondence with Charles II. then in exile.

Soon after the restoration, Mr. Annesley was created earl of Anglesey; in the preamble of the patent notice is taken of the signal services rendered by him in the king's restoration. He had always a considerable share in the king's favour, and was heard with great attention both at council and in the house of lords. In 1667 he was made treasurer of the navy; and on the 4th of February 1672, his majesty in council was pleased to appoint the duke of Buckingham, the earl of Anglesey, the lord Holles, the lord Ashley Cooper, and Mr. secretary Trevor, to be a committee to peruse and revise all the papers and writings concerning the settlement of Ireland, from the first to the last; and to make an abstract thereof in writing. Accordingly, on the 12th of June 1672, they made their report at large, which was the foundation of a commission, dated the 1st of August 1672, to prince Rupert, the dukes of Buckingham and Lauderdale, earl of Anglesey, lords Ashley and Holles, sir John Trevor, and sir Thomas Chicheley, to inspect the settlements of Ireland, and all

proceedings thereunto. In 1673, the earl of Anglesey had the office of lord privy seal conferred upon him. In October 1680, his lordship was charged by one Dangerfield in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence concerning the popish plot, and to promote the belief of a presbyterian one. The uneasiness he received from this attack, did not hinder him from speaking his opinion freely of those matters in the house of lords, particularly in regard to the Irish plot. In 1680, the earl of Castlehaven wrote Memoirs concerning the affairs of Ireland, wherein he was at some pains to represent the general rebellion in Ireland in the lightest colours possible, as if it had been at first far from being universal, and at last rendered so by the measures pursued by such as ought to have suppressed the insurrection. The earl of Anglesey having received these memoirs from their author, thought fit to write some animadversions upon them, in a letter to the earl of Castlehaven, wherein he delivered his opinion freely in respect to the duke of Ormond and his management in Ireland. The duke expostulated with the lord privy seal on the subject, by letter, to which the earl replied. In 1682, the earl drew up a very particular remonstrance, and presented it to king Charles II. It was very warm and loyal, yet it was far from being well received. This memorial was entitled, The account of Arthur earl of Anglesey, lord privy seal to your most excellent majesty, of the true state of your majesty's government and kingdoms, April 27, 1682. In one part whereof he says, "the fatal cause of all our mischiefs, present or apprehended, and which may raise a fire, which may burn and consume us to the very foundations, is the unhappy perversion of the duke of York (the next heir to the crown) in one point of religion; which naturally raises jealousy of the power, designs, and practices, of the old enemies of our religion and liberties, and undermines and emasculates the courage and constancy even of those and their posterity, who have been as faithful to, and suffered as much for the crown, as any the most pleased or contented in our impending miseries can pretend to have done." He concludes with these words: "Though your majesty is in your own person above the reach of the law, and sovereign of all your people, yet the law is your master and instructor how to govern; and that your subjects assure themselves you will

never attempt the enervating that law by which you are king, and which you have not only by frequent declarations, but by a solemn oath upon your throne, been obliged, in a most glorious presence of your people, to the maintenance of; and that therefore you will look upon any that shall propose or advise to the contrary, as unfit persons to be near you; and on those who shall persuade you it is lawful, as sordid flatterers, and the worst and most dangerous enemies you and your kingdoms have. What I set before your majesty, I have written freely, and like a sworn faithful counsellor; perhaps not like a wise man, with regard to myself, as they stand: but I have discharged my duty, and will account it a reward, if your majesty vouchsafe to read what I durst not but write, and which I beseech God to give a blessing to."

It was not however thought proper to remove him from his high office on this account; but the duke of Ormond was prevailed upon to exhibit a charge against him, on account of his reflections on the earl of Castlehaven's Memoirs. This produced a sharp contest betwixt these two peers; which ended in the earl of Anglesey's losing his place of lord privy seal, though his enemies were forced to confess that he was hardly and unjustly treated. After this disgrace, he remained pretty much at his country seat at Blechingdon in Oxfordshire, where he devoted his time to his studies, and meddled very little with public affairs. However, he got into favour again in the reign of James II. and it is generally believed he would have been appointed lord chancellor of England, if not prevented by his death, which happened April 6, 1686, in the 73d year of his age. He was perfectly versed in the Greek and Roman history, and well acquainted with the spirit and policy of those nations. He had studied the laws of his country with such diligence, as to be esteemed a great lawyer. His writings which are extant, are proofs of his learning and abilities; but the largest and most valuable of all his works was lost, or, as some say, destroyed. This was "A History of the Troubles in Ireland from 1641 to 1660." He was one of the first English peers who distinguished himself by collecting a fine library, which he did with great care, and at a large expence. But after his decease, all his books were exposed to sale. At this sale the discovery was made of the earl's famous memorandum, in the blank leaf of an Εικὼν Βασιλικὴ; ac-

cording to which, it was not Charles I. but bishop Gauden, who was author of this performance. This produced a long controversy, which will be noticed in the life of that prelate.

The earl of Anglesey has been very variously characterised; Anthony Wood represents him as an artful time-server; by principle, a Calvinist; by policy, a favourer of the Papists. Burnet paints him as a tedious and ungraceful orator, and as a grave, abandoned, and corrupt man, whom no party would trust. Our account is taken from the Biog. Britannica, which steers an impartial course. Lord Orford, in his "Noble Authors," is disposed to unite the severities of Wood and Burnet, but what he asserts is rather flippant than convincing.

His lordship published in his life-time the following pieces: 1. "Truth unveiled, in behalf of the Church of England; being a vindication of Mr. John Standish's sermon, preached before the king, and published by his majesty's command," 1676, 4to. To which is added, "A short treatise on the subject of Transubstantiation." 2. "A letter from a person of honour in the country, written to the earl of Castlehaven; being observations and reflections on his lordship's memoirs concerning the Wars of Ireland," 1681, 8vo. 3. "A true account of the whole proceedings between James duke of Ormond, and Arthur earl of Anglesey, before the king and his council," &c." 1682, fol. 4. "A letter of remarks upon Jovian," 1683, 4to. Besides these, he wrote many other things, some of which were published after his decease; as 5. "The Privileges of the House of Lords and Commons, argued and stated in two conferences between both houses, April 19 and 22, 1671. To which is added, A discourse, wherein the Rights of the House of Lords are truly asserted; with learned remarks on the seeming arguments and pretended precedents offered at that time against their lordships." 6. "The King's right of Indulgence in Spiritual matters, with the equity thereof, asserted," 1688, 4to. 7. "Memoirs, intermixt with moral, political, and historical Observations, by way of discourse, in a letter to sir Peter Pett," 1693, 8vo.[1]

[1] Biog. Brit.—Ath. Ox. vol. II.—Burnet's Own Times.—Orford's Royal and Noble Authors, by Park, vol. III.

ANNESLEY, or ANELEY (SAMUEL), a very eminent nonconformist minister, was the son of John Aneley, of Hareley, in Warwickshire, where his family were possessed of a good estate, and was born about the year 1620. In 1635 he was admitted a student in Queen's college, Oxford, where he took his bachelor's and master's degrees. At the university he was distinguished by extreme temperance and industry. His inclination leading him to the church, he received holy orders, but it is uncertain whether from the hands of a bishop, or according to the Presbyterian way; Wood inclines to the former, and Calamy to the latter. In 1644, however, he became chaplain to the earl of Warwick, then admiral of the parliament's fleet, and afterwards succeeded to a church at Cliffe, in Kent, by the ejectment, for loyalty, of Dr. Griffith Higges, who was much beloved by his parishioners. On July 26, 1648, he preached the fast sermon before the house of commons, which, as usual, was ordered to be printed. About this time, also, he was honoured with the title of LL. D. by the university of Oxford, or rather by the peremptory command of Philip earl of Pembroke, chancellor of the university, who acted there with boundless authority. The same year, he went to sea with the earl of Warwick, who was employed in giving chase to that part of the English navy which went over to the then prince, afterwards king Charles II. Some time after this, he resigned his Kentish living, although he had now become popular there, in consequence of a promise he made to his parishioners to "resign it when he had fitted them for the reception of a better minister." In 1657, he was nominated by Cromwell, lecturer at St. Paul's; and in 1658 was presented by Richard, the protector, to the vicarage of St. Giles's, Cripplegate. But this presentation becoming soon useless, he, in 1660, procured another from the trustees for the approbation and admission of ministers of the gospel, after the Presbyterian manner. His second presentation growing out of date as the first, he obtained, in the same year, a third, of a more legal stamp, from Charles II.; but in 1662, he was ejected for nonconformity. He was offered considerable preferment, if he would conform, but refused it, and continued to preach privately during that and the following reign. He died in 1696, with a high reputation for piety, charity, and popular talents. His works, which are enumerated by

Calamy, consist of occasional sermons, and some funeral sermons, with biographical memoirs. He was the principal support, if not the institutor, of the morning lecture, or course of sermons preached at seven o'clock in the morning, at various churches, during the usurpation, and afterwards at meeting-houses, by the most learned and able nonconformists. Of these several volumes have been printed, and of late years have risen very much in price. Collectors inform us that a complete set should consist of six volumes.[1]

ANNICERIS, a Greek philosopher of the Cyrenaic sect, and who gave the name of Annicerians to his disciples, was born at Cyrene, and scholar to Parræbates. When Plato, by the command of Dionysius the tyrant of Sicily, was sold as a slave at Ægina, our philosopher happened to be present, and redeemed him for twenty, or, according to others, thirty minæ, and sent him to Athens to his friends, who immediately returned the money to Anniceris; but he refused it, saying, that they were not the only persons who deserved to take care of Plato. He was particularly eminent for his skill in chariot-racing, of which he one day gave a proof before Plato, and drove many courses round the academy so exactly, that his wheels never went out of the track, to the admiration of all who were present, except Plato, who reproved him for his too great attention to such affairs, telling him, that it was not possible but that he, who employed so much pains about things of no value, must neglect those of greater importance. He had a brother who was named Nicoteles, a philosopher, and the famous Posidonius was his scholar. The Annicerians, as well as the rest of the Cyrenaic philosophers, placed all good in pleasure, and conceived virtue to be only commendable so far as it produced pleasure. They agreed in all respects with the Hegesians, except that they did not abolish friendship, benevolence, duty to parents, and love to one's country. They held, that though a wise man suffer trouble for those things, yet he will lead a life not the less happy, though he enjoy but few pleasures. That the felicity of a friend is not desirable in itself; for to agree in judgment with another, or to be raised above and fortified against the general

[1] Biog. Brit.—Ath. Ox. vol. II.—Calamy.—Walker's Sufferings.—Dunton's Life, p. 239. Dunton was his son-in-law.

opinion, is not sufficient to satisfy reason; but we must accustom ourselves to the best things, on account of our innate vicious inclinations. That a friend is not to be entertained only for useful or necessary ends, nor when such ends fail, to be cast off, but out of an intrinsic good will; for which we ought likewise to expose ourselves to trouble and inconvenience. Although these philosophers, like the rest of that sect, placed the chief end and good of mankind in pleasure, and professed that they were grieved at the loss of it, yet they affirmed, that we ought voluntarily to subject ourselves to pain and trouble out of regard to our friends.[1]

ANNIUS, or according to his epitaph, which Bayle follows, NANNIUS (JOHN), commonly called Annius of Viterbo, where he was born about 1432, was a Dominican friar, and highly respected among his brethren for his extensive knowledge of Greek, Latin, and the oriental languages. He was also a zealous preacher, and his reputation having reached Rome, he was invited thither, and received with great respect by the members of the sacred college, and the popes Sixtus IV. and Alexander VI. This last conferred upon him in 1499, the honourable situation of master of the sacred palace, vacant by the promotion of Paul Moneglia to the bishopric of Chios. Annius, however, had some difficulty in preserving the favour of characters so profligate as Alexander, and his son Cæsar Borgia; but the duchess de Valentinois, wife to Cæsar, and as virtuous as he was abandoned, rendered Annius every service in her power. Her husband, probably on this account, and tired with the advice and remonstrances presented to him either by her or by Annius, determined to get rid of the latter, and, it is thought, procured him to be poisoned. Whatever may be in this report, Annius died Nov. 13, 1502, in his seventieth year.

Annius left a great many works, two of which were thought valuable; the one, "A treatise on the Empire of the Turks," and the other, "De futuris Christianorum triumphis in Turcas et Saracenos, at Xystum IV. et omnes principes Christianos," Genes, 1480, 4to, a commentary on the book of the Revelations, part of which had been the subject of some sermons he preached in 1471. He

[1] Gen. Dict.—Stanley's Lives of the Philosophers.—Brucker.

published also "Super mutuo Judaico et civili et divino," 1492, 4to, without place or printer's name; and the Harleian catalogue ascribes to him a commentary on Catullus, Tibullus, and Propertius, Paris, 1604. But the work which has rendered him best known in the literary world, is the collection of antiquities which he published at Rome in 1498, entitled "Antiquitatum variarum volumina XVII. cum commentariis fr. Joannis Annii Viterbensis," fol. reprinted the same year at Venice, and afterwards several times at Paris, Basil, Antwerp, Lyons, &c. sometimes with, and sometimes without his commentaries. In this collection Annius pretends to give the original works of several historians of the highest antiquity, as: "Archilochi de temporibus Epitome lib. I.—Xenophontis de Æquivocis lib. I.—Berosi Babylonici de Antiquitatibus Italiæ ac totius orbis lib. V.—Manethonis Ægyptii supplementa ad Berosum lib. I.—Metasthenis Persæ, de judicio temporum, & Annalibus Persarum lib. I.—Philonis Hebræi de temporibus lib. II.—Joannis Annii de primis temporibus, & quatuor ac viginti regibus Hispaniæ, & ejus antiquitate lib. I.—Ejusdem de antiquitate & rebus Ethruriæ lib. I.—Ejusdem Commentariorum in Propertium de Vertumno sive Jano lib. I.—Q. Fabii Pictoris de aureo sæculo, & origine urbis Romæ lib. II.—Myrsili Lesbii de origine Italiæ, ac Turrheniæ lib. I.—M. Catonis fragmenta de originibus lib. I.—Antonini Pii Cæsaris Augusti Itinerarium lib. I.—C. Sempronii de chorographia sive descriptione Italiæ lib. I.—Joannis Annii de Ethrusca simul & Italica Chronographia lib. I.—Ejusdem Quæstiones de Thuscia lib. I.—Cl. Marii Aretii, Patricii Syracusani, de situ insulæ Siciliæ lib. I.—Ejusdem Dialogus in quo Hispania describitur." The author dedicated these books to Ferdinand and Isabella, because they had been found when their majesties were conquering the kingdom of Granada. He pretends, that he met with them at Mantua, whilst he was there with his patron Paul de Campo Fulgoso, cardinal of St. Sixtus. But they had not been published long, before doubts began to be entertained of their authenticity. This provoked a controversy, in the course of which it was very clearly proved that they are entitled to little credit, but the precise share Annius had in the imposture was a point long undetermined. The contending writers on the subject may be divided into four classes. The one of opinion that Annius really got pos-

possession of certain fragments of the ancient authors, but that he added to these a number of fables and traditions. Another class think that the whole collection is a forgery, but that Annius was himself deceived, and published what he really thought to be genuine. A third class are believers in the authenticity of the whole, and some of these were themselves men of credit and reputation, as Bernardino Baldi, William Postel, Albert Krantz, Sigonius, Leander Alberti, (see vol. I. p. 320), and some others. Alberti is said to have discovered his error, and to have deeply regretted that he admitted into his description of Italy, the fables which he found in Annius. A fourth class of critics on this work attribute the whole to the imagination of the editor; and among these we find the names of Anthony Agostini, or Augustine, Isaac Casaubon, Mariana, in his Spanish history, Ferrari, Martin Hanckius, Fabricius, Fontanini, &c. The learned Italians, also, who were contemporaries with Annius, were the first to detect the fraud; as Marcus Antonius Sabellicus, Peter Crinitus, Volterre, &c.; and Pignoria and Maffei were of the same opinion. In the sixteenth century, Mazza, a dominican, revived the dispute, by publishing at Verona, in 1623, fol. a work entitled "Apologia pro fratre Giovanni Annio Viterbese." His chief design is to prove, that if there be any fraud, Annius must not be charged with it. But he goes farther, and asserts, that these works are genuine, and endeavours to answer all the objections urged against them. This apology having been censured, father Macedo rose against the censurer, not indeed with a design to assert that the Berosus, &c. published by Annius was the genuine Berosus, but to shew that Annius did not forge those manuscripts. A more modern apologist pretends both. He calls himself Didimus Rapaligerus Livianus. He published at Verona in the year 1678, a work in folio, entitled "I Gothi illustrati, overo Istoria de i Gothi antichi," in which he brings together all the arguments he can think of, to shew that the writings published by Annius are genuine; and that this dominican did not forge them. The question is now universally given against Annius, while we are left to wonder at the perseverance which conducted him through a fraud of such magnitude. [1]

[1] Gen. Dict.—Moreri.—Ginguene Hist. Litteraire d'Italie, vol. III. p. 405. —Biog. Universelle.—Saxii Onomasticon.

ANQUETIL (LEWIS-PETER), a French historian, and political writer, was born at Paris, Jan. 21, 1723. Having in his seventeenth year entered the congregation of St. Genevieve, he distinguished himself by the ability with which he afterwards discharged the office of teacher in theology and literature. His residence at Rheims, as director of the academy, seems to have suggested to him the first idea of writing the history of that city. In 1759, he was appointed prior of the abbey de la Roe, in Anjou, and soon after, director of the college of Senlis, where he composed his work entitled "L'Esprit de la Ligue." In 1766 he obtained the curacy or priory of Chateau-Renard, near Montargis, which, about the beginning of the revolution, he exchanged for the curacy of La Villette, near Paris. During the revolutionary phrenzy, he was imprisoned at St. Lazare, and wrote there part of his "Histoire universelle." When the Institute was formed, he was chosen a member of the second class, and was soon after taken into the office of the minister for foreign affairs, whom he thought to oblige by his "Motifs des traites de Paix." Enjoying a strong constitution, the fruit of a placid and equal temper, and aversion to the luxuries of the table, he was enabled to study ten hours a day; and undertook, without fear or scruple, literary undertakings of the most laborious kind. Even in his eightieth year, he was projecting some new works of considerable size, and was apparently without a complaint, when he died, Sept. 6, 1808, in the eighty-fourth year of his age. On this occasion he said to one of his friends, "come and see a man die who is full of life."

His principal writings are: 1. "Histoire civile et politique de la ville de Reims," 1756—7, 3 vols. 12mo; a work in the true spirit of antiquarian research, which he wrote in concert with one Felix de la Salle, and when they were about to publish, they cast lots, as to whose name should be prefixed, and the lot fell on Anquetil. Towards the end of his life, he said, "I have been reading the history of Rheims, as if it did not belong to me, and I have no scruple in pronouncing it a good work." 2. "Almanach de Rheims," 1754, 24mo. 3. "L'Esprit de la Ligue; ou histoire politique des troubles de France pendant les 16 et 17 siecles," 1767, 3 vols. 12mo. This has been often reprinted, and is accurate and curious as to facts, but not thought profound in reasoning. 4. "Intrigue du cabinet sous Henry IV. et sous Louis XIII. terminée par

la Fronde," 1780, 4 vols. 12mo. 5. "Louis XIV. sa cour et le regent," 1789, 4 vols. 12mo, 1794, 5 vols. 12mo, translated likewise into English. It is a kind of sequel to the preceding, and a collection of anecdotes without much order, which has lost its value since the memoirs have been published from whence it was formed. 6. "Vie du marechal Villars, ecrite par lui-meme, suivie du journal de la cour de 1724 à 1734," Paris, 1787, 4 vols. 12mo, and 1792. 7. "Precis de l'Histoire universelle," 1797, 9 vols. 12mo, the third and best edition, corrected by M. Jondot, 1807, 12 vols. 12mo. This work has been translated into English, (1800,) Spanish, and Italian. It has not been very successful in this country; his French biographer calls it merely an abridgment of the English universal history, and says that it must be read with caution. 8. "Motifs des guerres et des traites des paix de la France, pendant les regnes de Louis XIV. XV. et XVI." 1798, 8vo. This work was adapted to the state of the French government at the time it was written, but the author lived to find his theory overturned by the accession of a monarchical constitution. 9. "Histoire de France, depuis les Gaules jusqu'a le fin de la monarchie," 1805, &c. 14 vols. 12mo, a performance of which his countrymen do not speak in very high terms. Besides these, he wrote a life of his brother, the subject of the following article, and several papers in the memoirs of the institute. [1]

ANQUETIL-DUPERRON (ABRAHAM HYACINTH), brother to the preceding, was born at Paris, Dec. 7, 1731. After having studied at the university of Paris, where he acquired an extensive knowledge of the Hebrew, he was invited to Auxerre by M. de Caylus, then the bishop, who induced him to study divinity, first at the academy in his diocese, and afterwards at Amersfort, near Utrecht; but Anquetil had no inclination for the church, and returned with avidity to the study of the Hebrew, Arabic, and Persian. Neither the solicitations of M. de Caylus, nor the hopes of preferment, could detain him at Amersfort longer than he thought he had learned all that was to be learned there. He returned therefore to Paris, where his constant attendance at the royal library, and diligence in study, recommended him to the abbé Sallier,

[1] Biog. Universelle.

keeper of the manuscripts, who made him known to his friends, and furnished him with a moderate maintenance, under the character of student of the Oriental languages. The accidentally meeting with some manuscripts in the Zend, the language in which the works attributed to Zoroaster are written, created in him an irresistible inclination to visit the East in search of them. At this time an expedition for India was fitting out at port l'Orient, and when he found that the applications of his friends were not sufficient to procure him a passage, he entered as a common soldier; and on Nov. 7, 1754, left Paris, with his knapsack on his back. His friends no sooner heard of this wild step, than they had recourse to the minister, who surprized at so uncommon an instance of literary zeal, ordered him to be provided with a free passage, a seat at the captain's table, and other accommodations. Accordingly, after a nine months voyage, he arrived Aug. 10, 1755, at Pondicherry. Remaining there such time as was necessary to acquire a knowledge of the modern Persian, he went to Chandernagor, where he hoped to learn the Sanscrit; but sickness, which confined him for some months, and the war which broke out between France and England, and in which Chandernagor was taken, disappointed his plans. He now set out for Pondicherry by land, and after incredible fatigue and hardships, performed the journey of about four hundred leagues in about an hundred days. At Pondicherry he found one of his brothers arrived from France, and sailed with him for Surat, but, landing at Mahe, completed his journey on foot. At Surat, by perseverance and address, he succeeded in procuring and translating some manuscripts, particularly the "Vendidade-Sade," a dictionary; and he was about to have gone to Benares, to study the language, antiquities, and sacred laws of the Hindoos, when the capture of Pondicherry obliged him to return to Europe. Accordingly, he came in an English vessel to London, where he spent some time, visited Oxford, and at length arrived at Paris May 4, 1762, without fortune, or the wish to acquire it; but rich in an hundred and eighty manuscripts and other curiosities. The abbé Barthelemi, however, and his other friends, procured him a pension, with the title and place of Oriental interpreter in the royal library. In 1763, the academy of belles-lettres elected him an associate, and from that time he devoted himself to the arrangement

and publication of the valuable materials he had collected. In 1771, he published his "Zend-Avesta," 3 vols. 4to, a work of Zoroaster, from the original Zend, with a curious account of his travels, and a life of Zoroaster. In 1778 he published his "Legislation Orientale," 4to, in which, by a display of the fundamental principles of government in the Turkish, Persian, and Indian dominions, he proves, first, that the manner in which most writers have hitherto represented despotism, as if it were absolute in these three empires, is entirely groundless; secondly, that in Turkey, Persia, and Indostan, there are codes of written law, which affect the prince as well as the subject; and thirdly, that in these three empires, the inhabitants are possessed of property, both in movable and immovable goods, which they enjoy with entire liberty. In 1786 appeared his "Recherches historiques et geographiques sur l'Inde," followed in 1789, by his treatise on the dignity of Commerce and the commercial state. During the revolutionary period, he concealed himself among his books, but in 1798 appeared again as the author of "L'Inde au rapport avec l'Europe," 2 vols. 8vo. In 1804, he published a Latin translation from the Persian of the "Oupnek' hat, or Upanischada," i. e. "secrets which must not be revealed," 2 vols. 4to. Not long before his death he was elected a member of the institute, but soon after gave in his resignation, and died at Paris, Jan. 17, 1805. Besides the works already noticed, he contributed many papers to the academy on the subject of Oriental languages and antiquities, and left behind him the character of one of the ablest Oriental scholars in France, and a man of great personal worth and amiable manners. His biographer adds, that he refused the sum of 30,000 livres, which was offered by the English, for his manuscript of the Zend-Avesta. [1]

ANSART (ANDREW JOSEPH), a French historian, and ecclesiastical writer, was born in the Artois, in 1723, and became a Benedictine, but being appointed procurator of one of the houses of that order, he disappeared with the funds intrusted to his care. How he escaped afterwards, his biographer does not inform us, but he attached himself to the order of Malta, became an advocate of parlia-

[1] Biog. Universelle. — Month. Rev. vol. LXI. — Dict. Historique. — Saxii Onomasticon, vol. VIII.

ment, and doctor of laws of the faculty of Paris. He was afterwards made prior of Villeconin, and a member of the academies of Arras and of the arcades of Rome. He died about 1790, after having published: 1. "Dialogues sur l'utilité des moines rentés," 1768, 12mo. 2. "Exposition sur le Cantique des Cantiques de Salomon," 1770, 12mo. 3. "Histoire de S. Maur, abbé de Glanfeuil," 1772, 12mo. The first part contains the life of St. Maur; the second and third give an account of his relics; and the fourth is a history of the abbey of St. Maur-des-Fossés. 4. "Eloge de Charles V. empereur," from the Latin of J. Masenius, 1777, 12mo. 5. "Esprit de St. Vincent de Paul," proposed as a pattern to ecclesiastics, 1780, 12mo. 6. "Histoire de Sainte Reine d'Alise, et de l'abbaye de Flavigny," 1783, 12mo. 7. "Histoire de S. Fiacre," 1784, 12mo. 8. "Bibliotheque litteraire du Maine," Chalons sur Marne, 1784, 8vo, in which he has revived the memory of above three hundred authors. The work was intended to consist of eight volumes, but no more was printed than this. 9. "La Vie de Gregoire Cortez, Benedictine, eveque d'Urbin, et cardinal," 1786. Ansart, according to his biographer, was both ignorant and idle, and took the substance of all the works he published with his name, from the archives of the Regime, formerly at Germain-des-Pres.[1]

ANSCARIUS, one of the early propagators of Christianity, and the first who introduced it into Denmark and Sweden, and hence called the apostle of the north, was born at Picardy, Sept. 8, in the year 801. He was educated in a Benedictine convent at Corbie, from whence he went to Corvey, in Westphalia, where he made such progress in his studies, that, in the year 821, he was appointed rector of the school belonging to the convent. Harold, king of Denmark, who had been expelled from his dominions, and had found an asylum with Lewis, the son and successor of Charlemagne, who had induced him to receive Christian baptism, was about to return to his country, and Lewis enquired for some pious person, who might accompany him, and confirm both him and his attendants in the Christian religion. Vala, the abbot of Corbie, pointed out Anscarius, who readily undertook the perilous task, although against the remonstrances of his

[1] Biog. Universelle.

friends. Aubert, a monk of noble birth, offered to be his companion, and Harold accordingly set out with them, but neither he nor his attendants, who were rude and barbarous in their manners, were at all solicitous for the accommodation of the missionaries, who therefore suffered much in the beginning of their journey. When the company arrived at Cologne, Hadebald, the archbishop, commiserating the two strangers, gave them a bark, in which they might convey their effects; but, when they came to the frontiers of Denmark, Harold, finding access to his dominions impossible, because of the power of those who had usurped the sovereignty, remained in Friesland, where Anscarius and Aubert laboured with zeal and success, both among Christians and Pagans, for about two years, when Aubert died. In the year 829, many Swedes having expressed a desire to be instructed in Christianity, Anscarius received a commission from the emperor Lewis to visit Sweden. Another monk of Corbie, Vitmar, was assigned as his companion, and a pastor was left to attend on king Harold, in the room of Anscarius. In the passage, they fell in with pirates, who took the ship, and all its effects. On this occasion, Anscarius lost the emperor's presents, and forty volumes, which he had collected for the use of the ministry. But his mind was determined, and he and his partner having reached land, they walked on foot a long way; now and then crossing some arms of the sea in boats. At length they arrived at Birca, from the ruins of which Stockholm took its rise, though built at some distance from it. The king of Sweden received them favourably, and his council unanimously agreed that they should remain in the country, and preach the gospel, which they did with very considerable success.

After six months, the two missionaries returned with letters written by the king's hand, into France, and informed Lewis of their success. The consequence was, that Anscarius was appointed first archbishop of Hamburgh; and this city, being in the neighbourhood of Denmark, was henceforth considered as the metropolis of all the countries north of the Elbe which should embrace Christianity. The mission into Denmark was at the same time attended to; and Gausbert, a relation of Ebbo, archbishop of Rheims, who, as well as Anscarius, was concerned in these missions, was sent to reside as a bishop in Sweden; where the number of Christians increased. Anscarius

now, by order of the emperor Lewis, went to Rome, that he might receive confirmation in the new archbishopric of Hamburgh. On his return, he applied himself to the business of conversion, and was succeeding in his efforts, when, in the year 845, Hamburgh was taken and pillaged by the Normans, and he escaped with difficulty, and lost all his effects. About the same time, Gausbert, whom he had sent into Sweden, was banished through a popular insurrection, a circumstance which retarded the progress of religion for some years in that country.

Anscarius, however, although reduced to poverty, and deserted by many of his followers, persisted with uncommon patience in the exercise of his mission in the north of Europe, till the bishopric of Bremen was conferred upon him, and Hamburgh and Bremen were from that time considered as united in one diocese. But it was not without much pains taken to overcome his scruples, that he was induced to accept of this provision for his wants. Having still his eye on Denmark, which had been his first object, and having now gained the friendship of Eric, the king, he was enabled to plant Christianity with some success at Sleswick, a port then called Hadeby, and much frequented by merchants. Many persons who had been baptized at Hamburgh resided there, and a number of Pagans were induced to countenance Christianity in some degree. At length, through the friendship of Eric, he was enabled to visit Sweden once more, where he established the gospel at Birca, from whence it spread to other parts of the kingdom. After his return to Denmark, he died Feb. 3, in the year 864. Without being exempt from the superstitions of his age, Anscarius was one of the most pious, resolute, indefatigable, and disinterested propagators of Christianity in early times. The centuriators only bear hard on his character, but Mosheim more candidly allows that his labours deserve the highest commendation. His ablest defender, however, is the author of the work from which this account is abridged.

Anscarius wrote many books, but none are extant, except some letters, and "Liber de vita et miraculis S. Wilohadi," printed with the life of Anscarius, Cologne, 1642, 8vo, and often since. Anscarius's life is also in the "Scriptores rerum Danicarum," No. 30, of Langebek.[1]

[1] Milner's Church History, vol. III. p. 258, principally from Fleury, Alban Butler, and the Cent. Mag.—Hist. Cimbriæ Literariæ Molleri.—Moreri.

ANSEGISUS, abbot of Lobies, an old Benedictine monastery upon the Sambre, in the diocese of Cambray, lived in the ninth century. Pithæus, Antonius, Augustinus, Valérius, Andreas, and others, being too implicit in following Trithemius, have made this Ansegisus and another of that name, archbishop of Sens, the same persons. Our Ansegisus of Lobies was in great esteem with the bishops and princes of his time, and his learning and conduct deserved it. In the year 827, he made a collection of the capitularies of Charlemagne, and Lewis his son, entitled "Capitula seu Edita Caroli Magni & Ludovici pii Imperatorum." We have several editions of this work; one printed in 1588, by Pithæus, with additions, and notes of his own upon it: it was afterwards printed at Mentz in 1602, and by Sirmundus at Paris in 1640, to which he added a collection of the capitularies of Charles the Bald. Lastly, in 1676, Baluzius furnished a new edition of all these ancient capitularies, with remarks upon them, two volumes in folio. But Baluzius's impression differs considerably from those before him; for, besides a great many different readings, there are the 39th, 52d, 67th, 68th, 74th, and 79th chapters of the first book wanting: there are likewise added, the 89th and 90th chapters of the third book; and also the 76th and 77th chapters of the fourth book, which yet, as Le Cointe observes, are the same with the 29th and 24th chapters. There are three appendixes annexed to the four books in the Capitularies, the first of which, in the old editions, consists of 33 chapters, but in the Baluzian there are 35. The second, in the old editions, has 36 chapters, but the Baluzian impression reaches to 38. The third appendix contains 10 chapters; with these appendixes, several constitutions of the emperors Lotharius and Charles the Bald are mixed. He died in the year 834.[1]

ANSELM, archbishop of Canterbury in the reigns of William Rufus and Henry I was an Italian by birth, and born in 1033 at Aost, or Augusta, a town at the foot of the Alps, belonging to the duke of Savoy. He was descended of a considerable family: his father's name was Gundulphus, and his mother's Hemeberga. From early life his religious cast of mind was so prevalent, that, at the age of fifteen, he offered himself to a monastery, but was refused,

[1] Moreri.—Cave, vol. II.—Saxii Onomasticon.

lest his father should have been displeased. After, however, he had gone through a course of study, and travelled for some time in France and Burgundy, he took the monastic habit in the abbey of Bec in Normandy, of which Lanfranc, afterwards archbishop of Canterbury, was then prior. This was in 1060, when he was twenty-seven years old. Three years after, when Lanfranc was made abbot of Caen, Anselm succeeded him in the priory of Bec, and on the death of the abbot, was raised to that office. About the year 1092, Anselm came over into England, by the invitation of Hugh, earl of Chester, who requested his assistance in his sickness. Soon after his arrival, William Rufus, falling sick at Gloucester; was much pressed to fill up the see of Canterbury. The king, it seems, at that time, was much influenced by one Ranulph, a clergyman, who, though a Norman and of mean extraction, had a great share in the king's favour, and at last rose to the post of prime minister. This man, having gained the king's ear by flattering his vices, misled him in the administration, and put him upon several arbitrary and oppressive expedients. Among others, one was, to seize the revenues of a church, upon the death of a bishop or abbot; allowing the dean and chapter, or convent, but a slender pension for maintenance. But the king now falling sick, began to be touched with remorse of conscience, and among other oppressions, was particularly afflicted for the injury he had done the church and kingdom in keeping the see of Canterbury, and some others, vacant. The bishops and other great men therefore took this opportunity to entreat the king to fill up the vacant sees; and Anselm, who then lived in the neighbourhood of Gloucester, being sent for to court, to assist the king in his illness, was considered by the king as a proper person, and accordingly nominated to the see of Canterbury, which had been four years vacant, and was formerly filled by his old friend and preceptor Lanfranc. Anselm was with much difficulty prevailed upon to accept this dignity, and evidently foresaw the difficulties of executing his duties conscientiously under such a sovereign as William Rufus. Before his consecration, however, he gained a promise from the king for the restitution of all the lands which were in the possession of that see in Lanfranc's time. And thus having secured the temporalities of the archbishopric, and done homage to the king, he was consecrated with great solemnity on the 4th of December, 1093.

Soon after his consecration, the king intending to wrest the duchy of Normandy from his brother Robert, and endeavouring to raise what money he could for that purpose, Anselm made him an offer of five hundred pounds; which the king thinking too little, refused to accept, and the archbishop thereby fell under the king's displeasure. About that time, he had a dispute with the bishop of London, touching the right of consecrating churches in a foreign diocese. The next year, the king being ready to embark for Normandy, Anselm waited upon him, and desired his leave to convene a national synod, in which the disorders of the church and state, and the general dissolution of manners, might be remedied: but the king refused his request, and even treated him so roughly, that the archbishop and his retinue withdrew from the court, the licentious manners of which, Anselm, who was a man of inflexible piety, had censured with great freedom. Another cause of discontent between him and the archbishop, was Anselm's desiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being more inclined to favour the party of his competitor Guibert. To put an end to this misunderstanding, a council, or convention, was held at Rockingham castle, March 11, 1095. In this assembly, Anselm, opening his cause, told them with what reluctancy he had accepted the archbishopric; that he had made an express reserve of his obedience to pope Urban; and that he was now brought under difficulties upon that score. He therefore desired their advice how to act in such a manner, as neither to fail in his allegiance to the king, nor in his duty to the holy see. The bishops were of opinion, that he ought to resign himself wholly to the king's pleasure. They told him, there was a general complaint against him, for intrenching upon the king's prerogative; and that it would be prudence in him to wave his regard for Urban; that bishop (for they would not call him pope) being in no condition to do him either good or harm. To this Anselm returned, that he was engaged to be no farther the king's subject than the laws of Christianity would give him leave; that as he was willing "to render unto Cæsar the things that were Cæsar's," so he must likewise take in the other part of the precept, and "give unto God that which was God's." Upon this William, bishop of Durham, a court prelate, who had inflamed

the difference, and managed the argument for the king, insisted, that the nomination of the pope to the subject was the principal jewel of the crown, and that by this privilege the kings of England were distinguished from the rest of the princes of Christendom. This is sound doctrine, if that had really been the question; but, whatever may be now thought of it, Anselm held an opinion in which succeeding kings and prelates acquiesced, and in the present instance, there is reason to think that William Rufus's objection was not to *the* pope, but to *a* pope. Be this as it may, the result of this council was that the majority of the bishops, under the influence of the court, withdrew their canonical obedience, and renounced Anselm for their archbishop, and the king would have even had them to try and depose him, but this they refused. In consequence of this proceeding, Anselm desired a passport to go to the continent, which the king refused, and would permit only of a suspension of the affair from March to Whitsuntide; but long before the expiration of the term, he broke through the agreement, banished several clergymen who were Anselm's favourites, and miserably harrassed the tenants of his see. Whitsuntide being at length come, and the bishops having in vain endeavoured to soften Anselm into a compliance, the king consented to receive him into favour upon his own terms; and, because Anselm persisted in refusing to receive the pall from the king's hands, it was at last agreed that the pope's nuncio, who had brought the pall into England, should carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anselm was to receive it, as if it had been put into his hands by St. Peter himself.

This may appear trifling; but as we have already said that the king's objection was to *a* pope, and not to *the* pope, it is necessary to prove this by a circumstance which occurred during the interval above-mentioned, especially as this part of Anselm's conduct has been objected to by some late biographers more acquainted with the opinions of their own time, than with the opinions and state of society in that of Anselm. During the above interval, Walter, bishop of Alba, was sent by Urban into England, attended by two clergymen, who officiated in the king's chapel. These ecclesiastics had been privately dispatched to Rome, to inquire into the late election, and examine which of the two pretenders, Guibert or Urban, was

canonically chosen; and finding the right lay in Urban, applied to him, and endeavoured to persuade him to send the king the archbishop of Canterbury's pall. This was the king's point; who thought, by getting the pall into his possession, he should be able to manage the archbishop. The pope complied so far, as to send the bishop of Alba to the king with the pall, but with secret orders concerning the disposal of it. This prelate arriving at the English court, discoursed very plausibly to the king, making him believe the pope was entirely in his interest; in consequence of which William ordered Urban to be acknowledged as pope in all his dominions. After he had thus far gratified the see of Rome, he began to treat with the legate about the deprivation of Anselm; but was greatly disappointed, when that prelate assured him the design was impracticable. As therefore it was now too late to go back, he resolved, since he could not have his revenge upon Anselm, to drop the dispute, and pretend himself reconciled. Matters being thus adjusted, the archbishop went to Canterbury, and received the pall with great solemnity the June following. And now it was generally hoped, that all occasion of difference between the king and the archbishop was removed: but it appeared soon after, that the reconciliation on the king's part was not sincere. For William, having marched his forces into Wales, and brought that country to submission, took that opportunity to quarrel with Anselm, pretending he was not satisfied with the quota the archbishop had furnished for that expedition. Finding therefore his authority too weak to oppose the corruptions of the times, Anselm resolved to go in person to Rome, and consult the pope. But the king, to whom he applied for leave to go out of the kingdom, seemed surprised at the request, and gave him a flat denial. His request being repeated, the king gave his compliance in the form of a sentence of banishment, and at the meeting of the great council, Oct. 1097, commanded him to leave the kingdom within eleven days, without carrying any of his effects with him, and declared at the same time that he should never be permitted to return. Anselm, nowise affected by this harsh conduct, went to Canterbury, divested himself of his archiepiscopal robes, and set out on his journey, embarking at Dover, after his baggage had been strictly searched by the king's officers. As soon as the king heard that he had crossed the

channel, he seized upon the estates and revenues of the archbishopric, and made every thing void which Anselm had done. The archbishop, however, got safe to Rome, and was honourably received by the pope, and after a short stay in that city, he accompanied the pope to a country seat near Capua, whither his holiness retired on account of the unhealthiness of the town. Here Anselm wrote a book, in which he gave an account of the reason of our Saviour's incarnation. The pope wrote to the king of England in a strain of authority, enjoining him to reinstate Anselm in all the profits and privileges of his see, and Anselm wrote into England upon the same subject. The king, on the other hand, endeavoured to get Anselm discountenanced abroad, and wrote to Roger, duke of Apulia, and others, to that purpose. But, notwithstanding his endeavours, Anselm was treated with all imaginable respect wherever he came, and was very serviceable to the pope in the council of Bari, which was held to oppose the errors of the Greek church, with respect to the procession of the Holy Ghost. In this synod Anselm answered the objections of the Greeks, and managed the argument with so much judgment, learning, and penetration, that he silenced his adversaries, and gave general satisfaction to the Western church. This argument was afterwards digested by him into a tract, and is extant among his other works. In the same council Anselm generously interposed, and prevented the pope from pronouncing sentence of excommunication against the king of England, for his frequent outrages on religion. After the synod of Bari was ended, the pope and Anselm returned to Rome, where an ambassador from the king of England was arrived, in order to disprove Anselm's allegations and complaints against his master. At first the pope was peremptory in rejecting this ambassador; but the latter in a private conference, and through the secret influence of a large sum of money, induced the court of Rome to desert Anselm. Still the pope could not be resolute; for when the archbishop would have returned to Lyons, he could not part with him, but lodged him in a noble palace, and paid him frequent visits. About this time the pope having summoned a council to sit at Rome, Anselm had a very honourable seat assigned to him and his successors, this being the first appearance of an archbishop of Canterbury in a Roman synod. Nor was this all, for

the bishop of Lucca, one of the members, alluded to Anselm's case in a manner so pointed, that the pope was obliged to promise that matters should be rectified. When the council broke up, Anselm returned to Lyons, where he was entertained for some time by Hugo the archbishop, and remained there until the death of king William and pope Urban in 1100. Henry I. who succeeded William, having restored the sees of Canterbury, Winchester, and Salisbury, which had been seized by his predecessor, Anselm was solicited to return to England, and on his arrival at Clugny, an agent from the king presented him with a letter of invitation to his bishopric, and an excuse for his majesty's not waiting until Anselm's return, and receiving the crown from the hands of another prelate.

When he came to England, September 1100, he was received with extraordinary respect by the king and people, but it being required that he should be re-invested by the king, and do the customary homage of his predecessors, he refused to comply, alledging the canons of the late synod at Rome about investitures. This synod excommunicated all lay persons, who should give investitures for abbies or cathedrals, and all ecclesiastics receiving investitures from lay hands, or who came under the tenure of homage for any ecclesiastical promotion, were put under the same censure. Displeased as the king was with Anselm's adherence to this law, he was not sufficiently established on the throne to hazard an open rupture, and it was therefore agreed that the dispute should rest until Easter following, and in the mean time both parties were to send their agents to Rome, to try if they could persuade the pope to dispense with the canons of the late synod in relation to investitures. About this time, Anselm summoned a synod to meet at Lambeth, on occasion of the king's intended marriage with Maud or Matilda, eldest daughter of Malcolm king of Scotland, and in this synod it was determined, that the king might lawfully marry that princess, notwithstanding she was generally reported to be a nun, having worn the veil, and had her education in a religious house. Soon after the marriage, which Anselm celebrated, he was of signal service to king Henry against his brother the duke of Normandy, who had invaded England, and landed with a formidable army at Portsmouth; as he not only furnished the king with a large body of men, but was very active, likewise, in preventing a revolt of the great

men from him. To engage the primate to perform these services, we are assured by Eadmer, his friend, secretary, and biographer, that the king solemnly promised to govern the kingdom by his advice, and submit in all things to the will of the pope, a promise which he seems to have kept no longer than danger was in view.

The agents, sent by the king and the archbishop to Rome, being returned, brought with them a letter from pope Paschal to the king, in which his holiness absolutely refused to dispense with the canons concerning investitures. The king, on his part, resolved not to give up what for some reigns had passed for part of the royal prerogative, and thus the difference was continued between the king and Anselm. In this dispute the majority of the bishops and temporal nobility were on the court side; and some of them were very earnest with the king, to break entirely with the see of Rome; but it was not thought adviseable to proceed to an open rupture without trying a farther expedient; and therefore fresh agents were dispatched by the king to Rome, with instructions to offer the pope this alternative; either to depart from his former declaration, and relax in the point of investitures, or to be content with the banishment of Anselm, and to lose the obedience of the English, and the yearly profits accruing from that kingdom. At the same time, Anselm dispatched two monks, to inform the pope of the menaces of the English court. But the king's ambassadors could not prevail with the pope to recede from his declaration; his holiness protesting he would sooner lose his life than cancel the decrees of the holy fathers, which resolution he signified by letters to the king and Anselm. Soon after, the king, having convened the great men of the kingdom at London, sent Anselm word, that he must either comply with the usages of his father's reign, or quit England; but the agents disagreeing in their report of the pope's answer, Anselm thought proper not to return a positive answer till farther information. And thus the controversy slept for the present. The next year a national synod was held under Anselm at St. Peter's, Westminster; at which the king and the principal nobility were present, and in which several abbots were deposed for simony, and many canons were made. By one of these the married clergy were commanded to put away their wives, and by

another it was decreed that the sons of priests should not be heirs to their fathers' churches.

The king had an interview with the archbishop about mid-lent, 1103, in which he laboured both by threats and promises, to bring him to do homage for the temporalities of his see, but when he found him inflexible, he joined with the bishops and nobility in desiring Anselm to take a journey to Rome, to try if he could persuade the pope to relax, and Anselm accordingly set out, April 29. At the same time, the king dispatched one William Warelwast to Rome, who, arriving there before Anselm, solicited for the king his master, but to no purpose, as the pope persisted in refusing to grant the king the right of investiture. But, at the same time, his holiness wrote a very ceremonious letter to the king of England, entreating him to wave the contest, and promising all imaginable compliance in other matters. Anselm, having taken leave of the court of Rome, returned to Lyons, where he received a sharp and reprimanding letter from a monk, acquainting him with the lamentable condition of the province of Canterbury, and blaming him for absenting himself at such a critical time. During the archbishop's stay at Lyons, the king sent another embassy to Rome, to try if he could prevail with the pope to bring Anselm to a submission. But the pope, instead of being gained, excommunicated some of the English court, who had dissuaded the king from parting with the investitures, yet he declined pronouncing any censure against the king. Anselm, perceiving the court of Rome dilatory in its proceedings, removed from Lyons, and made a visit to the countess Adela, the conqueror's daughter, at her castle in Blois. This lady inquiring into the business of Anselm's journey, he told her that, after a great deal of patience and expectation, he must now be forced to excommunicate the king of England. The countess was extremely concerned for her brother, and wrote to the pope to procure an accommodation. The king, who was come into Normandy, hearing that Anselm designed to excommunicate him, desired his sister to bring him with her into Normandy, with a promise of condescension in several articles. To this Anselm agreed, and waited upon the king at a castle called L'Aigle, July 1105, where the king restored to him the revenues of the archbishopric, but would not per-

mit him to come into England, unless he would comply in the affair of the investitures, which Anselm refusing, continued in France, till the matter was once more laid before the pope. But now the English bishops, who had taken part with the court against Anselm, began to change their minds, as appears by their letter directed to him in Normandy, in which, after having set forth the deplorable state of the church, they press him to come over with all speed, promising to stand by him, and pay him the regard due to his character. This was subscribed by Gerrard archbishop of York, Robert bishop of Chester, Herbert bishop of Norwich, Ralph bishop of Chichester, Samson bishop of Worcester, and William elect of Winchester. Anselm expressed his satisfaction at this conduct of the bishops, but acquainted them that it was not in his power to return, till he was farther informed of the proceedings of the court of Rome. In the mean time, being told, that the king had fined some of the clergy for a late breach of the canons respecting marriage, he wrote to his highness to complain of that stretch of his prerogative. At length the ambassadors returned from Rome, and brought with them a decision more agreeable than the former, for now the pope thought fit to make some advances towards gratifying the king, and though he would not give up the point of investitures, yet he dispensed so far as to give the bishops and abbots leave to do homage for their temporalities. The king, who was highly pleased with this condescension in the pope, sent immediately to invite Anselm to England; but the messenger finding him sick, the king himself went over into Normandy, and visited him at the abbey of Bec, where all differences between them were completely adjusted. As soon as Anselm recovered, he embarked for England, and landing at Dover, was received with extraordinary marks of welcome, the queen herself travelling before him upon the road, to provide for his better entertainment. From this time very little happened in the life of this celebrated prelate, excepting only his contest with Thomas, archbishop elect of York, who endeavoured to disengage himself from a dependency on the see of Canterbury; but although Anselm died before the point was settled, Thomas was obliged to comply, and make his submission as usual to the archbishop of Canterbury. Anselm died at Canterbury, in

the seventy-sixth year of his age, and the seventeenth of his prelacy, April 21, 1109.

Anselm's character, in his own times, appears to have been that of a man of ardent piety, extensive learning, and great firmness and constancy in pursuing the measures which he thought most conducive to the interests of the church. How far he acted right in his adherence to the papal dominion, cannot be judged from what is now thought on that subject, but what was then either law or practice. There can be no doubt that in the early ages of the English church, the pope had a kind of patriarchal power in England, and although we find instances of disputes between some of our kings and the court of Rome on this subject, we generally also find that they ended in the submission of the former, or in such a compromise as the mutual interests of the contending parties required for a temporary truce. Never until the reformation was the point completely settled, although it was, until that period, a perpetual source of litigation, and sometimes, it must be confessed, our monarchs shewed a firmness that might have deprived the court of Rome of her boasted supremacy, had they not been thwarted by the superstitious fears of their subjects.

His private life is allowed to have been pious, humble, and exemplary, and his works, which are partly scholastical, and partly devotional, prove that he was a man of first learning and genius in his time. Like Augustine, whom he seems to have followed as his model, and whose "Meditations," as they are called, are chiefly abstracts from Anselm's works, he abounds both in profound argumentation on the most abstruse and difficult subjects, and in devout sentiments on practical religion. Brucker, after remarking that he applied the subtlety of logic to theology, gives as an example of his refinement, his arguments for the being of God, derived from the abstract idea of the deity, afterwards resumed by Des Cartes. His writings on the will of God, on free will, truth, the consistency of the doctrine of divine prescience, with that of predestination, and other points, which abound in logical and metaphysical abstractions, entitle him to the honour of having largely contributed towards preparing the way for the scholastic system, which soon afterward universally prevailed.

His works have been often reprinted. The first edition

is that of Nuremberg, 1491, fol. The best is said to be that of Gerberon, Paris, 1675, reprinted in 1721, and again at Venice, 1744, 2 vols. folio. In the library of Lyons there is a beautiful manuscript of his Meditations and prayers. His printed works consist of, 1. "Epistolarum libri iv." 2. "Monologium, seu soliloquium." 3. "Prosologium, seu alloquium." 4. "Liber incerti autoris pro insipiente adversus Anselmi Prosologium." 5. "Liber contra insipientem, seu apologeticus adversus librum precedentem." 6. "Dialogus de veritate." 7. "Dialogus de libero arbitrio." 8. "Dialogus de casu diaboli." 9. "Disputatio dialectica de grammatica." 10. "Tractatus de sacramento altaris, seu de corpore et sanguine Domini." 11. "Liber de fide, seu de Incarnatione Verbi." 12. "De nuptiis consanguineorum." 13. "Libri ii. contra gentiles, cur Deus homo." 14. "De processione Spiritus Sancti, contra Græcos." 15. "De conceptu Virginali activo, et peccato originali." 16. "Fragmenta variorum Anselmi tractatuum de conceptu Virginali passivo." 17. "De tribus Walleranni questionibus ac præsertim de fermento et azymo." 18. "De sacramentorum diversitate." 19. "Concordia prescientiæ, prædestinationis, et gratiæ cum libertate." 20. "Liber de voluntate Dei." 21. "Meditationum libri x." 22. "Liber de salute animæ." 23. "Meditatio ad sororem de beneficiis Dei." 24. "Meditatio de passione Christi." 25. "Alloquia cælestia, sive faculæ piorum affectuum," &c. 26. "Mantissa meditationum et orationum in quinque partes tributa." 27. "Hymni et psalterium in commemoratione Deiparæ." 28. "Liber de excellentia gloriosæ Virginis Mariæ." 29. "Liber de quatuor virtutibus B. Mariæ, ejusque sublimitate." 30. "Passio SS. Guigneri sive Fingaris, Pialæ, et Sociorum." 31. "Liber exhortationum ad contemptum temporalium et desiderium æternorum." 32. "Admonitio pro moribundo." 33. "Paræsis ad virginem lapsam." 34. "Sermo sive liber de beatitudine." 35. "Homilia in illud, Introit Jesus in quoddam castellum." 36. "Homiliæ in aliquot Evangelia." 37. "Carmen de contemptu mundi, et alia carmina." There are some other pieces ascribed to Anselm in the edition of Cologne, 1612; and in the edition of Lyons, 1630; but they are generally thought supposititious.

It yet remains to be noticed that Anselm was canonized in the reign of Henry VII. at the instance of cardinal Mor-

ton, then archbishop of Canterbury, a singular mark of veneration for one who had been dead so long. His life was written by Eadmer, the historian, his secretary, and by John of Salisbury, but the account given by the latter is deformed by many supposed miracles.[1]

ANSELME DE ST. MARY (or PETER DE GUIBOURS), commonly called father, of Paris, of the Augustine order, died at Paris, in the 69th year of his age, in 1694. He was the author of a very elaborate work, entitled "Histoire genealogique et chronologique de la maison de France, et des grands officiers de la couronne," 1673, 2 vols. 4to. The second edition was published with considerable additions in 1712, by M. du Fourni, auditor of accounts, who did not, however, put his name to it. In 1725 father Ange, an Augustin monk, and Simplicien, of the same order, projected a continuation of this work which extended to nine vols. fol. and appeared in 1726 and the following years. It contains a vast stock of historical information, derived from sources not easily accessible, and much biographical matter. Bayle mentions that Anselme had made preparations for a general history of the sovereign house of Europe, part of which he left in manuscript.[2]

ANSELME (ANTONY), a celebrated French preacher, was born at Isle-en-Jourdain, a small town of Armagnac, Jan. 13, 1632; and first distinguished himself by odes and other poetical compositions, which were afterwards less esteemed. Being appointed tutor to the marquis D'Antin by his father the marquis Mentespan, Anselme removed to Paris, and acquired great fame in that metropolis by his sermons, and especially by his funeral orations. It was observed, however, that although elegant in style, they wanted much of that fervency which touches the heart. His noble pupil caused to be revived the place of historian of buildings, and bestowed it on Anselme; and the Academy of Painting, and that of Inscriptions and belles lettres, admitted him a member. Towards the close of life he retired to the abbey of St. Severe in Gascony, where he enjoyed the pleasures which his books and his garden afforded, and became a public benefactor; pro-

[1] Parker de Antiq. Britan. Eccles.—Wharton's Anglia Sacra.—Eadmeri Hist.—Tanner Bibl. who gives a list of his MSS. and the libraries in which they are to be found.—Biog. Britannica.—Henry's Hist. of Great Britain, vol. V. p. 280. vol. VI. p. 128.—Godwin de Presulibus à Richardson.—Archæologia, vol. I. p. 25.—Milner's Church Hist. vol. III. p. 335.—Saxii Onomasticon.

[2] Dict. Hist.—Mem. of Literature, vol. X.—Moreri.—Biog. Universelle.

jecting new roads, decorating churches, founding hospitals, and by his discreet interposition, adjusting the differences which fell out among the country people. He died Aug. 18, 1737, in his ninety-sixth year. His works are a collection of "Sermons, Panegyriques, & Oraisons Funebres," 7 vols. 8vo. The "Sermons" have been reprinted in 6 vols. 12mo. He has also several "Dissertations" in the Memoirs of the Academy of Inscriptions, from the year 1724 to 1729.[1]

ANSELME (ANTONY) of Antwerp, a very eminent lawyer, died in his 80th year in 1668, and left several works on civil law, written with method and perspicuity. These are, "Codex Belgicus," Antwerp, 1649, fol. "Tribunianus Belgicus," Brussels, 1663, fol. A collection of "Edicts," 1648, 4 vols. fol.; and another of "Consultations," published at Antwerp in 1671, fol. All his works are written in Latin.[2]

ANSELME (GEORGE), a Latin poet of the sixteenth century, was born at Parma, of a very ancient family, and was afterwards eminent as a physician, and a man of general literature. The volume which contains his poetry, and is very scarce, is entitled "Georgii Anselmi Nepotis Epigrammaton libri septem: Sosthyrides: Palladis Peplus: Eglogæ quatuor," Venice, 1528, 8vo. He took the title of Nepos to distinguish himself from another George Anselme, his grandfather, a mathematician and astronomer, who died about 1440, leaving in manuscript "Dialogues on Harmony," and "Astrological institutions." Our author wrote, besides his poems, some illustrations of Plautus, under the title of "Epiphyllides," which are inserted in Sessa's edition of Plautus, Venice, 1518; and had before appeared in the Parma edition of 1509, fol. He wrote also the life of Cavicco or Cavicio, prefixed to his romance of "Libro de Peregrino," Venice, 1526, 8vo, and 1547.[3] He died in 1523.

ANSLO (REINER), a Dutch poet of considerable celebrity in his own country, was born at Amsterdam in 1622. In 1649 he travelled to Italy, where he acquired great reputation as a writer of Latin verse. Pope Innocent X. gave him a beautiful medal for a poem which he had composed on occasion of the jubilee celebrated in 1650, and queen Christina gave him a gold chain for a poem in Dutch

[1] Moreri.—Dict. Hist.—Biog. Universelle.
[2] Dict. Hist.—Foppen Bibl. Belg.
[3] Biog. Universelle.

which he addressed to her. Some have discovered in his poems an inclination for the Roman catholic religion. He died at Perouse in Italy, May 16, 1669. The collection of his works was printed at Rotterdam, 1715, 8vo; and contains the "Crown of St. Stephen the martyr," published in 1646; and his tragedy of the "Parisian nuptials, or the massacre of St. Bartholomew," which first appeared in 1649.[1]

ANSON (GEORGE), an eminent naval commander, and distinguished nobleman, of the eighteenth century, was descended from an ancient and respectable family, which had long been settled in Staffordshire. He was born at Shugborough manor, in the parish of Colwich, in that county, on the 23d April, 1697, being the third son of William Anson, esq. by Elizabeth, eldest daughter and coheir of Robert Carrier, esq. of Wirksworth in Derbyshire. The navy being Mr. Anson's choice, he went early to sea; and on the 9th of May 1716, was made second lieutenant of his majesty's ship the Hampshire, by sir John Norris, commander in chief of a squadron sent to the Baltic. In the following year, he was again in the Baltic, in the fleet commanded by sir George Byng; and on the 15th of March, 1717-8, was appointed second lieutenant of the Montagu, belonging to sir George Byng's squadron, in the expedition to Sicily; and was present in the celebrated action near that island, by which the Spanish fleet was effectually destroyed, and the designs of the king of Spain against Sicily received a very considerable check. On the 19th June 1722, he was preferred to be master and commander of the Weazel sloop; and on the first of February 1723-4, he was raised to the rank of post-captain, and to the command of the Scarborough man of war. In this ship he was ordered to South Carolina, in which station he continued above three years; and while he resided in that province, he erected a town, Anson Bourgh, and gave name to a county, which is still called Anson county. Being commanded home in October 1727, he returned to England in the following spring, and was paid off in May 1728. On the 11th of October, in the same year, he was appointed captain of the Garland man of war, and went out in her to South Carolina; from whence he was ordered back, in December 1729, and the

[1] Biog. Universelle.

ship was put out of commission at Sheerness. He did not, however, remain long out of employ, for on the 15th of May 1731, the command of the Diamond, one of the squadron in the Downs, was bestowed upon him, which he held about three months, when the Diamond was paid off. On the 25th January 1731-2, he was again called into public service, and appointed captain of the Squirrel man of war; in which ship he was ordered, in the following April, for South Carolina. This was the third time of his being placed upon that station, and it was probably peculiarly agreeable to him, on account of the property he had acquired, and the settlement he had made in the province. Here he continued till the spring of the year 1735, when, in consequence of an order given in December 1734, he returned to England; and, in the month of June, was paid off at Woolwich. In these several employments he conducted himself with an ability and discretion which gave general satisfaction. On the 9th of December 1737, he was put into the command of the Centurion, and, in February following, ordered to the coast of Guinea; and returned home in July 1739. In this voyage he executed with great prudence and fidelity, the directions of government; and obliged the French to desist from their attempt to hinder our trade on that coast, without coming to any action, at a time when it would have been very inconvenient to the British court to have had an open rupture with France.

Mr. Anson's conduct, in his various situations and employments, had produced so favourable an opinion of his capacity and spirit, that when, in the war which broke out with Spain in 1739, it was determined to attack the Spanish American settlements in the great Pacific ocean, and by this means to affect them in their most sensible parts, he was fixed upon to be the commander of the fleet which was designed for that purpose. As the history of this expedition, which laid the foundation of his future fortunes, has, in consequence of the excellent account of it, written by the late Mr. Robins, and the curious and interesting nature of the subject, been more read than perhaps any work of the kind ever published, it is not necessary to give a detail of it here. It may suffice to say, that his departure being unaccountably delayed some months beyond the proper season, he sailed about the middle of September 1740; and towards the vernal equinox, in the most

tempestuous weather, arrived in the latitude of Cape Horn. He doubled that dangerous cape in March 1741, after a bad passage of 40 days, in which he lost two ships, and by the scurvy four or five men in a day. He arrived off Juan Fernandes in June, with only two ships, besides two attendants on the squadron, and 335 men. He left it in September, took some prizes, and burnt Paita; and staid about the coast of America till May 1742. He then crossed the Southern ocean, proceeding with the Centurion only; the other ships having been destroyed in August. Having refreshed his crew at Tinian, he sailed in October for China; staid there till the beginning of 1743; waited for the galleon at the Philippine islands, met her on the 20th of June, and took her. Having sold the prize in China, he set sail for England, December 1743, and on the 15th of June 1744, arrived at Spithead.

It may be necessary, however, to mention some circumstances in this expedition, which more immediately relate to the personal character of Mr. Anson, and which indicate the turn of his mind. Before his departure, he took care to furnish himself with the printed journals of the voyages to the South-seas, and the best manuscript accounts he could procure of all the Spanish settlements upon the coasts of Chili, Peru, and Mexico, which he afterwards carefully compared with the examinations of his prisoners, and the information of several intelligent persons who fell into his hands; and, through the whole enterprize, he acted with remarkable discretion, and with a calmness which particularly distinguishes his character. When he was ready to depart from St. Catherine's, and considered that his own ship might possibly be lost, or disabled from getting round Cape Horn, he gave such directions to the other commanders, as would have prevented the undertaking being abandoned, even in that case. His humanity was displayed at the island of Juan Fernandes, in his assisting with his own labour, and obliging the officers, without distinction, to give their helping hand in carrying the sick sailors, in their hammocks, to shore. At the same place he sowed lettuces, carrots, and other garden plants; and set, in the woods, a great variety of plumb, apricot, and peach-stones, for the better accommodation of his countrymen who should hereafter touch there; and he had afterwards pleasing intelligence of their growth from Spanish navigators. From a like attention, commodore Anson

was particularly industrious in directing the roads and coasts to be surveyed, and other observations to be made, to facilitate future voyages in those seas. His integrity and generosity in the treatment of some female prisoners who had fallen into his hands, and his care to prevent their meeting with any degree of rudeness, from a set of sailors who had not seen a woman for nearly a twelvemonth, are greatly to his honour. There was, indeed, nothing from which he derived greater credit, or which reflected greater glory on the English nation, than his behaviour to his prisoners in general, and particularly to the women. Though his force was rendered very weak by the sickness and death of great numbers of his men, and by the separation or loss of the larger part of his small squadron, he was always intent upon contriving some scheme, by which, if possible, the design of his expedition might be answered. When no purpose was likely to be effectual, but the taking of the Acapulco ship (the galleon above-mentioned), he pursued that plan with the greatest sagacity and perseverance. In no instance was the fortitude of his mind more tried, than when the Centurion was driven out to sea, from the uninhabited island of Tinian; himself, many of the officers, and part of the crew, being left on shore. In this gloomy and disconsolate situation, he preserved his usual composure and steadiness, though he could not be without his share of inward disquietude. He calmly applied to every measure which was likely to keep up the courage of his men, and to facilitate their departure from the island. He personally engaged in the most laborious part of the work which was necessary in the construction of a vessel for this purpose; and it was only upon the pleasing and unexpected news of the return of the Centurion, that, throwing down his axe, he by his joy broke through, for the first time, the equable and unvaried character which he had hitherto preserved. Commodore Anson, when he was at Macao, exerted great spirit and address in procuring the necessary aid from the Chinese, for the refitting of his ship. In the scheme of taking the Manilla galleon, and in the actual taking of it, he displayed united wisdom and courage; nor did the accustomed calmness of his mind forsake him on a most trying occasion, when, in the moment of victory, the Centurion was dangerously on fire near the powder-room. During his subsequent stay at Canton, he acted, in all respects, with

the greatest spirit, and firmly maintained the privilege and honour of the British flag. The perils with which he had been so often threatened, pursued him to the last; for on his arrival in England, he found that he had sailed through the midst of a French fleet then cruizing in the channel, from which he had the whole time been concealed by a fog.

Mr. Anson, a few days after his return into his own country, was made a rear-admiral of the blue, and in a very short time, he was chosen member of parliament for Heydon in Yorkshire. On the 27th December 1744, when the duke of Bedford was appointed first lord of the admiralty, he was appointed one of the commissioners of the admiralty; and on the 23d of April, in the following year, was made a rear-admiral of the white. On the 14th of July 1746, he was raised to the rank of vice-admiral; and in the latter end of that year, and beginning of 1747, he commanded the squadron in the channel service, and bore the inconveniencies of a long and tempestuous winter navigation, with his usual patience and perseverance. Nothing would have frustrated the success of this expedition, but the accidental intelligence which was given, by the master of a Dutch vessel, to the duke of D'Arville's fleet, of admiral Anson's station and intention. However, being employed again early in the ensuing spring, he had an opportunity of rendering a very signal service of his country. Being then on board the Prince George, of 90 guns, with rear-admiral Warren, in the Devonshire, and twelve ships more under his command, he intercepted, on the 3d of May 1747, off Cape Finisterre, a considerable fleet, bound from France to the East and West Indies, and laden with merchandise, treasure, and warlike stores; and took six men of war, and four East Indiamen, not one of the enemy's vessels of war escaping. By this successful exploit, he defeated the pernicious designs of two hostile expeditions, and made a considerable addition to the force and riches of our own kingdom. M. St. George, captain of the Invincible, in allusion to the names of two of the ships which had been taken, and pointing to them at the same time, said, when he presented his sword to the conqueror, "Monsieur, vous avez vaincu *l'Invincible*, et *la Gloire* vous suit." On the 13th of June following, the king raised him to the honour of an English peerage, by the style and title of lord Anson, baron of Soberton, in the county of Southampton; and

his lordship made choice of a motto, very happily suited to his perils and his successes, NIL DESPERANDUM. On the 25th of April 1748, he married Elizabeth, eldest daughter of Philip lord Hardwicke, at that time lord high chancellor of Great Britain; but his lady died without issue on the 1st of June 1760.

On the 12th of July 1749, his lordship was made vice-admiral of Great Britain, an appointment that is more of a civil than a military nature; but which, nevertheless, is always given to a military man. On the 12th of June 1751, he was preferred to be first commissioner of the admiralty, in the room of the earl of Sandwich; and in the years 1752 and 1755, he was one of the lords justices of the kingdom, during his majesty's absence. The affair of Minorca occasioned him to be much blamed by the party writers of the time, in his character of first lord of the admiralty; but when this was inquired into, the resolutions of the House of Commons acquitted him and his colleagues of any neglect of duty. On the 16th of November 1756, upon a change of administration, he resigned his office in the admiralty; but, having been in the interval made an admiral, he was again placed at the head of the board, where he continued during the remainder of his life. He came in with his old friends, the duke of Newcastle and the earl of Hardwicke, and in the most honourable manner; for he resumed his seat with the concurrence of every individual in the ministry, Mr. Pitt resuming the seals as secretary of state, and with the particular approbation of king George II. All the rest of his conduct, as first commissioner of the admiralty, was crowned with success, under the most glorious administration which this country ever saw. The last time that he commanded at sea, was in 1758, to cover the expedition against the coast of France. Being then admiral of the white, and having hoisted his flag on board the Royal George, of 100 guns, he sailed from Spithead, on the first of June, with a formidable fleet, sir Edward Hawke serving under him; and by cruizing continually before Brest, he protected the descents which were made that summer at St. Malo's, Cherbourg, &c. The French fleet not venturing to come out, he kept his own squadron and seamen in constant exercise; a thing which he thought had been too much disregarded. On the 30th of July 1761, his lordship was raised to the dignity of admiral and commander in chief of the fleet;

and in a few days he sailed from Harwich, in the Charlotte yacht, to convoy her present majesty to England. In 1762, he went to Portsmouth, to accompany the queen's brother, prince Charles of Mecklenburgh, and to show him the arsenal, and the fleet which was then upon the point of sailing, under the command of sir George Pocock, for the Havannah. In attending the prince, however, he caught a violent cold, that was accompanied with a gouty disorder, under which he languished two or three months. This cold, at length, settled upon his lungs, and was the immediate occasion of his death. He died, at his seat at Moor Park, in Hertfordshire, on the 6th of June 1762, and was buried in the family vault at Colwich. His character may be justly estimated from the particulars we have given. In his official department, he acted with great judgment, and was a steady friend to merit. Of his private virtues, it is a sufficient test that he was never the object of slander or blame. It has, indeed, been asserted that he was addicted to gaming; but the author of the life we have followed in this account denies the charge, admitting only that he played for amusement. He left his fortune to his brother Thomas Anson, esq. who was member of parliament for Lichfield, a gentleman well known for his liberal patronage of, and his exquisite skill in, the fine arts. On his decease, the united fortunes of the family devolved to his nephew, by his eldest sister, George Adams, esq. who assumed the name of Anson.

The history of lord Anson's voyage, although published under the name of Mr. Walter, we have attributed to Mr. Robins. A general and uncontradicted report had for many years prevailed, that the work was drawn up by Mr. Robins, nor was this a vague report, but grounded on positive testimony. Dr. James Wilson had publicly asserted the fact, in the short account of Mr. Robins, which he prefixed to his edition of the mathematical tracts of that ingenious writer; and Mr. Martin in the life of Robins in his "Biographia Philosophica," speaks positively to the same purpose, although probably on Dr. Wilson's authority. Soon after the publication, however, of the first volume of the Biographia Britannica, in which the same assertion was repeated, the widow of Mr. Walter addressed a letter to the editor of that work, maintaining Mr. Walter's claim as author of the work; but in our opinion her proofs are far from affording more than a probability.

In our article of Robins this dispute will be adverted to more particularly.[1]

ANSON (PETER HUBERT), a miscellaneous French writer, was born at Paris, July 18, 1744, and at first was in practice as a lawyer, but afterwards was taken into the office of the comptroller general of finances, and became successively receiver-general for Dauphiny, a member of the central committee of receivers-general, a deputy of the constituent assembly, and farmer of the post, which last place he filled until his death, Nov. 20, 1810. During the reign of terror, he was long concealed in the house of one of the members of the Jacobin club, to whom he promised a pension for this service, which he afterwards paid most punctually. He was considered as an able financier, and a man of much taste in literature. He wrote, 1. "Anecdotes sur le famille de Le Fevre, de la branche d'Ormesson," printed in the Journal Encyclopedique for 1770. 2. "Deux memoires historiques sur les villes de Milly et de Nemours, printed in the "Nouvelles recherches sur la France," 1766, 2 vols. 12mo. 3. "Les deux seigneurs, ou l'Alchymiste," a comedy, 1783, partly written by M. L. Th. Herissant. 4. A translation of Anacreon, 1795, 3 vols. 12mo, of which the notes are thought preferable to the text. 5. A translation of Lady Montague's letters. 6. Several Reports to the Constituent Assembly, short pieces in various collections, and songs, &c.[2]

ANSTEY (CHRISTOPHER), an ingenious poet of the eighteenth century, was born Oct. 31, 1724. He was the son of the Rev. Christopher Anstey, D. D. by Mary, daughter of Anthony Thompson, esq. of Trumpington, in Cambridgeshire. He was first educated at Bury St. Edmunds, under the Rev. Arthur Kinsman, and thence removed to Eton, where he was distinguished for industry and talents. In 1742 he succeeded to a scholarship of King's College, Cambridge, and soon added to his fame as a classical scholar by the Tripos verses which he wrote for the Cambridge commencement, while an undergraduate in the year 1745. In the same year he was admitted fellow of King's College, and in 1746 took his bachelor's degree. He was, however, interrupted in his progress towards his master's degree by having engaged in an opposition to what he

[1] Biographia Britannica.—Wilson's Life of Robins.—Nichols's Life of Bowyer, vol. II. p. 205.

[2] Biog. Universelle.

conceived to be an innovation in the constitution of his college. King's college had immemorially exercised the right of qualifying its members for their degrees within the walls of their own society, as is the case in New college, Oxford, without that regular performance of acts and exercises generally in use in the university schools, and required of other colleges. It was, however, proposed as a salutary regulation, and a fit employment for the bachelor fellows of King's, that they should occasionally compose Latin declamations, and pronounce them in the public schools, a regulation altogether new and unprecedented in the annals of King's College. Mr. Anstey, who was at that time of six years standing in the university, and the senior bachelor of his year, finding himself suddenly called upon to make a Latin oration upon a given subject, attempted to resist it, but, finding that impossible, delivered a harangue composed of adverbs, so ingeniously disposed as to appear somewhat like sense, but was, in fact, a burlesque upon the whole proceeding. He was immediately ordered to descend from the rostrum, and another declamation prescribed, in which he gave so little satisfaction, that he was refused his master's degree in 1749. He succeeded, however, so well in his opposition to this innovation, that no more Latin declamations were required of the bachelors of King's college.

Mr. Anstey continued a fellow, and occasionally resided at college; until his mother's death in 1754, when he succeeded to the family estates, and resigned his fellowship. In 1756 he married Ann, third daughter of Felix Calvert, esq. of Albury Hall in Hertfordshire, by whom he had thirteen children, eight of whom survived him. He now devoted himself to the life of a country gentleman, agreeably diversified by the pursuit of classical learning and polite literature. He had long cultivated his poetical talents, but some of his early compositions were Latin translations of popular poems, as Gray's celebrated elegy, &c. His efforts in English were at first confined to small pieces addressed to his familiar friends; nor was it until the year 1766, that he published the "New Bath Guide," which at once established his fame as a poet of very considerable talent, and a satirist of peculiar and original humour, and there are few poems that can be compared with it in point of popularity. Dodsley, who purchased the copy-right, after two editions, for 200*l.* acknowledged

that the profits upon the sale were greater than he had ever made by any other book, during the same period; and for that reason he generously gave back the copy-right to the author in 1777.

His other publications were, "An Elegy on the death of the marquis of Tavistock," 1767. "The Patriot," 1768, a censure on the encouragement given to prize-fighters: "An Election Ball," 1776, at first written in the Somersetshire dialect. "A C. W. Bampfylde, arm. Epistola," 1777. "Envy," 1778. "Charity," 1779. In 1786 he was induced to revise and republish these and other smaller occasional pieces; but he afterwards wrote several pieces, which have been collected by his son, in a splendid edition of his entire works, published in 1808, and prefaced by an elegant memoir of his life, to which the present sketch is highly indebted. His last publication was in Latin, written at Cheltenham, in the summer of 1803, and in the 79th year of his age, an Alcaic ode, addressed to Dr. Jenner, in consequence of his very important discovery of the Vaccine inoculation. He died in 1805, in his eighty-first year, and was interred in Walcot church in the city of Bath, where he had resided for many years. His son has delineated his character with filial affection, but at the same time with an elegant discrimination, and, as his surviving friends acknowledge, with a steady adherence to truth. As a poet, if he does not rank with those who are distinguished by the highest efforts of the art, he may be allowed an enviable place among those who have devoted their talents to the delineation of manners, and who have ennobled the finer affections, and added strength to taste and morals. [1]

ANSTIS (JOHN), a learned heraldic writer, was of a Cornish family, seated at St. Neot's, being son of John Anstis of that place, esq. by Mary, daughter and coheir of George Smith. He was born September 28th or 29th, 1669, admitted at Exeter College in Oxford in 1685, and three years afterwards entered of the Middle Temple. As a gentleman of good fortune, he became well known in his county, and the borough of St. Germain returned him one of their members in the first parliament called by queen Anne. Opposing what was called the Whig interest, he distinguished himself by his voting against the bill for oc-

[1] Life, as above.—Nichols's Bowyer, vol. I. p. 221.

casional conformity: for which his name appeared amongst the "Tackers" in the prints of that time. He was appointed in 1703 deputy-general to the auditors of imprest, but he never executed this office; and in the second year of queen Anne's reign, one of the principal commissioners of prizes. His love of, and great knowledge in the science of arms so strongly recommended him, that April 2, 1714, the queen gave him a reversionary patent for the place of Garter. Probably this passage in a MS letter to the lord treasurer, dated March 14, 1711-12, relates to his having the grant. He says, "I have a certain information it would be ended forthwith, if the lord treasurer would honour me by speaking to her majesty at this time, which, in behalf of the duke of Norfolk, I most earnestly desire, and humbly beg your lordship's assistance therein. If it be delayed for some days, I shall then be back as far as the delivery of my petition. I am obliged to attend this morning at the exchequer, about the tin affair, and thereby prevented from waiting upon your lordship." If it does relate to the reversionary patent, it is evident that he long wished, and with difficulty obtained it. In the last parliament of Anne he was returned a member for Dunheved, or Launceston, and he sat in the first parliament of George I. He fell under the suspicion of government, as favouring a design to restore the Stuarts, was imprisoned, and at this critical time Garter's place became vacant, by the death of the venerable sir Henry St. George. He immediately claimed the office, but his grant was disregarded; and, October 26, 1715, sir John Vanbrugh, Clarenceux, had the appointment. Unawed by power, fearless of danger, and confident in innocence, he first freed himself from all criminality in having conspired against the succession of the illustrious house of Brunswick, and then prosecuted his claim to the office of garter, pleading the right of the late queen to give him the place. It was argued, that in a contest about the right of nomination in the reign of Charles II. the sovereign gave it up, only retaining the confirmation of the earl marshal's choice: Mr. Anstis urged, that Charles only waved his claim. The matter came to a hearing April 4, 1717, and the competitors claimed under their different grants; but the controversy did not end until April 20, 1718, when the right being acknowledged to be in Mr. Anstis, he was created Garter. He had, for some time previous to this decision in his

favour, resided in the college, and by degrees gained the good opinion and favour of the government. He even obtained a patent under the great seal, giving the office of garter to him, and his son John Anstis junior, esq. and to the survivor of them: this passed June 8, 1727, only two days before the death of George I. He died at his seat, at Mortlake in Surrey, on Sunday, March 4, 1744-5, and was buried the 23d of that month, in a vault in the parish church of Dulo in Cornwall. In him, it is said, were joined the learning of Camden and the industry, without the inaccuracy, of sir William Dugdale. He was certainly a most indefatigable and able officer at arms; and though he lived to the age of seventy-six, yet there is room to wonder at the extent of his productions, especially as he was a person of great consequence, and busied with many avocations out of the college. In 1706, he published a "Letter concerning the honour of Earl Marshal," 8vo. "The form of the Installation of the Garter" 1720, 8vo. "The Register of the most noble Order of the Garter, usually called the Black-Book, with a specimen of the Lives of the Knights Companions," 1724, 2 vols. folio. "Observations introductory to an historical Essay on the Knighthood of the Bath," 1725, 4to, intended as an introduction to the history of that order, for which it is there said the Society of Antiquaries had begun to collect materials. His "Aspilogia," a discourse on seals in England, with beautiful draughts, nearly fit for publication, from which Mr. Drake read an abstract to the Society in 1735-6, and two folio volumes of Sepulchral Monuments, Stone Circles, Crosses, and Castles, in the three kingdoms, from which there are extracts in the Archæologia, vol. XIII. were purchased, with many other curious papers, at the sale of Mr. Anstis's library of MSS. in 1768, by Thomas Astle, esq. F. R. and A. S. Besides these he left five large folio volumes on the "Office, &c. of Garter King at Arms, of Heralds and Pursuivants, in this and other kingdoms, both royal, princely, and such as belonged to our nobility," now in the possession of George Nayler, esq. York herald, and genealogist of the Order of the Bath, &c. "Memoirs of the Families of Talbot, Carew, Granvile, and Courtney." "The Antiquities of Cornwall." "Collections, relative to the Parish of Colyton, in Devonshire," respecting the tithes, owing to a dispute which his son, the Rev. George Anstis, the vicar, then had with the parishioners, in the court of

exchequer in 1742. The late Dr. Ducarel possessed it, 'Collections relative to All Souls' college, in Oxford." These were very considerable, and purchased by the college. Sixty-four pages of his Latin Answer to "the Case of Founders' Kinsmen," were printed in 4to, with many coats of arms. His "Curia Militaris, or treatise on the Court of Chivalry, in three books:" it is supposed that no more than the preface and contents were ever published. Mr. Reed had those parts; the whole, however, was printed in 1702, 8vo: probably only for private friends. Mr. Prior mentions this Garter in an epigram:

"But coronets we owe to crowns,
And favour to a court's affection;
By nature we are Adam's sons,
And sons of Anstis by election."

In the picture gallery at Oxford is a portrait of him; there is another in the hall of the College at Arms. In the copy of his letters concerning the honour of the Earl Marshal, purchased by George Harrison, esq. Norroy, for 1*l.* 2*s.* at the sale of George Scott, of Woolston hall, esq. were many MS letters of Mr. Anstis to Dr. Derham. In Gutch's Coll. Curiosa is a curious history of visitation books, under the title of "Nomenclator Fecialium qui Angliæ et Walliæ Comitatus visitârunt, quo anno et ubi autographa, seu apographa reperiuntur, per Johannem Anstis, Garter, principal. Regem armorum Anglicanorum," taken from a MS. in the library of All Souls' college in Oxford. He married Elizabeth, daughter and heir of Mr. Richard Cudlipp, of Tavistock in Devonshire, by whom he had, 1. John Anstis, jun. esq. who succeeded him as garter; 2. the Rev. George Anstis, vicar of Coliton, in Devon, who became heir to his eldest brother; 3. the Rev. Philip Anstis, born in the college, and the same day, December 15, 1717, baptized and registered at St. Bennet's Church, Paul's Wharf*; 4. Mary; 5. Catherine; and 6. Rachael, born in the college, May 17, and baptized June 11, 1721, at St. Bennet's.[1]

* One of the above brothers, who was in the church, died at Axminster in Somersetshire, October 14, 1758. One of them married Elizabeth, daughter of sir William Pole, of Shute in Devonshire, bart. There was a George Anstis, B.LL. rector of Bradwell in Essex, November 8, 1736, resigned it March 24, 1737, to another George Anstis, B.LL. He resigned, March 26, 1739, to Henry Anstis, B.LL. who likewise resigned it June 26, 1746. He died LL.D. November 3, 1766, in Fleet street, London.

[1] Nichols's Bowyer, vol. V. p. 269.—Noble's College of Arms.

ANSTIS (JOHN), esq. LL.D. and F.A.S. eldest son and heir of the preceding, succeeded by virtue of the grant passed in 1727. He had been educated as a gentleman commoner at Corpus Christi college in Oxford. At the revival of the order of the Bath he was made genealogist and registrar. He was presented by Dr. Brookes, regius professor of civil law in Oxford, with the degree of LL.D. April 22, 1749, being the opening of the Radcliffe Library. July 21, 1736, he had been elected a member of the Society of Antiquaries. The margrave of Anspach, when invested with the order of the garter, presented him with 300 ducats, the gold-hilted sword his highness then wore, and gave him 100 ducats in lieu of his upper robe, which Garter claimed as belonging to him, by virtue of his office. He spent most of his time at Mortlake, where, indulging himself too freely with wine, it shortened his life, dying there December 5, 1754, aged only forty-six. He was undoubtedly a man of abilities, but harsh in his temper, especially towards the members of the college. Never having married, his brother, the Rev. George Anstis, became his heir. The manuscripts and well-chosen collection of books which had been possessed by his father were disposed of at his death.[1]

ANTELMI (JOSEPH) a French ecclesiastic and antiquary, was born at Frejus, July 25, 1648. When he had finished his studies, he succeeded an uncle, in a canonry of the cathedral of that city, and wrote a treatise "De periculis Canonicorum," on the dangers to which the lives of canons are liable: this curious piece his brother Charles intended to publish, but it remains in manuscript. In 1680, he published, what was accounted more valuable, a Latin dissertation on the foundation of the church of Frejus, and its history, lives of the bishops, &c. This was intended as an introduction to a complete history of the city and church of Frejus, which is still in manuscript. In 1684, on the recommendation of father La Chaise, under whom he had studied theology at Lyons, he was appointed grand-vicar and official to J. B. de Verthamon, bishop of Pamiers, who employed him in restoring peace to his diocese, which had been disturbed by the *regale*, a right so called in France, by which the French king, upon the death of a bishop, claimed the revenues and fruits of his see, and the colla-

[1] Nichols's Bowyer, vol. V. p. 269.—Noble's College of Arms.

tion of all benefices vacant in the diocese, before the appointment of a new bishop. Antelmi was so successful in this undertaking, that the bishop on his arrival found his diocese in perfect tranquillity. He then continued to prosecute his studies, and wrote several works, particularly his disquisition concerning the genuine writings of Leo the Great, and Prosper Aquitanus, "De veris operibus, &c." 1689. In this he maintains that the Capitula concerning the grace of God, the Epistle to Demetrius, and the two books of the Calling of the Gentiles, ascribed to Leo, were really written by Prosper. Father Quesnel was his opponent on this subject, and was the first who ascribed these books to Leo, while Baronius, Sirmond, Labbe, and Noris, conjectured that pope Celestine was the author. Quesnel answered Antelmi, and, in M. du Pin's opinion, with success. Antelmi's other and more interesting work, was on the authorship of the Athanasian Creed, "Nova de Symbolo Athanasiano disquisitio," Paris, 1693, 8vo. Quesnel ascribed this creed to Virgilius or Vigilius Thapsensis, an African bishop in the sixth century; Antelmi, and Pithou before him, to a French divine. The General Dictionary gives a summary of the arguments on both sides.

Of Antelmi's other works, the titles may suffice: 1. "De sanctæ maximæ Virginis Callidiani in Forojuliensi diœcesi cultu et patria, Epistola ad V. Cl. Danielem Papebrochium." This letter is published in the Antwerp edition of the Acta Sanctorum, 16th of May. 2. "De translatione corporis S. Auxilii, Epistola ad V. Cl. Ludovicum Thomassinum de Mazauge." The bishop of Grasse, who mentions this letter, does not tell us when it was printed. 3. "De Ætate S. Martini Turonensis Episcopi, et quorundam ejus gestorum ordine, anno mortuali, nec non de S. Priccio successore, Epistola ad R. P. Ant. Pagium," Paris, 1693, 8vo. Antelmi and father Pagi laboured in conjunction on this work; one of them engaged in the examination of Gregory Turonensis, and the other in that of Sulpicius Severus. "Assertio pro unico S. Eucherio Lugdunensi Episcopo. Opus posthumum. Accedit Concilium Regiense sub Rostagno Metrop. Aquensi anni 1285, nunc primo prodit integrum et notis illustratum opera Car. Antelmi designati Episc. Grassens. Præpos. Foroj." Paris, 1726, 4to. This work was the only one found entirely finished among our author's MSS. to which the editor has added a Preface, and a short account of the life and writings of

Antelmi's brother, the author. Antelmi died at Frejus, June 21, 1697, leaving the character of a man of acuteness, learning, and integrity, but credulous, and too ready to deal in conjecture.[1]

ANTESIGNANUS (PETER), an industrious grammarian, was born at Rabasteins in the 16th century. His Greek grammar went through several editions, and he afterwards published an universal grammar, which proved less useful from the confused arrangement. We have likewise by him an edition of Terence, which proves him to have been a writer of a very laborious turn. He published the comedies of this poet in three different methods: first, with short notes, and the arguments of every scene, and he marked the accents upon every word which had more than two syllables, and likewise at the side of every verse the manner of scanning it. In the second place, he published them with the entire notes of almost all the authors who had written upon Terence: and lastly, he published them with new marginal notes, and a French translation and paraphrase of the three first comedies. He puts between crotchets whatever is in the translation, and not expressed in the original: and marks with letters all the references from the translation to the paraphrase. The various readings have likewise each their parentheses, and their notes of reference. This edition, which is not noticed by Dr. Harwood, appears to have been printed at Lyons, by Matthew Bon-homme, about the year 1556.[2]

ANTHEMIUS, an eminent architect of the sixth century, was born at Tralles in Lydia. His father had five sons, Olympius, a lawyer, Dioscorus and Alexander, physicians, Metrodorus, a grammarian, and our Anthemius, who was an excellent mathematician, and availed himself of that science in the works which he erected. It appears likewise that he was acquainted with the more modern secrets of philosophy and chemistry, as historians inform us that he could imitate thunder and lightning, and even the shock of an earthquake. In consequence of a trifling dispute with Zeno, his neighbour, respecting the walls or windows of their contiguous houses, in which Zeno appeared to have the advantage, Anthemius played him a trick, which is thus described: he arranged several vessels or cauldrons of water, each of them covered by the wide

[1] Gen. Dict.—Moreri. [2] Ibid.

bottom of a leathern tube which rose to a narrow top, and was artificially conveyed among the joists and rafters of the adjacent building. A fire was kindled beneath the cauldron, and the steam of the boiling water ascended through the tubes: the house was shaken by the efforts of the imprisoned air, and the trembling inhabitants wondered that the city was unconscious of an earthquake which they felt. At another time the friends of Zeno, as they sat at table, were dazzled by the intolerable light which flashed in their eyes from the reflecting mirrors of Anthemius; they were astonished by the noise which he produced from a collision of certain minute and sonorous particles: and Zeno declared to the senate, that a mere mortal must yield to the power of an antagonist who shook the earth with the trident of Neptune, and imitated the thunder and lightning of Jove himself. But the genius of Anthemius appeared to most advantage in the erection of the new church of St. Sophia at Constantinople. This he undertook by order of the emperor Justinian, and was assisted by ten thousand workmen, whose payment, we are told, doubtless as a hint to modern surveyors, was made in fine silver, and never delayed beyond the evening. It was completed in five years, eleven months, and ten days. Gibbon has given a splendid description of this edifice, now the principal Turkish mosque, which continues to excite the fond admiration of the Greeks, and the more rational curiosity of European travellers. Anthemius died about the year 534. He is said to have written on the subject of machinery, and Dupuy, secretary to the French academy of inscriptions, published a fragment of his in 1777, on mechanics and dioptrics, in which Anthemius endeavours to explain the burning mirrors employed by Archimedes in destroying the Roman ships. [1]

ANTHONY (St.) the institutor of monastic life, was born in Egypt, in the year 251. Having understood some passages in our Saviour's precepts in their literal sense, he disposed of a large property which he inherited, divided the produce among the poor, and retired from the world, to a solitude where he is said to have been tempted by the devil in a great variety of shapes, stories which are too absurd to be now revived. It is added, however, that for

[1] Biog. Universelle.—Gibbon's Roman Hist. and the authors there quoted.—Saxii Onomasticon.

twenty years resistance, Anthony received the gift of miracles; a vast number of disciples began now to crowd about him, and he was obliged to erect many monasteries in the desert to which he had retired. Here his followers passed their time in prayer, and other acts of devotion, and in manual labour, and were encouraged and supported by the example and precepts he gave of mortification and humility. He is said to have quitted this retreat only twice; once during the persecution under Maximinus in the year 312, when he endeavoured to assist the Christians who were then suffering martyrdom for the gospel: and a second time, in the year 335, at the request of St. Athanasius, when his object was to defend the faith against the Arians, who had accused him of being of their opinion. When at Alexandria, all the city came out to see him; even the Pagans crowded to touch him, and he converted many of them to Christianity. Constantine and his family wrote to him as to a father, and expressed their fervent desire to be favoured with his correspondence, which he complied with. He was frequently visited by the Pagan philosophers, some of whom endeavoured to perplex him by arguments against Christianity, but he constantly refuted them, and maintained the superiority of that religion over Paganism. His death is fixed on the 17th of January, in the year 356, in the 105th year of his age. Much superstitious regard was paid to his body, which is said to have been transported into Vienne, in Dauphiny, in the eleventh century. There are seven letters of his extant in the Bibl. Patrum. His life was written by St. Athanasius.

Tradition has connected the name of St. Anthony with that of a very painful disorder, the erysipelas. Hence he is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called by his name; but he is always accompanied by a hog, on account of his having cured the disorders of that animal. To do him the greater honour, the Romanists in several places keep at common charges a hog denominated St. Anthony's hog (whence our vulgarism of *Tantony pig*) for which they have great veneration. Some have St. Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague: and the Italians, who do not know the true signification of the fire painted at the side of their saint, conclude that he preserves houses from being burnt,

and invoke him on such occasions. In 1095, an order of religious was founded in France, called the order of St. Anthony, the members of which were to take care of persons afflicted with St. Anthony's fire.[1]

ANTHONY, or ANTONY (Dr. FRANCIS), a noted empiric and chemist in the latter end of the sixteenth and the beginning of the seventeenth centuries, was the son of an eminent goldsmith in the city of London, who had an employment of considerable value in the jewel-office under the reign of queen Elizabeth. He was born April 16, 1550; and having been carefully instructed in the first rudiments of learning while at home, was, about the year 1569, sent to the university of Cambridge, where he studied with great diligence and success, and some time in the year 1574 took the degree of master of arts. It appears from his own writings, that he applied himself for many years in that university, to the theory and practice of chemistry, with sedulous industry. He came up to London, probably before he attained the age of forty, and began soon after his arrival to publish to the world the effects of his chemical studies. In the year 1598, he sent abroad his first treatise, concerning the excellency of a medicine drawn from gold; but, not having taken the necessary precautions of applying to the college of physicians for their licence, he was, some time in the year 1600, summoned before the president and censors. Here he confessed that he had practised physic in London at least more than six months, and had cured twenty persons of several diseases, to whom he had given purging and vomiting physic, and to others, a diaphoretic medicine, prepared from gold and mercury, as their case required; but acknowledged that he had no licence, and being examined in several parts of physic, and found inexpert, he was interdicted practice. About a month after, he was committed to the Counter-prison, and fined in the sum of five pounds "*propter illicitam praxin*," that is, for prescribing physic against the statutes and privilege of the college; but upon his application to the lord chief justice, he was set at liberty, which gave so great umbrage to the college, that the president and one of the censors waited on the chief justice, to request his favour in defending and pre-

[1] Moreri.—Milner's Church Hist. vol. I. p. 594.—Cave, vol. I.—Saxii Onomasticon.

serving the college privileges; upon which Mr. Anthony submitted himself, promised to pay his fine, and was forbidden practice. But not long after he was accused again of practising physic, and upon his own confession was fined five pounds; which, on his refusing to pay it, was increased to twenty pounds, and he committed to prison till he paid it; neither were the college satisfied with this, but commenced a suit at law against him in the name of the queen, as well as of the college, in which they succeeded, and obtained judgment against him; but after some time, were prevailed upon by the intreaties of his wife, to remit their share of the penalty, as appears by their warrant to the keeper of the prison for his discharge, dated under the college seal, the 6th of August, 1602. After his release, he seems to have met with considerable patrons, who were able to protect him from the authority of the college; and though Dr. Goodall tells us, that this learned society thought him weak and ignorant in physic, yet he contrived to obtain the degree of doctor of physic in some university. This did not hinder new complaints being brought against him, by Dr. Taylor, and another physician, who grounded their proceedings chiefly on his giving a certain nostrum, which he called "*Aurum potabile*," or *potable gold*, and which he represented to the world as an universal medicine. There were at this time also several things written against him, and his manner of practice, insinuating that he was very inaccurate in his method of philosophizing, that the virtues of metals as to physical uses were very uncertain, and that the boasted effects of his medicine were destitute of proof. Dr. Anthony, upon this, published a defence of himself and his Aurum potabile in Latin, written with a plausible display of skill in chemistry, and with an apparent knowledge of the theory and history of physic. This book, which he published in 1610, was printed at the university press of Cambridge, and entitled "Medicinæ Chymicæ, et veri potabilis Auri assertio, ex lucubrationibus Fra. Anthonii Londinensis, in Medicina Doctoris. Cantabrigiæ, ex officina Cantrelli Legge celeberrimæ Academiæ Typographi," 4to. It had a very florid dedication to king James prefixed. He, likewise, annexed certificates of cures, under the hands of several persons of distinction, and some of the faculty; but his book was quickly answered, and

the controversy about Aurum potabile grew so warm, that he was obliged to publish another apology in the English language, which was also translated into Latin, but did not answer the doctor's expectation, in conciliating the opinion of the faculty, yet, what is more valuable to an empiric, it procured the general good-will of ordinary readers, and contributed exceedingly to support and extend his practice, notwithstanding all the pains taken to decry it. What chiefly contributed to maintain his own reputation, and thereby reflected credit on his medicine, was that which is rarely met with among quacks, his unblemished character in private life. Dr. Anthony was a man of unaffected piety, untainted probity, of easy address, great modesty, and boundless charity; which procured him many friends, and left it not in the power of his enemies to attack any part of his conduct, except that of dispensing a medicine, of which they had no opinion. And though much has been said to discredit the use of gold in medicine, yet some very able and ingenious men wrote very plausibly in support of those principles on which Dr. Anthony's practice was founded, and among these the illustrious Robert Boyle. The process of making the potable gold is given in the Biog. Britannica, but in such a confused and ignorant manner that any modern chemist may easily detect the fallacy, and be convinced that gold does not enter into the preparation. The time in which Anthony flourished, if that phrase may be applied to him, was very favourable to his notions, chemistry being then much admired and very little understood. He had therefore a most extensive and beneficial practice, which enabled him to live hospitably at his house in Bartholomew close, and to be very liberal in his alms to the poor. He died May 26, 1623, and was buried in the church of St. Bartholomew the Great, where a handsome monument was erected to his memory. His principal antagonists were, Dr. Matthew Gwinne, of the college of physicians, who wrote "Aurum non Aurum, sive adversaria in assertorem Chymiæ, sed veræ Medicinæ desertorem Franciscum Anthonium," Lond. 1611, 4to, and Dr. Cotta, of Northampton, in 1623, in a work entitled, "Cotta contra Antonium, or an Ant-Antony, or an Ant-Apology, manifesting Dr. Anthony his Apology for Aurum potabile, in true and equal balance of right reason, to be false and counterfeit," Oxford, 4to.

Dr. Anthony by his second wife had two sons: Charles, a physician of character at Bedford, and John, the subject of the following article.[1]

ANTHONY (JOHN), son of the above, to whose practice he succeeded, made a handsome living by the sale of his father's medicine called Aurum potabile. He was also author of "Lucas redivivus, or The gospel physician, prescribing (by way of meditation) divine physic to prevent diseases not yet entered upon the soul, and to cure those maladies which have already seized upon the spirit," 1656, 4to. He died April 28, 1655, aged 70, as appears by the monument erected for his father and himself in the church of St. Bartholomew the Great in London.[2]

ANTIGONUS (CARYSTHIUS), a philosopher and historian, who flourished under the reign of the two Ptolemies, became famous for his writings. He wrote a history of philosophers, of which Diogenes Laertius made much use, and which is quoted by Eusebius. Athenæus speaks of another work of his, entitled "Historical Commentaries," and Hesychius makes mention of two others, the first on animals, the second on the voice, but we have no remains of any of his works, except a collection of remarkable and not very probable stories, "Historiarum mirabilium collectio," quoted by Stephanus of Byzantium. It was printed by Meursius in 1619, and an excellent edition by Beckmann, with learned notes by himself and others, Leipsic, 1791, 4to, Greek and Latin. But it is thought rather to belong to some grammarian of the lower empire, than to a writer of the age of the Ptolemies. There are two other Antigonus's, who were writers of a description of Macedonia, and of a history of Italy, but it is uncertain who they were, or what their share in these works.[3]

ANTIGONUS SOCHÆUS, a Jew who was born at Socho, on the borders of Judea, about three hundred years before Christ, was president of the sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred, that there were no rewards at all after this life, and therefore sepa-

[1] Biog. Brit. [2] Ibid.—Granger.
[3] Moreri.—Biog. Universelle.—Saxii Onomasticon.

rating from the school of their master, they thought there was no resurrection nor future state, neither angel nor spirit: hence arose the sect of the Sadducees. They seem to agree in general with the Epicureans, differing, however, in this: that though they denied a future state, yet they allowed the power of God to create the world, which the followers of Epicurus denied. It is said also, that they rejected the scriptures, except the Pentateuch; denied predestination; and taught, that God had made man absolute master of all his actions, without assistance in what is good, or restraint from evil.[1]

ANTIMACHUS, one of four poets of the same name mentioned by Suidas, was a native of Claros, according to Ovid, and of Colophon, according to others. The anonymous author of the description of the olympiads makes him contemporary with Lysander, and even with Plato, who, when a youth, is said to have been present when Antimachus's poem the "Thebaid" was read. The learned author of the travels of Anacharsis places him in the fifth century B. C. Whenever he lived, we must regret that scarcely any of his writings have descended to posterity, as he had such reputation as to be accounted next to Homer, and it is said that the emperor Adrian preferred him to that illustrious poet. Besides the "Thebaid," he wrote the "Lydian." Being violently enamoured of Chryseis, he followed her into Lydia, her native country, where she died in his arms. On his return home, he perpetuated his affliction in a poem to her memory, and called from her name, which is praised by Ovid. We find a fragment of Antimachus in the Analects of Brunck, and Schellenberg published what else remains, in 1786, under the title "Antimachi Colophonii Reliquias nunc primum conquirere et explicare instituit C. A. G. Schellenberg. Accessit Epistola Frid. Aug. Wolfii."[2]

ANTIMACHUS (MARK-ANTONY), or ANTIMACO, one of the most celebrated Greek professors in Italy in the sixteenth century, was born at Mantua, about the year 1473. After learning Greek as far as it could be taught in his own country, he went into Greece, and improved his acquaintance with that language under the ablest masters during a residence there of five years, and wrote and spoke Greek as easily as Latin or Italian. On his return to Mantua, he

[1] Brucker.—Biog. Universelle.
[2] Vossius.—Fabric. Bibl. Græc.—Saxii Onomasticon.

engaged in teaching the Greek language, and lectured on that and on Greek literature. In 1532 he was invited to Ferrara, where he became professor of the same studies, and held the office until his death in 1552. He translated Gemistus Plethon, and part of Dionysius of Halicarnassus, &c. under the title "Gemisti Plethonis de gestis Græcorum post pugnam ad Mantineam per capita tractatio duobus libris explicata, M. Antonio Antimacho interprete. Ad hæc Dionysii Halicarnassei præcepta, &c." Bale, 1540, 4to. He wrote also many Latin poems, which are mostly unpublished. Some have attributed to him eight books of Greek epigrams, and there are several by him, both in Greek and Latin, in a collection of letters addressed to Vettori, and published by Bandini, at Pavia, 1758.[1]

ANTINE. See D'ANTINE.

ANTIOCHUS of Ascalon in Palestine, was the disciple of Philo, the founder of the fourth academy of the Platonic school, and founded himself a fifth, which procured him the name of Antiochus the Academician. He attempted to reconcile the tenets of the different sects, and maintained that the doctrines of the Stoics were to be found in the writings of Plato. Cicero greatly admired his eloquence, and the politeness of his manners; and Lucullus took him as his companion into Asia. He resigned the academic chair in the 157th olympiad, or B. C. 80, and was the last preceptor of the Platonic school in Greece. After his time the professors of the Academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome.[2]

ANTIOCHUS, a monk of Seba, in Palestine, lived in the beginning of the seventh century. He was the author of "Pandectæ divinæ Scripturæ," and of an hundred and ninety homilies. He speaks in his preface of the taking of Jerusalem by Chosroes, king of Persia, and of the cruelties inflicted on the monks of Palestine. To this is added a poem, in which he deplores the loss of the real cross which the Persians carried away among the rest of their booty, and celebrated the restitution of it in another poem written in Italian. The former, in Greek and Latin, is inserted in the supplement to the Bibl. Patrum.[3]

ANTIPATER (LÆLIUS CÆLIUS), a Roman historian, lived in the time of Gracchus, and wrote a history of the

[1] Tiraboschi.—Biog. Universelle.
[2] Brucker.—Biog. Universelle.
[3] Cave, vol. I.

second Punic war, of which Brutus made an abridgment, according to Cicero, who frequently mentions Antipater. The emperor Adrian, of whose taste we have just given a sample (in art. ANTIMACHUS), preferred Antipater to Sallust, as he did Ennius to Virgil. Riccoboni, in 1568, published the fragments of Antipater, which have been reprinted by Ant. Augustine, 1595, and by Ausonius Papona, and they are likewise added to Havercamp's edition of Sallust, 1742, and to other editions of the same author.[1]

ANTIPATER, of Sidon, a Stoic philosopher, who wrote poems that were much praised by Cicero, according to whose account he appears to have possessed the talents of the *improvisatori*. Valerius Maximus and Pliny record of him that he had every year a return of fever on the day which was that of his birth, and happened to be that of his death. He flourished about one hundred and forty years B. C. Some of his epigrams are in the Anthology.[2]

ANTIPHANES, one of the several ancient Greek comic poets of the same name mentioned by Suidas, Athenæus, Strabo, and others, was either of Rhodes, Caristia, or Smyrna, and lived in the time of Alexander. This monarch expressing little taste for his comedies, the author took the liberty to inform him, that in order to enjoy them, he must be better acquainted with the nature of the subjects and the scene; from which it has been inferred that he described depraved manners. This, however, did not prevent his carrying off the prize three times. He composed three hundred and sixty-five, or at least two hundred and eighty comedies, of which Fabricius has given a list from Hertelius, Koenig, Vossius, and Meursius, who often mention these pieces of Antiphanes; and Gronovius, in his "Excerpta Comicorum," has given the fragments found in Athenæus and other authors. The learned Koppiers has bestowed great pains on these fragments in his "Philologica observata," Leyden, 1771, 8vo. But this poet is often confounded with others of the same name, and of other names disfigured by the blunders of transcribers.[3]

ANTIPHON, an Athenian orator, called the Rhamnusian from the place of his birth, Rhamnus in Attica, is said to have been the first who reduced eloquence to an art, and who taught and harangued for hire. Thucydides was one of his disciples. He wrote several works. Six

[1] Vossius.—Moreri.—Biog. Universelle.—Saxii Onomasticon. [2] Moreri.
[3] Fabr. Bibl. Græc.—Saxii Onomasticon.—Biog. Universelle.

teen of his orations were printed in the collection of the ancient Greek orators by Stephens in 1575, fol. and before that by Aldus in 1513, fol. His death is said to have taken place in the year 411 B. C. He was condemned to die for favouring the party of the four hundred tyrants at Athens, and on this occasion made an able but unsuccessful defence of his conduct.[1]

ANTIQUARIUS (JAMES), a learned Italian of the fifteenth century, was a native of Perugia, and of a family of some rank. He was the scholar of Joannes Antonius Campanus, and published the first and perhaps only entire edition of Campanus' works, 1495. Michael Fernus, a Milanese scholar, at his request superintended the press, and enriched the publication with a copious life of Campanus, and a variety of elaborate prefaces addressed to various persons. That which is addressed to Antiquarius himself bears ample testimony to his literary reputation. On quitting his native city, Antiquarius obtained a political office of consequence and responsibility at Bologna. About 1460 he removed to Milan, where his erudition enabled him to secure the favour and patronage of Giovanni Galeozzo and Lud. Maria Visconti, dukes of Milan, to whom he was secretary and prime minister, and employed his influence in the patronage of literature. As he was in the church he obtained some rich benefices from pope Alexander VI. Many learned works, the publication of which he had encouraged, were dedicated to him, but we have nothing of his own, except an "Oratio," Milan, 1509, 4to, and a volume of Latin letters, 1519, 4to. He died at Milan in 1512.[2]

ANTISTHENES, a Greek philosopher, and founder of the sect of the Cynics, was born at Athens in 423 B. C. His father was of the same name with him, and his mother was either a Thracian or a Phrygian, but he appears to have despised the honours of family, and made them the topics of ridicule, a practice not uncommon with those whose origin is mean or doubtful. He appears to have served in the army, and behaved with great courage in the battle of Tanagra. His first preceptor was Gorgias the orator, from whom he imbibed a florid and showy manner, but attained afterwards much eminence under Socrates, and advised his scholars to become his fellow-disciples in

[1] Fabr. Bibl. Græc.—Saxii Onomasticon.—Biog. Universelle.
[2] Gresswell's Memoirs of Politian.—Biog. Universelle.—Saxii Onomasticon.

the school of that celebrated philosopher. Laertius informs us that there were ten volumes of his works; but a collection of apophthegms only remain, some of which are excellent. Modern wit perhaps affords few better hits than what he bestowed on the Athenians, when he advised them to elect asses to be horses. This they said was absurd; "and yet," he replied, "you chuse those for generals who have nothing to recommend them but your votes." Antisthenes is said to have been a man of great austerity, and a most rigid disciplinarian. Some of his contemporaries give him a very high character in other respects, and his life, upon the whole, appears to have escaped the imputation of the sensual vices practised by many of the ancient philosophers.[1]

ANTONELLI (NICHOLAS MARIA), count of Pergola, who rose through various ecclesiastical promotions to that of cardinal, was born in 1697, and died Sept. 24, 1767, esteemed for his learning, modesty, and other virtues. He published, 1. "De titulis quos S. Evaristus Romanis presbyteris distribuit," Rome, 1725, 8vo. 2. "Ragioni della Sede apostolica sopra il Ducato di Parma e Piacenza esposte a' sovrani e principi Catholici dell' Europa," Rome, 1742, 4 vols. 4to. 3. "S. Athanasii interpretatio psalmorum," Rome, 1746, folio, which he printed, for the first time, from a manuscript in the Barberini library, with a Latin translation and notes. 4. "Vetus Missale Romanum, præfationibus et notis illustratum," Rome, 1756, 4to. He also cultivated Italian poetry, and there are several of his pieces in the tenth volume of the poems "Degli Arcadi di Roma," 1747, 8vo. Other works by him, separately printed, were collected and published in a folio vol. Rome, 1756.[2]

ANTONELLO. See ANTONIO DE MESSINA.

ANTONIANO (SILVIO), a man of great learning, who raised himself from a low condition by his merit, his parents being so far from able to support him in his studies, that they themselves stood in need of charity, was born at Rome in 1540. He made a quick and most surprising progress in his studies; for when he was but ten years old, he could make verses upon any subject proposed to him; and these so excellent, though pronounced extempore, that it was commonly thought they exceeded those of the most studied

[1] Gen. Dict.—Diog. Laertius.—Stanley.—Fenelon.—Brucker.
[2] Biog. Universelle.

preparation. A proof of this was at the table of the cardinal of Pisa, when he gave an entertainment one day to several other cardinals. Alexander Farnese, taking a nosegay, gave it to this youth, desiring him to present it to him of the company whom he thought most likely to be pope: he presented it to the cardinal of Medicis, and made an eulogium upon him in verse. This cardinal, who was pope some years afterwards, under the name of Pius IV. imagined it all a contrivance, and that the poem had been artfully prepared before-hand, by way of ridicule upon him. He therefore appeared hurt at it, but the company protested that it was an extempore performance, and requested him to make a trial of the boy: he did so, and was convinced of his extraordinary talents. According to Strada, as the cardinal of Medicis was thinking upon a subject for this purpose, the clock in the hall struck; which was the occasion of his proposing a clock for the subject of his verses. The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raised to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who recollecting the adventure of the nosegay, made inquiry for the young poet; and having found him, invited him to Rome, and gave him an honourable post in his palace, and some time after made him professor of the belles lettres in the college at Rome. Antoniano filled this place with so much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a crowd of auditors, and among these no less than twenty-five cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined himself to Philip Neri, and accepted the office of secretary to the sacred college, offered him by Pius V. which he executed for many years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him, but he accepted the office of secretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. It is reported, that cardinal Alexander de Montalto, who had behaved a little too haughtily to Antoniano, said, when he saw him promoted to the purple, that for the future he would not despise a man of the cassoc and little band,

however low and despicable he might appear; since it might happen that he whom he had despised, might not only become his equal, but even his superior. His intense application is said to have hastened his death, Aug. 15, 1603. His printed works are, 1. "Dele' Educazione Cristiana de Figliuoli libri tre," Verona, 1584, 4to, reprinted at Cremona and Naples. This work on education he wrote at the request of cardinal Borromeo. 2. "Orationes tredecim," Rome, 1610, 4to, with a life of the author by Joseph Castalio. 3. Various discourses, letters, pieces of poetry, both Latin and Italian, in the collections.[1]

ANTONIDES (JOHN), an eminent Dutch poet, surnamed VANDER GOES, from the place in Zealand where he was born, April 3, 1647, of parents who were anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam, when Antonides was about four years old; and in the ninth year of his age he began his studies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleasure in reading the Latin poets, carefully comparing them with Grotius, Heinsius, &c. and acquired a considerable taste for poetry. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy, entitled, "Trazil," or the "Invasion of China," but was so modest as not to permit it to be published. Vondel, who was then engaged in a dramatic piece, taken also from some event that happened in China, read Antonides's tragedy, and was so well pleased with it, that he declared, if the author would not print it, he would take some passages out of it, and make use of them in his own tragedy, which he did accordingly; and it was reckoned much to the honour of Antonides, to have written what might be adopted by so great a poet as Vondel was acknowledged to be. Upon the conclusion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, entitled "Bellona aan band," i. e. Bellona chained; a very elegant poem, consisting of several hundred verses. The applause with which this piece was received, excited him to try his genius in something more considerable; he accordingly wrote an epic poem, which he entitled The River

[1] Gen. Dict.—Moreri.

Y. The description of this river, or rather lake, is the subject of the poem, which is divided into four books; in the first the poet gives a very pompous description of all that is remarkable on that bank of the Y on which Amsterdam is built. In the second he opens to himself a larger field, beginning with the praises of navigation, and describing the large fleets which cover the Y as an immense forest, and thence go to every part of the world, to bring home whatever may satisfy the necessity, luxury, or pride of men. The third book is an ingenious fiction, which supposes the poet suddenly carried to the bottom of the river Y, where he sees the deity of the river, with his demigods and nymphs, adorning and dressing themselves for a feast, which was to be celebrated at Neptune's court, upon the anniversary of the marriage of Thetis with Peleus. In the fourth book he describes the other bank of the Y, adorned with several cities of North Holland; and in the close of the work addres himself to the magistrates of Amsterdam, to whose wisdom he ascribes the riches and flourishing condition of that powerful city. This is a very short abridgment of the account of this poem given in the General Dictionary, according to which it appears to have contained many other fictions that savour of the burlesque.

Antonides's parents had bred him up an apothecary; but his genius for poetry soon gained him the esteem and friendship of several persons of distinction; and particularly of Mr. Buisero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his own expence to pursue his studies at Leyden, where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In 1678 Antonides married Susanna Bermans, a minister's daughter, who had also a talent for poetry. In the preface to his heroic poem, he promised the life of the apostle Paul, which, like Virgil's Æneid, was to be divided into twelve books; but he never finished that design, only a few fragments having appeared. He declared himself afraid to hazard his reputation with the public on theological subjects, which were so commonly the subject of contest. After marriage he did not much indulge his poetic genius; and within a few years fell into a consumption, of which he died on the 18th of Sept. 1684. He is esteemed the most eminent Dutch poet after Vondel, whom he studied to imitate, and is thought to have excelled in sweetness of ex-

pression and smoothness of style, but in accuracy and loftiness he is greatly inferior to his original. His works have been printed several times, having been collected by his father Anthony Jansz. The last edition is that of Amsterdam, 1714, 4to, which, however, contains several miscellaneous pieces that add but little to the reputation he acquired. The editor, David Van Hoogstraten, prefixed his life to this edition.[1]

ANTONINE (De Forciglioni), St. archbishop of Florence, was born in that city in 1389, and became a dominican, and afterwards superior of a numerous society, who devoted themselves to a life of austerity. He appeared to advantage at the council of Florence, where he was appointed to dispute with the Greeks. In 1446, he was, with much reluctance on his side, promoted to be archbishop of Florence, and from the moment of his installation is said to have shewn a bright example of all the virtues ascribed to the bishops of the primitive ages. He practised great temperance, preserved a simplicity of garb and manner, shunned honours, and distinguished himself by zeal and charity, particularly during the plague and famine with which Florence was visited in 1448; and died, much lamented, in 1459. Cosmo de Medicis bestowed his confidence on him; pope Eugene IV. wished he might die in his arms; Pius II. assisted at his funeral, and Adrian VI. enrolled him in the number of the saints, in 1523. His studies had been chiefly directed to ecclesiastical history and theology, and his principal works are, 1. "Historiarum opus seu Chronica libri viginti quatuor," Venice, 1480; Nuremberg, 1484; Basil, 1491, 3 vols. fol. 2. "Summa theologiæ moralis," Venice, 4 vols. 4to, often reprinted, and in the edition of Venice, 1582, entitled "Juris Pontificii et Cæsaræi summa." Mamachi published an edition, in 1751, at Venice, 4 vols. 4to, with prolix notes. This work is still consulted. 3. "Summula confessionis," Venice, 1473, one of the earliest printed books.[2]

ANTONINI (Annibal.), brother to Joseph Antonini, who wrote the history of Lucania, was born at Salernum, in 1702. He studied first at Naples, under the direction of his brother, and afterwards at Rome. He then travelled in England, Holland, and Germany, and at last settled at Paris, where he taught Italian for many years. He died, how-

[1] Gen. Dict.—Moreri. [2] Moreri.—Biog. Universelle.

ever, in his own country, in August 1755. During his residence at Paris he published an Italian, French, and Latin, and Latin, French, and Italian dictionary, 2 vols. 4to, 1735, often reprinted, and esteemed the best until that of Alberti appeared; an Italian grammar; a treatise on French pronunciation; some good editions of Ariosto, Tasso, and other Italian authors; and an excellent collection of Italian poetry, 1729, 2 vols. 12mo.[1]

ANTONINUS PIUS (TITUS AURELIUS FULVIUS BOIONUS ANTONINUS), was born at Lanuvium in Italy (of parents originally of Nismes) in the eighty-sixth year of the Christian era. He was first made proconsul of Asia, then governor of Italy, and consul in the year 120, and displayed the same virtues in these employments as he did afterwards on the imperial throne: he was mild, prudent, moderate, and just. In the year 138 he succeeded the emperor Adrian, who had adopted him, and the first step of his government was to release a number of persons whom his predecessor had condemned to die. The senate, charmed with such a commencement of authority, decreed him the title of Pius, and ordered that statues should be erected to his honour. These he appears to have amply merited. He set about diminishing the taxes, and preventing the litigious and oppressive exaction of them; and bestowed much of his private fortune in charity. Such conduct made his name as much respected abroad as at home. Several nations sent embassies to him, and others besought his counsel in the appointment of their sovereigns: even kings came to pay homage to his exalted virtues. This must have been highly gratifying to him, as his object was to render his name respected by cultivating the gentler arts of peace, rather than by extending his dominions by war. Rome, accordingly, and her provinces, never enjoyed such days of honour and tranquillity as under his reign. Besides redressing the wrongs, and alleviating the calamities which happened to fall upon any part of his dominions, he displayed his taste by the erection of several noble and useful public edifices. In short, in every respect of public or private character, he is celebrated as one of the greatest and best characters in ancient times. Whatever is amiable, generous, and magnanimous, has been ascribed to him; but

[1] Biog. Universelle.—Memoirs of Literature, vol. XII. p. 116.

what ought to endear his memory even to the present day, was his conduct towards the Christians.

In his days the enemies of the Christians had no pretensions to support persecution but the grossest misrepresentations. These were probably offered to Antoninus as they had been to other sovereigns. To repel them Justin Martyr presented his "Apology" to Antoninus about the third year of his reign, in 140, and not in vain. Antoninus was a man of sense and humanity, and open to conviction. Asia Proper was still the scene of Christianity and of persecution, and thence the application was made to Antoninus, and earthquakes had then happened, with which the Pagans were much terrified, and ascribed them to the vengeance of heaven against the Christians. This will explain some circumstances in the edict sent by our emperor to the council of Asia, which is one of the most remarkable productions of pagan wisdom, and evinces an uncommon spirit of liberality. No apology, we trust, can be requisite for its insertion in this place.

"The Emperor to the Council of Asia. I am quite of opinion, that the Gods will take care to discover such persons. For it much more concerns them to punish those who refuse to worship them than you, if they be able. But you harass and vex the Christians, and accuse them of atheism and other crimes, which you can by no means prove. To them it appears advantageous to die for their religion, and they gain their point, while they throw away their lives, rather than comply with your injunctions. As to the earthquakes, which have happened in past times, or lately, is it not proper to remind you of your own despondency, when they happen; and to desire you to compare your spirit with theirs, and observe how serenely they confide in God? In such seasons you seem to be ignorant of the gods, and to neglect their worship; you live in the practical ignorance of the supreme God himself, and you harass and persecute to death those who do worship him. Concerning these same men some others of the provincial governors wrote to our divine father Adrian, to whom he returned answer, 'That they should not be molested, unless they appeared to attempt something against the Roman government.' Many also have signified to me concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians merely *as such*—

let the accused be acquitted, though he appear to be a Christian; and let the accuser be punished."

Eusebius informs us, that this was no empty edict, but was really put in execution. Nor did Antoninus content himself with one edict. He wrote to the same purpose to the Larisseans, the Thessalonians, the Athenians, and all the Greeks. It may be therefore concluded that the Christians enjoyed complete toleration during his reign, which lasted twenty-three years. He died March 7, 161, aged seventy-three. His death was a public calamity, and his memory was honoured by every testimony of public gratitude. For a century afterwards, all the Roman emperors assumed the name of Antoninus, from its popularity. Many curious particulars of his private and public life may be seen in the authors referred to in the note.[1]

ANTONINUS PHILOSOPHUS (MARCUS AURELIUS), the Roman emperor, was born at Rome, April 26, in the year 121. When he was adopted by his grandfather by the father's side, he received his name, M. Annius Verus; and Adrian the emperor, instead of Verus, used to call him Verissimus, on account of his rectitude and veracity. When he was adopted by Antoninus Pius, he assumed the name of M. Ælius Aurelius Verus, because Aurelius was the name of Antoninus's family, and Ælius that of Adrian's, into which he entered. When he became emperor, he left the name of Verus to Lucius Commodus, his adopted brother, and took that of Antoninus, under which he is generally known in history. But he is distinguished from his predecessor Titus Antoninus, either by the name of Marcus, or by the name of Philosophus, which is given him by the general consent of writers, although we do not find this title to have been conferred by any public act or authority of the senate. Adrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius; but as he was not then eighteen years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, on condition that he should likewise adopt Marcus Aurelius. The year after this adoption Adrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Adrian, Aurelius married Faustina, the daughter of Antoninus Pius,

[1] Gen. Dict.—Universal Hist.—Eusebius's Hist. Eccl. lib. IV. cap. 13.—Mosheim.—Milner's Church History, vol. I. p. 206.—Lardner's Works, vol. VII. where there is an excellent defence of the authenticity of the above edict.

by whom he had several children. In the year 139 he was invested with new honours by the emperor Pius, and behaved in such a manner as endeared him to that prince and the whole people.

Upon the death of Pius, which happened in the year 161, he was obliged by the senate to take upon him the government, in the management of which he took Lucius Verus as his colleague. Dion Cassius says, that the reason of doing this was, that he might have leisure to pursue his studies, and on account of his ill state of health; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner. But the happiness which the empire began to enjoy under the two brothers, was interrupted in the year 162, by a dreadful inundation of the river Tiber, which destroyed a prodigious number of cattle, and occasioned a famine at Rome. This calamity was followed by the Parthian war, and at the same time the Catti ravaged Germany and Rhætia; and an insurrection was apprehended from the Britons, against whom Calphurnius Agricola was sent, and Aufidius Victorinus against the Catti. But it was thought proper that Lucius Verus should go in person to oppose the Parthians, while Antoninus continued at Rome, where his presence was necessary. During this war with the Parthians about the year 163 or 164 he sent his daughter Lucilla to Verus, having before promised her to him in marriage, and attended her as far as Brundusium, resolving to have conducted her to Syria, if it had not been objected to him by some persons, that his design of going into the east was to claim the honour of having finished the Parthian war; upon which he immediately returned to Rome. The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome in the year 166, and were honoured with the title of fathers of their country. But this year was fatal on account of a terrible pestilence which spread itself over the whole world, and a famine, under which Rome laboured. The Marcomanni, and many other

people of Germany, likewise took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors marched again in person; but Lucius Verus was seized with an apoplectic fit, and died at Altinum.

In the year 170 Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in the year 174, a very extraordinary event is said to have happened, which, according to Dion Cassius, was as follows: Antoninus's army being blocked up by the Quadi in a very disadvantageous place, where there was no possibility of procuring water; and in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, instantly the sky was covered with clouds, and there fell a vast quantity of rain. The Roman army were about to quench their thirst, when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy, without the least annoyance to the Romans, who by this means gained the victory*. In the year 175 Antoninus made a treaty with several nations of Germany. Soon after, Avidius Cassius, governor of Syria, revolted from the emperor: this insurrection, however, was suppressed by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged for Cassius; he would not put to death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He

* The Pagans as well as Christians, according to M. Tillemont, p. 621, art. xvi. have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such miraculous event, the former ascribing it, some to one magician, and some to another: In Antoninus's Pillar, the glory is ascribed to Jupiter the god of rain and thunder. But the Christians affirmed, that God granted this favour at the prayer of the Christian soldiers in the Roman army, who are said to have composed the twelfth, or the Melitene legion; and, as a mark of distinction, we are told that they received the title of the Thundering Legion from Antoninus. (Euseb. Eccles. Hist. lib. v. cap. 5.) Mr. Moyle, in the second volume of his works, has endeavoured to explode this story of the Thundering Legion, which occasioned Mr. Whiston to publish an answer in 1726, entitled, "Of the Thundering Legion;" or, Of the miraculous Deliverance of Marcus Antoninus and his Army, upon the Prayers of the Christians.

wrote also to the senate, desiring them to act with indulgence rather than severity; not to shed the blood of any senator or noble, or of any other person whatsoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult: "And I wish," said he, "that I could even recal to life many of those who have been killed; for revenge in a prince hardly ever pleases, since, even when just, it is considered too severe." In the year 176 Antoninus visited Syria and Egypt; the kings of those countries, and ambassadors also from Parthia, came to visit him. He staid several days at Smyrna, and after he had settled the affairs of the east, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, whom he chose consul for the year following, though he was then but sixteen years of age, having obtained a dispensation for that purpose. On the 27th of Sept. the same year, he gave him the title of imperator; and on the 23d of Dec. he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Dion Cassius tells us that he remitted all the debts which were due to himself and the public treasury during forty-six years, from the time that Adrian had granted the same favour, and burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations. He moderated the expences laid out on gladiators; nor would he suffer them to fight but with swords which were blunted like foils, so that their skill might be shewn without any danger of their lives. He endeavoured to clear up many obscurities in the laws, and mitigated, by new decrees, the severity of the old laws. He was the first, according to Capitolinus (Vit. Anton. cap. xxvii.) who appointed the names of all the children, born of Roman citizens, to be registered within thirty days after their birth; and this gave him occasion to establish public registers in the provinces. He renewed the law made by Nerva, that no suit should be carried on against the dead, but within five years after their decease. He made a decree, that all the senators should have at least a fourth part of their estate in Italy. Capitolinus gives an account of several other regulations which he established. In the year 171 he left Rome with his son Commodus, in order to

go against the Marcomanni, and other barbarous nations; and the year following gained a considerable victory over them: he would, in all probability, have entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March 180, in the fifty-ninth year of his age, and nineteenth of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory; he was ranked amongst the gods, and every person almost had a statue of him in their houses. His book of "Meditations" has been much admired. It is written in Greek, and consists of twelve books; there have been several editions of it in Greek and Latin, two of which were printed before the year 1635, when the learned Meric Casaubon, prebendary of Canterbury, published a second edition of his translation of this work into English, dedicated to Laud, archbishop of Canterbury. It was also translated, in a very inelegant style, by Jeremy Collier. There was an edition afterwards printed at Glasgow, which is more correct; but the best is that published by the rev. R. Graves, 1792, 8vo. Of the learned Gataker's two editions, Cambridge, 1652, 4to, Gr. and Lat. and London, 1697, the former is preferred. It is perhaps unnecessary to remark, that the valuable "Itinerary," called Antoninus's, does not belong to this, or any emperor of the name.

In Dacier's, and some other lives of this emperor, in which he is celebrated as possessing every virtue that can adorn public and private life, and doubtless he had many, the edict which we have given in the life of his predecessor Antoninus Pius, in favour of the Christians, has been ascribed to Marcus. Lardner has very ably stated the arguments usually brought to prove a fact so incredible. Marcus, it is certain, during his whole reign, was an implacable persecutor of the Christians, and this not from mere ignorance of their moral character, for he knew them, hated them, and shewed them no mercy. He allowed and encouraged the most barbarous treatment of their persons, and was yet himself a person of great humanity of temper, just and beneficent to the rest of mankind, free from reproach in his general conduct, and in several parts of it was a model worthy of the imitation of Christians. Mosheim remarks, that, if we except Nero, there was no reign under which the Christians were more injuriously and cruelly treated, than under that of the wise and virtuous Marcus

Aurelius; and yet there was no reign under which such numerous and victorious apologies were published in their behalf. Those which Justin Martyr, Athenagoras and Tatian wrote upon this occasion are still extant. Among the victims in his reign were the above Justin Martyr and Polycarp. Lardner, Mosheim, and Milner, have many excellent observations on this inconsistency of character in the successor and admirer of Antoninus Pius.[1]

ANTONINUS, or ANTONIUS LIBERALIS, a Greek author, who made a collection of "Metamorphoses" taken from Nicander and other authors. Some think he was the same with Antonius Liberalis, who lived in the first century, whom Suetonius enumerates among the most celebrated rhetoricians, and who is also mentioned by St. Jerome. They appear, however, to be different, as the one wrote in Latin, and the other in Greek.[2]

ANTONIO (DA MESSINA), so called because he was of that city, was also named ANTONELLO. He was born in 1426, and died in 1475. He was the first of the Italians who painted in oil. Having seen at Naples a picture which king Alfonso had just received from Flanders, he was so struck with the liveliness, force, and softness of the colours, that he quitted his business to go and find out John Van Eyck, who he had been told was the painter of it. The consequences of this journey were, that Van Eyck communicated to him his secret; and on the return of Antonio to Venice, Bellin artfully inveigled it out of him, and published it abroad. In the mean time, Antonio had intrusted it to one of his scholars, named Dominico. This Dominico, being called to Florence, gratuitously imparted it to Andrew del Castagno, who, actuated by the basest ingratitude and the greediness of gain, assassinated his friend and benefactor. All these incidents happening in rapid succession, occasioned the mystery of painting in oil to be quickly spread over all Italy. The schools of Venice and Florence were the foremost to adopt it; but that of Rome did not hesitate long to follow their example. Although we have given 1426 and 1475 as the dates of his birth and death, they are not absolutely settled by any of his biographers. Gallo is of opinion that he was born in

[1] Gen. Dict.—Mosheim.—Milner.—Lardner's Works, vol. VII.—Brucker.
[2] Fabric. Bibl. Græc.—Vossius.—Moreri.—Saxii Onomasticon.

1447, and died in 1496. Vasari leaves the matter in doubt.[1]

ANTONIO (NICHOLAS), a very learned and useful Spanish biographer, was born at Seville in 1617. His father was made president of the admiralty established in that city by Philip IV. He received his early education among the dominicans, and studied philosophy and divinity afterwards at Salamanca, under the ablest masters, particularly Francis Ramos del Manzano, who was afterwards preceptor to the king and preceptor to Charles II. He then returned to Seville, and entirely devoted to study, passed the whole of his time in the Benedictine convent, where Benedict de la Serra, the abbot, had collected a very copious library, and where Antonio first planned and composed his valuable "Bibliotheca Hispana." When considerably advanced in this work, he brought it with him to Rome in 1659, at which time he was sent thither by Philip IV. in the character of agent-general of affairs concerning the crown of Spain, the two Sicilies, and the inquisition, and he continued in this office twenty-two years, at the end of which Charles II. recalled him to Madrid, and made him a member of his council. Notwithstanding these profitable employments, he was so charitable to the poor, as frequently to be in want himself, but was considerably relieved by a canonry of Seville, which pope Alexander VII. bestowed upon him, on the recommendation of the cardinal of Aragon. He died at Madrid in 1684, and was then a knight of the order of St. James. It is said that among his papers was found a commission appointing him one of the supreme council of justice, but it is certain that he never filled that office. He left no property, but a library of thirty thousand volumes. His publications were, 1. "De exilio, sive de exilii pœna antiqua et nova, exsulumque conditione et juribus, libri tres," Antwerp, 1659, fol. The editor of the Biog. Universelle speaks of a previous edition, 1641; but this we do not find in the author's account in his "Bibl. Hispana." This is said to have been written when he was only twenty-three years old. 2. "Bibliotheca Hispana Nova," Rome, 1672, 2 vols. fol. and lately reprinted by Francis Perez Bayer, of Valentia, at Madrid, 1783, 2 vols. fol. In this work, Antonio, according to the custom of the time, arranges his

[1] Vasari.—Biog. Universelle.—Pilkington's Dict.

authors in the alphabetical order of their Christian names, a fault not conveniently remedied by his indexes, which are intended to divide his authors into classes. The collection is unquestionably creditable to Spanish learning and industry, but many of the persons here recorded have long been in the land of oblivion, and among these we may surely reckon the greater part of an hundred and sixty authors who have written on the immaculate conception. 3. "Bibliotheca Hispana vetus, complectens scriptores qui ab Octaviani Augusti imperio usque ad annum M. floruerunt," Rome, 1696, 2 vols. fol. The M. in this title should be M. D. Antonio having left no means of defraying the expence of this publication, cardinal d'Aguirre took the whole upon himself, and employed Emmanuel Mars, a learned Valentian, as editor. The authors are here ranged in chronological order, with proper indexes, &c. The "Bibliotheca Nova," although published first, is in fact a sequel to this last, which has also been reprinted by Bayer at Madrid, 1788. Baillet prefers Antonio's work to every thing of the kind, and Morhof considers it as a model. David Clement prefers it to all the Bibliothecas except that of Quetif and Echard. He thinks him blameable, however, for not giving the titles of books in their proper language, an objection to which other biographers, and particularly the French, until lately, have been justly liable. One other publication of Antonio was printed for the first time so lately as 1742, at Valentia, under the title of "Censura de historias fabulas, obra postuma," fol. ornamented with plates, and published by D. Gregoire Mayans y Siscar. We know not whether this be part of a work in which Antonio tells us he was long engaged, and which was to be called "Trophæum historico-ecclesiasticum Deo veritatis erectum ex manubiis pseudo-historicorum, qui Flavii Lucii Dextri, M. Maximi, Helecæ, Braulionis, Luitprandi, et Juliani nomine circumferuntur; hoc est, Vindiciæ veræ atque dudum notæ Hispanarum rerum historiæ, Germanarum nostræ gentis laudum non ex Germano-Fuldensibus chronicis emendicatarum in libertatem et puritatem plena assertio," a work which Bayle thinks would have been of dangerous consequence, as people seldom like to be set right as to the fabulous stories which have long flattered their vanity.[1]

[1] Gen. Dict.—Life in his Bib. Hisp. art. Nicolas.—Biog. Universelle.

ANTONIUS (GODEFROY); a celebrated German lawyer, was born at Frendenberg in Westphalia, and died in 1618, at that time professor of civil law, and chancellor of the university of Giessen, of which he was one of the founders. The landgrave Lewis had a great esteem for him, and employed him in various confidential matters. On the subject of the constitutional rights of the emperor of Germany, his opinions were more favourable to his imperial majesty than those of Herman Vullejus, with whom he was consequently drawn into a controversy. He wrote a great many treatises on almost every branch of the civil law, of which a catalogue is given in Witten's "Memoriæ Jurisconsultorum," and in Strieder's "Hesse savante." His principal works are, 1. "Disputationes Feudales," Marburgh, 1604, 4to, of which there have been *six* editions: that of Stryke, published at Halle, 1699, 4to, is the best. 2. "De Cameræ imperialis jurisdictione," which involved him in the dispute with Herman Vullejus, and produced, 3. "Disp. Apolog. de potestate imperatoris legibus soluta;" and 4. "Disputationes anti-Vullejanæ," Giessen, 1609, 1610, 4to; but Vullejus shewed more moderation in this controversy than his antagonist.[1]

ANTONIUS (MARCUS), a Roman orator, highly celebrated by Cicero, after rising successively through the several preparatory offices in the commonwealth, was made consul in the year of Rome 653; and then governor of Cilicia, in quality of proconsul, where he performed so many great exploits in the army that he obtained the honour of a triumph. In order to improve his talent for eloquence, he became a scholar to the greatest men at Rhodes and Athens, in his way to Cilicia and on his return to Rome. Afterwards he was appointed censor, and discharged the office with great reputation; he carried his cause before the people against Marcus Duronius, who had preferred an accusation of bribery against him, in revenge for Antonius's having erased his name out of the list of senators; which this wise censor had done, because Duronius, when tribune of the people, had abrogated a law, which restrained immoderate expence in feasts. He was one of the greatest orators ever known at Rome; and it was owing to him, according to Cicero, that Rome might be considered as a rival even to Greece itself in the art of eloquence.

[1] Moreri.—Biog. Universelle.

He defended, amongst many others, Marcus Aquilius; and moved the judges in so sensible a manner, by the tears he shed, and the scars he shewed upon the breast of his client, that he carried his cause. Cicero has given us the character of his eloquence and of his action. He never would publish any of his pleadings, that he might not, as he said, be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning, which Bayle supposes he did not so much out of modesty as policy; finding himself established in the reputation of a great orator, he thought the world would admire him more, if they supposed this eloquence owing entirely to the strength of his natural genius, rather than the fruit of a long application to the study of Greek authors. And with regard to the judges, he thought nothing more proper to produce a good effect, than to make them believe that he pleaded without any preparation, and to conceal from them all the artifice of rhetoric. But yet he was learned, and not unacquainted with the best Grecian authors, of which there are proofs in several passages of Cicero. This appearance, however, of modesty and his many other qualifications, rendered him no less dear to persons of distinction, than his eloquence made him universally admired. He was unfortunately killed during the disturbances raised at Rome by Marius and Cinna; and his head was exposed before the rostrum, a place which he had adorned with his triumphal spoils. This happened in the year of Rome 667.

He left two sons, Marcus and Caius, of whom Bayle says, that they "were more worthy to be the father and uncle of Antonius the triumvir, than sons of the great man who gave them life." The elder Marcus, surnamed Creticus, never raised himself beyond the prætorship, but executed that office with a prodigious extent of authority, having the same commission which Pompey had afterwards, for importing corn and exterminating the pirates, which gave him the whole command of the seas. He committed great extortions in the provinces, particularly in Sicily. He invaded Crete without any declaration of war, on purpose to enslave it; and with such an assurance of victory, that he carried with him more fetters than arms. But he met with the fate that he deserved: for the Cretans totally routed him in a naval engagement, and returned triumphant into their ports, with the bodies of their enemies hanging on

their masts. He died soon after this disgrace, infamous in his character, "nor in any respect a better man," says Asconius, "than his son."

His brother Caius bore arms under Sylla in the war against Mithridates, and raised such disturbances in Achaia, that for this and other crimes he was afterwards expelled the senate by the censors. However, he was raised by Crassus and Cæsar to the consulship with Cicero; when the Catilinarian conspiracy breaking out, he was appointed to head the forces against Catiline. He did not go in person, being either really or pretendedly sick; some say he pretended sickness, apprehensive lest Catiline, if he appeared, should make discoveries against him. He afterwards governed Macedonia for three years with such extortion and violence, that the senate recalled, tried, convicted, and banished him.[1]

ANTONIUS (MARCUS), the triumvir, was son of Antonius Creticus, by Julia, a noble lady of such merit, that Plutarch affirms her to have been "comparable to the wisest and most virtuous ladies of that age; but she was by no means happy in her husbands; for, after the death of Antonius, she married P. Cornelius Lentulus, an accomplice in Catiline's conspiracy, and punished with death for that crime. She was also as little fortunate in her sons, who were three; for Caius and Lucius seem to have had (Lucius especially) all the vices of their brother Marcus, without any of his virtues.

Anthony, losing his father when young, launched at once into all the excess of riot and debauchery, and wasted his whole patrimony before he had put on the manly gown. His comely person, lively wit, insinuating address, made young Curio fond of him, who involved himself on his account in a debt of 50,000*l.* which greatly afflicting old Curio, Cicero was called in to heal the distress of the family; who advised the father to discharge the debt of the son, but to insist upon it as a condition, that he should have no farther commerce with Anthony. Afterwards Anthony went abroad to learn the art of war under Gabinius, who gave him the command of his horse in Syria; where he signalized his courage in the restoration of Ptolemy king of Egypt. Anthony shewed, on this occasion, that he had a tender and compassionate disposition; for Pto-

[1] Gen. Dict.

lemy was so enraged at the inhabitants of Pelusium for their revolt, that they had all been put to death by his order, if Anthony's intercession had not saved them. He performed afterwards some noble exploits, which gained him high reputation as a commander.

From Egypt, instead of coming home, where his debts very probably might not suffer him to be easy, he went to Cæsar into Gaul; and after some stay there, being furnished with money and credit by Cæsar, returned to Rome to sue for the questorship. In this suit he succeeded; and afterwards obtained the tribunate; in which office he was zealously active for Cæsar. But finding the senators exasperated against this general, he fled in disguise to Cæsar's camp; complaining, when he arrived, that there was no safety at Rome, nothing right done there, and that the tribunes could not perform their office but with danger of their lives. Cæsar upon this marched immediately into Italy, which made Cicero say, that Anthony was "as much the cause of the ensuing war as Helen was of that of Troy." But this was said in a professed invective, which must not be interpreted too literally: the flight of the tribunes gave Cæsar a plausible pretext for beginning, and seemed to sanctify his attempt; but his real motive, as Plutarch says, was the same that animated Cyrus and Alexander to disturb the peace of mankind—the unquenchable thirst of empire, and the wild ambition of being the greatest man in the world, which was not possible till Pompey was destroyed.

Cæsar, having made himself master of Rome, gave Anthony the government of Italy, with the command over the legions there, and he gained the love of the soldiery; to preserve which, he used to exercise and eat with them, and make them presents when his circumstances permitted. But what was more to his honour, he assisted Cæsar so successfully on several occasions, that twice particularly, when Cæsar's army had been put to flight, he rallied the scattered troops, and gained the victory; this raised his reputation so much, that he was reckoned inferior only to Cæsar. After the defeat of Pompey at Pharsalia, Cæsar, as an acknowledgment of Anthony's great services, made him master of the horse, but in this office he behaved most oppressively. For though he assembled the senate, and maintained a shadow of liberty, yet he exercised himself upon all occasions arbitrarily and tyrannically; and this

behaviour, together with his dissolute life (for he was debauched to the last degree), was the reason, as Plutarch says, why Cæsar the next year did not admit him his colleague in the consulship, although he admitted him two years after.

Upon the death of Cæsar, Anthony was alarmed, and hid himself during the night under the disguise of a slave; but, hearing that the conspirators were retired to the Capitol, he assembled the senate as consul, to deliberate upon the present situation of the commonwealth. Here Cicero moved for a decree of a general amnesty, or act of oblivion, for all that was passed; to which they unanimously agreed. Anthony dissembled well; seemed to be all goodness; talked of nothing but healing measures; and, as a proof of his sincerity, moved, that the conspirators should be invited to take part in their deliberations, and sent his son as an hostage for their safety. Upon this they all came down from the Capitol; and to crown the joy of the day, Brutus supped with Lepidus, as Cassius did with Anthony. Anthony is said to have asked Cassius, during supper, "whether he still wore a dagger under his gown?" "Yes," replied Cassius, "and a very large one, in case you invade the sovereign power."

This was what Anthony continually aimed at; and, as the event shewed, he pursued his measures with the greatest address. He artfully proposed a decree for the confirmation of Cæsar's acts; and getting Cæsar's register into his power, proposed as Cæsar's acts whatever suited his purpose. He procured a public funeral for Cæsar, and took that opportunity of haranguing the soldiers and populace in his favour, and inflamed them so against the conspirators, that Brutus and Cassius were forced to leave the city. He made a progress through Italy, to solicit the veteran soldiers, having first secured Lepidus, who had the army, to his interests; he seized the public treasure; and he treated Octavius, upon his arrival, with superciliousness and contempt, though the adopted son and heir of Julius Cæsar. The patriots, however, with Cicero at their head, espousing Octavius, in order to destroy Anthony, the latter was forced to change his measures, and he endeavoured to extort the provinces of Macedonia and Syria from Brutus and Cassius; but not succeeding, resolved to possess himself of Cisalpine Gaul, and besieged Decimus Brutus in Mutina. This siege is one of the most memorable events

of the kind in history, and in conducting which Anthony, though defeated, gained great reputation; the consuls Hirtius and Pansa were both slain; and nothing but superior force could have left Octavius master of the field.

Anthony fled in great confusion, wanting even the necessaries of life; and this very man, who had hitherto wallowed in luxury and intemperance, was obliged to live for some days upon roots and water. He fled to the Alps, and was received by Lepidus, with whom, and Octavius, he formed the second triumvirate, as it has usually been called. When these three conferred, they would easily be persuaded, that the patriots wanted only to destroy them all, which could not be done so effectually, as by clashing them against one another. They therefore combined, proscribed their respective enemies, and divided the empire among themselves. Cicero fell a sacrifice to the resentment of Anthony, who indeed was charged with most of the murders then committed; but they were rather to be put to the account of his wife Fulvia, who, being a woman of avarice, cruelty, and revenge, committed a thousand enormities of which her husband was ignorant, insomuch that, his soldiers once bringing to him the head of a man killed, as they supposed, by his order, he denied that he had ever seen or known him.

Upon the defeat of Brutus and Cassius by Octavius and Anthony at Philippi, which was owing chiefly to the military skill and bravery of the latter, Anthony obtained the sovereign dominion; and here he presents us with a most uncommon picture of human nature, when we consider how he was roused at once by Cæsar's death from the midst of pleasure and debauch, formed the true plan of his interest, and pursued it with a most surprising vigour and address, till, after many and almost insuperable difficulties, he accomplished at length what he all along aimed at. After the battle at Philippi, Anthony went into Asia, where he had the most splendid court that ever was seen. The kings and princes of Asia came to his levee, and acknowledged no other sovereign in the east but him. Queens and princesses, knowing him doubtless to be a man of gallantry, strove who should win his heart; and the famous Cleopatra of Egypt succeeded. The rest of Anthony's history, his most luxurious and effeminate manner of living with this princess, and his ignominious death (for such it may be justly called), are all minutely and copiously re-

lated in the article of Cleopatra, to which we refer the reader. We shall only add a short account of Marcus Junius Antonius, his son by Fulvia.

This Antonius, after the death of his father, and the conquest of Egypt, was so favoured by Octavius, now Augustus, that from one office to another he was raised to the consulship in the year of Rome 744. He married Marcella, daughter of Octavia, the sister of Augustus, by which he became next in his favour to Agrippa; but proving ungrateful to the emperor, for he was one of the first who debauched his daughter Julia, and being also suspected of a conspiracy against him, he killed himself, as is said, to prevent the infamy of being condemned. It is to him that Horace addresses the second ode of the fourth book; and the ancient scholiast upon this ode relates, that Antonius wrote a poem of twelve books in heroic verse, entitled "Diomedea." He left one son very young, named Julius Antonius, in whom seems to have ended this ancient family; an illustrious one, says Tacitus, but unfortunate: "Multa claritudine generis, sed improsperâ."[1]

ANTONIUS ÆLIUS NEBRISSENSIS, or ANTONY of Lebrija or Lebrixa, was born in 1442, at Lebrixa, a town in Andalousia. At the age of fourteen he went to the university of Salamanca, and five years after studied at some of the most celebrated schools in Italy, and such was his application, that within ten years he had run through the whole circle of sciences. He was an able Hebrew, Greek, and Latin scholar, and on that account, on his return to Salamanca, was promoted to the classical chair. During the twenty years that he filled this station, he published various works on the learned languages, the belles lettres, mathematics, medicine, grammar, jurisprudence, and sacred criticism. He had the farther honour of suggesting to cardinal Ximenes, who had invited him to the newly-founded university of Alcala, the plan of his celebrated Polyglot, and assisted in the publication. He finished his labours by inquiries into the history of his country, and intended to have written the lives of the kings of Spain, being appointed historiographer to his majesty, but was too far advanced in life for the undertaking. He died at Alcala de Henarez, July 11, 1522. His eloge, proposed by the academy of Madrid, was published so

[1] Gen. Dict.

lately as 1796, by D. I. B. Munoz. The list of his works in the "Bibl. Hispana nova," is said to be erroneous and defective, yet we know not of a better. Among his works may be mentioned, 1. "Two decades of the history of Ferdinand and Isabella," Granada, 1545, fol. 2. "Lexicon, Spanish and Latin, and Latin and Spanish, of which, according to D. Clement, there have been eighteen editions, the first and most rare, Alcala, 1532, fol. 3. Explanations on the Holy Scriptures, in the Critici Sacri; commentaries on many ancient authors, &c. His Latin poems were published at Vivamo, 1491.[1]

ANTONY (St.) See ANTHONY.

ANTONY, or ANTONIUS (St.), of Padua, or of Portugal, of the religious order of St. Francis, and the Thaumaturgus of his age, was the son of Martin Bulhan or Bouillan, and of Mary of Trevera, and born at Lisbon in the year 1195. He first joined the community of the canons of the cathedral of Lisbon, and then associated with the regular canons of St. Vincent in the suburbs of that city, where he lived a retired and austere life, and afterwards became one of the order of St. Francis. He left off his baptismal name of Ferdinand, and adopted that of Antony. Conceiving the design of going to Africa, he embarked for that continent; but his vessel being blown back to Messina, he found himself obliged to remain in Italy, where he studied theology, and preached with much reputation. He afterwards visited Montpellier, Thoulouse, and Padua, and made many converts by the earnestness of his preaching; and his discourses, we are told, were confirmed by miracles. Pope Gregory IX had so high an opinion of him that he named him "The Ark of the New Testament, and the secret Depository of sacred learning." His long stay at Padua procured him the surname by which he is distinguished. In this place he died, June 13, 1231, in the thirty-sixth year of his age, and was canonized in the following year by pope Gregory above mentioned. His body was placed in the superb church which bears his name. There are several sermons of this saint extant, and some other works. Father Jean of the Hague, a religious of the same order, and professor of theology, printed a new edition of his works in 1641, to which he added those ascribed to St. Francis, and a life of Antony. These works,

[1] Vossius de Scient. Mathemat.—Cave, vol. II.—Bibl. Hispan.—Biog. Universelle.—Saxii Onomasticon.—Moreri.

are entitled, "Sermones dominicales adventus, quadragesimæ, ac reliqui omnes de tempore. Sermones de Sanctis. Interpretatio vel expositio mystica in sacram Scripturam. Concordantiæ morales sacrorum bibliorum." This last is divided into five books. [1]

ANVARI. See ANWERY.

ANVILLE (JOHN-BAPTISTE BOURIGNON D'), first geographer to the king of France, member of the academy of inscriptions and belles lettres, and of the society of antiquaries, London, and joint-geographer of the academy of sciences, was born at Paris on the 11th of July, 1697. His father's name was Hubert Bourignon, and his mother's, Charlotte Vaugon.

M. d'Anville discovered a taste for geography from his earliest years, excited by meeting accidentally with a chart, when about twelve years old, and throughout the course of his youthful studies, he paid less attention to the language or sentiment of a classic than to the maps of the countries treated of, which he endeavoured to delineate, and to trace the sites of battles, and the march of generals. He had so improved himself in this branch that, at the age of twenty-two, he published some charts which obtained the approbation of the abbe de Longuerre, whose opinion was then considered as highly honourable. In these charts, it has been said that he exhibited every thing that was known, and was ignorant in nothing but that of which it was impossible for him to have acquired a knowledge at the time he delineated them.

To the study of modern geography, M. d'Anville joined that of ancient geography and of the middle ages, which unites the two. He perused with care the works of geographers, philosophers, historians, orators, and even poets, solely with a view to the object of his researches; but in the study of ancient geography he had to encounter with many difficulties. Such was the state of science when he undertook the task, that he had no guide but a few very inaccurate astronomical observations, and no geometrical determination of positions and distances. He was likewise obliged to take an infinite deal of pains in ascertaining the kinds of measurement employed by the ancients, sometimes because the same measures went under different names, and sometimes, although bearing the same names,

[1] Moreri.—Baillet Vies des Saints.—Cave, vol. II.

because they differed according to the country or age in which they were adopted. In a word, this study was so much in its infancy when M. d'Anville began his researches, that he had innumerable difficulties to surmount, of which they who have profited by his labours and by the advanced state of knowledge, can have no idea.

In the pursuit of all his studies he had every advantage of nature and disposition, a strong memory, an indefatigable ardour, and a depth of judgment which enabled him to compare, select, and decide upon the most accurate principles. While thus employed, he was elected a member of the academy of belles lettres, whose volumes he enriched with many valuable papers. The accuracy of M. d'Anville's maps will, perhaps, appear the more extraordinary when it is considered that he had never travelled, and knew very little either of geometry or astronomy. When the question of the oblate figure of the earth was debated among the astronomers, he endeavoured to resolve it from the geographical knowledge he had acquired, and published a work entitled "Mesure conjecturale de la terre sous l'equateur," and his result was contrary to that which had been founded on astronomical observations.

In 1773, the academy of sciences appointed him joint-geographer, and although he was now enfeebled by age, he wished to testify his respect for the honour, by presenting the society with some memoirs. In the first and most important of these, he corrected an egregious error which had appeared in every map, respecting the situation of Mesopotamia, and this he had been enabled to do by examining the astronomical observations of the Arabians.

M. d'Anville had made an immense collection of maps, which he had an opportunity to increase by the reputation he enjoyed in foreign countries, and his correspondence with men of learning, navigators, and statesmen of liberal and enlightened minds; every one, indeed, who cultivated the study of geography, was desirous to obtain his opinion, and happy to add to his collection, as to a general fund for the benefit of mankind. This collection was purchased by the late king of France in reversion, and the last employment of M. d'Anville's life was to arrange and methodize the various articles, that they might be consulted with ease as well as advantage: he had no sooner finished this labour than his faculties rapidly decayed, and he died of age and

infirmity on the 28th of January 1782. His countrymen have spoken in high terms of his character and accomplishments. He appears to have been an ardent enthusiast in his favourite study, and to have relished no branches of science that had not some distant connection with it. In conversation he maintained the opinions he had formed with resoluteness, and did not bear tamely to be contradicted by those who, he knew, had not taken equal pains to attain knowledge: on other occasions he was mild and unassuming.

His constitution was delicate, and yet, until he was nearly sixty years of age, he studied at the rate of fifteen hours a day: his habits of temperance, and regularity, and the pleasing varieties of a study which was every day becoming easier, and every day becoming honourable, no doubt made such excessive application more safe than it might have proved under less prudent management, or less favourable circumstances. In 1730 he married Mad. Testard, by whom he left two daughters; one of them took the veil, and the other was married to M. de Hauteclair, treasurer of France. His wife died about a year before him, but such was his imbecility of mind at that time, that he was incapable of being made acquainted with his loss.

Besides his numerous maps, he published the following treatises, "Geographie ancienne abregée," 1768, 3 vols. 12mo. "Traité des Mesures itineraires anciennes et modernes," 1769, 8vo. "Dissertation sur l'etendue de l'ancienne Jerusalem," 1747, 8vo. "Memoir sur l'Egypt ancienne et moderne, avec une description de Golphe Arabique," 1766, 4to. "Etats formés en Europe apres la chute de l'empire Romain en occident," 1771, 4to. "Notice de l'ancienne Gaul, tirée des monumens Romains," 1761, 4to. "Proposition d'une mesure de la terre dont il resulte une diminution considerable vers sa circonference sur les paralleles," 1735, 12mo. "Mesure conjecturale de la terre sur l'equateur, en consequence de l'etendue de la mer du Sud," 1736, 12mo. "Analyse geographique de l'Italie," 1744, 4to. "Eclaircissement sur la carte du Canada," 1755, 4to. "Memoire sur la carte des côtes de la Grèce," 1751, 4to. "L'empire Turc considéré dans son etablissment et ses accroissemens," 1772, 12mo. "L'empire de Russie, considéré dans son origine et ses accroissemens," 1772, 12mo. "Memoires sur la Chine," 1776, 8vo. "Memoires sur la mer Caspienne, sur le cour de l'Euphrate

et du Tigre, sur la Mesopotamie et l'Irak," 1774. Besides these, he was the author of two Memoirs in the academy of sciences, and of thirty-seven in the volumes of the royal academy of inscriptions and belles lettres, beginning with vol. XXVI. His "Compendium of Ancient Geography" was translated into English, and published in two volumes 8vo, in 1791, illustrated with maps, and with very useful prolegomena and notes by the translator.[1]

ANWERY, or ANVARI, one of the most celebrated poets of Persia, was born in the twelfth century, and was incited to turn poet from the honours bestowed on that class by the sultan Sandjar. He presented a composition to that sultan, who admitted him to his court, and here Raschidi was his rival. These two poets were for some time of opposite parties; Anvari was in the camp of Sangiar when he attacked Alsitz, governor and afterwards sultan of the Kouarasmians, with whom Raschidi had shut himself up. Whilst the two sultans were assailing and repulsing each other, the two versifiers were skirmishing in their own method, reciprocally throwing at one another rhymes fastened to the end of an arrow. Our poet was at the same time an astrologer; but in his predictions he was particularly unfortunate, and his enemies took advantage of this to injure him with the sultan, and he was obliged to retire to the town of Balke, where he died in 1200. This Persian bard corrected the licentiousness that had been customary in the poetry of his country, but nothing of his remains except two small pieces, one of which is inserted in the Asiatic Miscellany, No. I. 1786, and translated by capt. Kirkpatrick; the other, translated into German by Chezy, was published in the second number of the Oriental Mine, a journal printed at Vienna, under the patronage and at the expense of count Rzewuski.[2]

ANYSIUS (JANUS, or GIOVANNI ANISO), a modern Latin poet, was born at Naples about the year 1472, and to oblige his father studied law; but, from an irresistible inclination, devoted himself to poetry, travelling frequently to different parts of Naples, and to Rome, where he formed an intimacy with several members of the academy, and,

[1] Eloges des Academiciens, vol. III. edit. 1799.—Dict. Hist. the editors of which say that d'Anville was brother to the celebrated Gravelot, the engraver, and that neither of them would use the name Bourguignon, because it was the frequent name of footmen. In 1802 M. de Manne published his Eloge, with a complete list of his charts and works, 8vo.

[2] D'Herbelot.—Biog. Universelle.—Asiatic Miscellany, No. I.

according to a very common practice then, assumed the classical name of Janus Anysius. He is said to have been an ecclesiastic, but we have no account of him in that profession. As a Latin poet he acquired great reputation, which, it is thought, he would have preserved in the opinion of posterity, had he been more select in what he published. Cælio Calcagnini, however, bestows the highest praise on him, as inimitable, or rarely equalled. He died about the year 1540. His works are entitled, 1. "Jani Anysii Poemata et Satyræ, ad Pompeium Columnam cardinalem," Naples, 1531, 4to; but in this title we ought to read "Sententiæ" instead of "Satyræ," which no where appear. His "Sententiæ," in iambic verse, were reprinted in "Recueil des divers auteurs sur l'education des enfans," Basil, 1541, and his Eclogues in "Collection des auteurs bucoliques," ibid. 1546, 8vo. 2. "Satyræ ad Pompeium Columnam cardinalem," Naples, 1532, 4to. 3. "Protogenos," a tragedy, Naples, 1536, 4to. The hero is Adam, but the piece is prolix, and in a bad style: the opposition it met with occasioned his next publications. 4. "Commentariolus in tragœdiam: Apologia: Epistolæ: Correctiones," pieces printed without date. 5. "Epistolæ de religione, et epigrammata," Naples, 1538, 4to. Anysius had a brother Cosmo, a physician by profession, and also a Latin poet. His works published at Naples, 1537, 4to, consist of different pieces of poetry, satires, epigrams from the Greek, and a commentary on the satires of his brother Janus.[1]

ANYTA, the name of a Greek lady, author of some verses in the collection entitled "Carmina novem poetarum fœminarum,"[2] Antwerp, 1568, 8vo, reprinted at Hamburgh, 1734, 4to. In this last edition there are but eight poets, Sappho being printed separately, London, 1733, 4to. To these two volumes has been added a third: "Mulierum Græcarum quæ oratione prosâ usæ sunt, fragmenta et elogia, Græc. et Lat." Gottingen, 1739, 4to. These three volumes were edited by J. Christian Wolff.[2]

APACZAI, APATZAI TSERE (John), a man of singular character and learning of the seventeenth century, was born in Transylvania, in the village of Apatza, and was sent at the expense of the government of his country to Utrecht, where he studied the Oriental languages, theo-

[1] Biog. Universelle.—Carm. Illust. Poet. Ital. III. 68.
[2] Diet. Hist.—Vossius.—Saxii Onomasticon.

logy, and philosophy, with such distinguished success as to be offered the rank of professor. But this he refused out of regard to his country, to which he returned in 1653. He was then appointed to teach geography, natural philosophy, and astronomy, in the college of Weissenburgh, but having declared in favour of the philosophy of Descartes, and many of the opinions of the reformed church, his enemies were so inveterate as to sentence him to be thrown from the top of a high tower. By powerful intercession, however, they were induced to change his sentence to banishment. He now went to Clausenburgh, and taught for some time, but a fresh persecution arose, in which he would probably have been sacrificed, had he not died a natural death in 1659. He wrote "Dissertatio continens introductionem ad philosophiam sacram," Utrecht, 1650. 2. "Magyar Encyclopediat, &c." an Encyclopedia in the Hungarian language, Utrecht, 1653. 3. "A system of Logic," in the same, Weissenburgh, 1636. 4. "Oratio de studio sapientiæ," Utrecht, 1655. 5. "Dissertatio de politia ecclesiastica," Clausenburgh, 1658.[1]

APEL, or APELLUS (JOHN), a lawyer, the contemporary of Luther, was one of the professors of the university of Wittemberg, and assisted in the reformation. He was born at Nuremberg, in 1486, of which place his father was a citizen. Having married a nun while canon of Wurzburgh, he was arrested by orders of the bishop, but protected by an imperial regiment in the garrison of Nuremberg. He was, however, obliged to resign all his preferments, in lieu of which he was afterwards appointed advocate of the republic of Nuremberg, and counsellor to the elector of Brandenburgh. He died at Nuremberg in 1536. He published a defence of his marriage, addressed to the prince bishop of Wurzburgh, entitled 1. "Defensio Jo. Apelli pro suo conjugio," with a preface by Luther, Wittemberg, 1523, 4to. 2. "Methodica dialectices ratio, ad jurisprudentiam accommodata," Norimb. 1535, 4to. This is a treatise on the Roman law, or rather a system of logic applicable to that study, and divested of the rage for allegory which had long prevailed in the schools. Reusner reprinted it in his "Cynosura." 3. "Brachylogus juris civilis, sive corpus legum," an abridgment of the civil law,

[1] Biog. Universelle.

which was long thought to be a production of the sixth century, and was even attributed to the emperor Justinian.[1]

APELLES, one of the most celebrated painters of antiquity, was born in the isle of Cos, according to Pliny, but Lucian and Strabo assign Ephesus as the place of his birth, and Suidas, Colophon. He flourished in the fourth century B. C. and in the time of Alexander the Great. He was in high favour with this prince, who made a law that no other person should draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand, and the piece was finished with so much skill and dexterity, that it used to be said there were two Alexanders; one invincible, the son of Philip, the other inimitable, the production of Apelles. Alexander gave him likewise another remarkable proof of his regard: for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived an affection for her, he resigned her to him; and it was from her that Apelles is said to have drawn his Venus Anadyomene. This prince went often to see Apelles when at work; and one day, as he was overlooking him, he is said to have talked so absurdly about painting, that Apelles desired him to hold his tongue; telling him that the very boys who mixed the colours laughed at him. Freinshemius, however, thinks it incredible that Apelles would make use of such an expression to Alexander; or that the latter, who had so good an education, and so fine a genius, would talk so impertinently of painting: nor, perhaps, would Apelles have expressed himself to this prince in such a manner upon any other occasion. Alexander, as we are told, having seen his picture drawn by Apelles, did not commend it so much as it deserved: a little after, a horse happened to be brought, which neighed at sight of the horse painted in the same picture: upon which Apelles is said to have addressed Alexander, "Sir, it is plain this horse understands painting better than your majesty." Bayle, with some reason, doubts the truth of these anecdotes, and thinks, if true, he must have been a capricious buffoon, which is not consistent with the character usually given of him.

One of Apelles's chief excellences was the making his

[1] Biog. Universelle.—Wills's Dictionary of the learned men of Nuremberg.—Frehrmann's Suppl. to the Hist. Dictionary of Grohman.

pictures so exactly resemble the persons represented, that the physiognomists were able to form a judgment as readily from his portraits, as if they had seen the originals. His readiness and dexterity at taking a likeness was of singular service in extricating him from a difficulty in which he was involved at the court of Egypt. He had not the good fortune to be in favour with Ptolemy, but a storm forced him to take shelter at Alexandria, during the reign of this prince; where a mischievous fellow went to him, and in the king's name invited him to dinner. Apelles went; and seeing the king in a violent passion, told him, by way of excuse, that he should not have come to his table but by his order. He was commanded to shew the man who had invited him; which was impossible, the person who had put the trick upon him not being present: Apelles, however, drew a sketch of his image upon the wall with a coal, the first lines of which discovered him immediately to Ptolemy.

Apelles left many excellent pictures, which are mentioned with great honour by the ancients; but his Venus Anadyomene is reckoned his master-piece. His Antigonus has also been much celebrated: this was drawn with a side-face, to hide the deformity of Antigonus, who had lost an eye. His picture of Calumny has also been much noticed, and is thus explained by Lucian: Antiphilus the painter, being piqued at the favour shown to Apelles at the court of Ptolemy, accused him of being an accomplice in the conspiracy of Theodotus, governor of Phœnicia: he affirmed that he had seen Apelles at dinner with Theodotus, and whispering to him all the time of his entertainment. Ptolemy was also informed by the same person, that by the advice of Apelles, the city of Tyre had revolted, and that of Pelusium was taken. Although it was certain that Apelles had never been at Tyre, and that he was not acquainted with Theodotus, Ptolemy was so enraged, that, without examining into the affair, he determined to put to death the person accused; and if one of the conspirators had not convinced him that this was a mere calumny of Antiphilus, Apelles must undoubtedly have suffered death upon this accusation. But as soon as Ptolemy knew the truth of this affair, he condemned Antiphilus to be a slave to Apelles, and gave the latter a hundred talents. Mr. Bayle remarks upon this account of Lucian, that he has fallen into a great anachronism; for

the conspiracy of Theodotus was in the reign of Ptolemy Philopater, which did not begin till an hundred years after the death of Alexander the Great; and for what he asserts, he quotes the authority of Polybius (lib. iv. and v.) "We must therefore," says he, "suppose one or other of these two things; either that Lucian speaks of an Apelles, different from him who was in such reputation at Alexandria; or that he has confounded some plot which was contrived under Ptolemy Philadelphus, with the conspiracy of Theodotus."

To this account of Apelles, taken principally from Bayle, it may be necessary to add the opinion of a very superior critic, who observes, that "The name of Apelles in Pliny is the synonime of unrivalled and unattainable excellence, but the enumeration of his works points out the modification which we ought to apply to that superiority: it neither comprises exclusive sublimity of invention, the most acute discrimination of character, the widest sphere of comprehension, the most judicious and best balanced composition, nor the deepest pathos of expression: his great prerogative consisted more in the unison than in the extent of his powers: he knew better what he could do, what ought to be done, at what point he could arrive, and what lay beyond his reach, than any other artist. Grace of conception and refinement of taste were his elements, and went hand in hand with grace of execution and taste in finish, powerful and seldom possessed singly, irresistible when united: that he built both on the firm basis of the former system, not on its subversion, his well-known contest of lines with Protogenes, not a legendary tale, but a well-attested fact, irrefragably proves; what those lines were, drawn with nearly miraculous subtlety in different colours, one upon the other, or rather within each other, it would be equally unavailing and useless to inquire; but the corollaries we may deduce from the contest, are obviously these: that the schools of Greece recognized all one elemental principle; that acuteness and fidelity of eye and obedience of hand form precision, precision proportion, proportion beauty: that it is the 'little more or less' imperceptible to vulgar eyes, which constitutes grace, and establishes the superiority of one artist over another; that the knowledge of the degrees of things, or taste, presupposes a perfect knowledge of the things themselves: that colour, grace, and taste, are ornaments, not substitutes of form, expres-

sion, and character, and when they usurp that title, degenerate into splendid faults. Such were the principles on which Apelles formed his Venus, or rather the personification of the birthday of love, the wonder of art, the despair of artists; whose outline baffled every attempt at emendation, whilst imitation shrunk from the purity, the force, the brilliancy, the evanescent gradations of her tints."[1]

APELLES, an heretic of the second century, was a native of Syria; whence coming to Rome, he was corrupted in his doctrine by a woman, who was called Philumena, and pretended to prophetic illuminations. He became a rigid disciple of Marcus, but, being excommunicated for his incontinence, he fled to Alexandria, where he broached a new heresy, which chiefly diffused itself through Egypt and Asia. Tertullian speaks thus: "The Holy Ghost foresaw an angel of seduction in a certain virgin named Philumena, transforming itself into an angel of light, by whose delusion Apelles should be taught a new heresy." By the oracular responses of this demoniac virgin, he learned to deny the veracity of the prophets, the resurrection of the body, to reject the law of Moses, and in many writings to blaspheme the divine oracle. Deceived by her diabolical possession, he wrote the revelations which he learned from her. The book was entitled "The Prophecies and Revelations of Philumena," but no part of his works is extant, and indeed much of his history is doubtful. Apelles lived to be very old, and in his latter days appeared very grave and rigid. Du Fresnoy places this sect A. D. 175; Echard, A. D. 180; Danæus, 181. They were called Apellites, Apelleians, or Apellicians.[2]

APER (MARCUS), one of the finest orators of his time, was a Gaul by birth, and flourished in the first century. His inclination leading him to travelling, he extended his journey as far as Britain, but afterwards returned to Rome, where he fixed his residence, attended the bar, and acquired great reputation for wit and eloquence. Although considered at Rome as a foreigner, this circumstance did not prevent his rising to the highest offices, as he became senator, questor, tribune, and prætor; but none of these promotions had charms so attractive to him as his original

[1] Gen. Dict.—Fuseli's Lectures.
[2] Lardner's Hist. of Heretics.—Cave, vol. I.

profession. He is most celebrated for his "Dialogue on the corruption of eloquence," the object of which is to prefer the modern to the ancient eloquence. This dialogue is supposed to have been written in the 16th year of Vespasian, or the year 74 of our æra, and his death has been fixed at the year 83. The dialogue, however, has been attributed to Quintilian and to Tacitus, and is usually printed in their works, but modern critics are of opinion it was not written by either, and D. Rivet, from whom this article is taken, attributes it, in his literary history of France, to Aper, and advances such proofs as appear to have great weight. An excellent dissertation on it may be seen in Murphy's translation of Tacitus, vol. IV. p. 445.[1]

APHTHONIUS, of Antioch, a celebrated rhetorician and sophist, who lived in the third century, wrote in Greek a treatise on rhetoric which has descended to us, and some other works. His rhetoric has been translated into Latin. The best edition was printed by the Elzivirs at Amsterdam, 1645, 12mo, under the title "Aphthonii Progymnasmata, partim à Rodolpho Agricola, partim à Joanne-Maria Catanæo latinitate donata, cum scholiis R. Lorichii."[2]

APICIUS. There were three ancient Romans of this name, all very illustrious; not for genius, for virtue, for great or good qualities, but for gluttony: or, if we may soften the term in complaisance to the growing taste of the times we write in, for the art of refining in the science of eating. The first lived under Sylla, the second under Augustus and Tiberius, and the third under Trajan. The second however is the most illustrious personage of the three, and is doubtless the same of whom Seneca, Pliny, Juvenal, Martial, &c. so much speak. Athenæus places him under Tiberius, and tells us, that he spent immense sums in gratifying his appetite, and invented divers sorts of cakes, which bore his name. We learn from Seneca, that he lived in his time, and kept as it were a school of gluttony at Rome; that he spent two millions and an half in entertainments; that, finding himself very much in debt, he was forced at length to look into the state of his affairs; and that, seeing he had but 250,000 crowns remaining, he poisoned himself from an apprehension of being starved with such a sum. Dion relates the same story. Pliny

[1] Chaufepie.—Rivet's Hist. Litt. vol. I. p. 218—223.—Moreri.
[2] Moreri.—Suidas in Apth.—Saxii Onomast.

mentions very frequently the ragouts he invented, and calls him the completest glutton that ever appeared in the world: "nepotum omnium altissimus gurges." The third Apicius lived under Trajan: he had an admirable secret to preserve oysters, which he shewed by sending Trajan some as far as Parthia, very fresh when they arrived.

The name of Apicius was applied long after to several sorts of meat: it made also a sect among the cooks. There is extant a treatise, "De re culinaria," under the name of Cælius Apicius, which is judged by the critics to be very ancient, though they do not suppose it to be written by any of the above three. A fair edition of it was given by Martin Lister, with the title of "De obsoniis et condimentis, sive de arte coquinaria," London, 1705, 8vo, and reprinted at Amsterdam in 1709, 12mo. Bernhold published a new edition at Lubeck, in 1791, 8vo. It was humourously ridiculed by Dr. King in his "Art of Cookery."[1]

APIAN, or APPIAN (PETER), called in German BIENEWITZ, a celebrated astronomer and mathematician, was born at Leisnig or Leipsic in Misnia, 1495, and made professor of mathematics at Ingolstadt in 1524, where he died in 1552, aged fifty-seven. He wrote treatises upon many of the mathematical sciences, and greatly improved them, especially astronomy and astrology, which in that age were much the same thing: also geometry, geography, arithmetic. He particularly enriched astronomy with many instruments, and observations of eclipses, comets, &c. His principal work was the "Astronomicum Cæsareum," published in folio at Ingolstadt in 1540, and which contains a number of interesting observations, with the descriptions and divisions of instruments. In this work he predicts eclipses, and constructs the figures of them *in plano*. In the second part of the work, or the "Meteoroscopium Planum," he gives the description of the most accurate astronomical quadrant, and its uses. To it are added observations of five different comets, viz. in the years 1531, 1532, 1533, 1538, and 1539: where he first shows that the tails of a comet are always projected in a direction from the sun.

Apian also wrote a treatise, entitled "Cosmographia," of which there have been many editions, from 1529, when Frisius published it in 4to, to 1575. In 1533 he made, at

[1] Gen. Dict.—Fabric. Bibl. Lat.—Saxii Onomasticon.

Norimberg, a curious instrument, which from its figure he called *Folium Populi*, which, by the sun's rays, shewed the hour in all parts of the earth, and even the unequal hours of the Jews. In 1534 he published his "Inscriptiones sacro-sanctæ Vetustatis variæ," Ingost. fol. and in the same year his "Instrumentum Sinuum, sive Primi Mobilis," fol. with 100 problems; and was the author of many other works; among which may be mentioned the Ephemerides from the year 1534 for several years, and books upon Shadows, Arithmetical Centilogues: books upon Arithmetic, with the rule of Coss (Algebra) demonstrated; upon Guaging; Almanacks, with Astrological directions; a book upon Conjunctions; Ptolemy with very correct figures drawn in a quadrangular form; Ptolemy's works in Greek; books of Eclipses; the works of Azoph, a very ancient astrologer; the works of Gebre; the perspective of Vitello, of Critical Days, and of the Rainbow; a new Astronomical and Geometrical Radius, with various uses of sines and chords; Universal Astrolabe of Numbers; maps of the world, and of particular countries, &c.

Apian left a son, Philip, who many years afterwards taught mathematics at Ingolstadt, and at Tubing. Tycho has preserved his letter to the landgrave of Hesse, in which he gives an opinion on the new star in Cassiopeia, of the year 1572. He died at Tubing in 1589. One of the comets observed by the elder Apian, viz. that of 1532, had its elements nearly the same as of one observed 128 years and a quarter after, viz. in 1661, by Hevelius and other astronomers: from hence Dr. Halley judged that they were the same comet, and that therefore it might be expected to appear again in the beginning of 1789. But it was not found that it returned at this period, although the astronomers then looked anxiously for it: and it is doubtful whether the disappointment might be owing to its passing unobserved, or to any errors in the observations of Apian, or to its period being disturbed and greatly altered by the actions of the superior planets. [1]

APION, a famous grammarian, born at Oasis in Egypt, was a professor at Rome in Tiberius's reign. He was undeniably a man of learning, had made the most diligent inquiries into the abstrusest subjects of antiquity, and was

[1] Hutton's Mathematical Dictionary.—Gen. Dict.—Many valuable references in Saxii Onomasticon.

master of all those points which give to erudition the character of accuracy and variety. But he appears to have often been an arrogant boaster, and most importantly busied in difficult and insignificant inquiries. Bayle quotes Julius Africanus, as calling him "the most minutely curious of all grammarians;" and he might have applied to him, what Strabo has to a pedant, "who vainly trifles about the reading of a passage," though the sense was exactly the same, as far as they were concerned with it, whichever way it was read. An idea may be formed of this writer from his imagining that he had performed something extraordinary, when he discovered that the two first letters of the Iliad, taken numerically, made up 48; and that Homer chose to begin his Iliad with a word, the two first letters of which would shew, that his two poems would contain 48 books.

Apion used to boast, with the greatest confidence, that he gave immortality to those to whom he dedicated his works, but none of these works remain; and his name and person had long ago been buried in oblivion, if other writers had not made mention of them. One of his chief works was "The Antiquities of Egypt," in which he takes occasion to abuse the Jews; and not content with this, he composed a work expressly against them. He had before shewn his malice against this people: for, being at the head of an embassy, which the Alexandrians had sent to Caligula, to complain of the Jews in their city, he accused them of several crimes; and insisted principally upon a point, the most likely to provoke the emperor, which was, that, while all the other people of the empire dedicated temples and altars to him, the Jews refused. With regard to his writings against them, Josephus thought himself obliged to confute the calumnies contained in them. He did not however write, on purpose to confute Apion, but several critics having attacked his Jewish Antiquities, he defends himself against them, and against Apion among the rest. Apion was not living when this confutation was published, for it relates the manner of his death, which was singular enough, at least in regard to Apion, who, having greatly ridiculed Jewish ceremonies, and circumcision in particular, was seized at length with a disease, which required an operation of that nature; and which, though submitted to, could not prevent him from dying under the most agonizing tortures. He boasted, that he had roused the soul of

Homer from the dead, to inquire concerning his country and family; and we learn from Seneca, that he imposed very much upon Greece, since he was received in every city as a second Homer: which shews, as Bayle observes, that "a man, with some learning, and a good share of impudence and vanity, may easily deceive the mass of the people."[1]

APOLLINARIS (CAIUS SULPITIUS), an eminent grammarian, was born (as is said) at Carthage, and lived under the Antonines. Helvius Pertinax, who had been his scholar, was his successor in the profession of grammar, and at length became emperor. He is the supposed author of the verses prefixed to the comedies of Terence, and containing the argument of them. The lines by him written upon the order Virgil gave to burn his Æneid:

Infelix alio cecidit prope Pergamon igne,
Et pene est alio Troja cremata rogo: &c.

make us regret the loss of his other verses. Aulus Gellius, who studied under him, gives the highest idea of his learning: and adds, that he had nothing of that pedantic arrogance, nothing of that magisterial air, which but too often makes learning so very disagreeable, and raises emotions of contempt and anger towards men, even when aiming at our instruction.[2]

APOLLINARIUS (CLAUDIUS), bishop of Hierapolis in Phrygia, about the year 177, presented to Marcus Aurelius an apology for the Christians, which was praised for its eloquence and truth. He wrote other works against the heretics of his time, and especially the Montanists, but these are all lost. Eusebius mentions Five books against the Gentiles; two books of Truth; and two against the Jews. As he had spoken in his Apology of the victory of Marcus Antoninus, which happened in the year 174, and of the thundering legion, Lardner places him at the year 176 or 177, though possibly he was then in the decline of life. There are two fragments ascribed to him in the preface to the Paschal, or, as it is often called, The Alexandrian Chronicle, but these are doubtful.[3]

APOLLINARIUS, the elder, a grammarian and divine, was a native of Alexandria, and flourished about the mid-

[1] Gen. Dict.—Works of the Learned, 1740.
[2] Aulus Gellius, Noct. Att. lib. 18. cap. 4.—Gen. Dict.
[3] Lardner's Works.—Dupin.—Cave.

dle of the fourth century. When, under the reign of Julian, the Christians were prohibited the use of the Greek and Roman classics in their schools, he drew up a grammar in a Christian form, and translated the books of Moses, and the whole history of the Hebrews down to the time of Saul, in Greek heroic verse, divided, in imitation of Homer, into twenty-four books. He translated other parts of the Old Testament into verse, which Sozomen has praised, but of which it is now impossible to form a judgment. He was the father of the Apollinarius in the next article.[1]

APOLLINARIUS, the younger, is mentioned by Jerom, in his Catalogue of Ecclesiastical writers, as bishop of Laodicea in Syria. Jerom adds that he employed his younger days chiefly in grammatical studies, and afterwards published innumerable volumes upon the holy scriptures, and died in the time of the emperor Theodosius; he mentions his thirty books against Porphyry, as being then extant, and esteemed the most valuable of his works. Apollinarius is placed by Cave as flourishing about the year 370, but Tillemont thinks he was bishop of Laodicea in the year 362, at the latest. Lardner thinks it certain that he flourished in the time of the emperor Julian, and afterwards; and it seems probable that he died about the year 382. He wrote commentaries upon almost all the books of holy scripture, none of which have descended to our time except a "Paraphrase on the Psalms," which has been often reprinted in Greek and Latin, and of which an account may be seen in Fabricius. In his early days, he wrote and preached the orthodox faith, but afterwards swerved so far from it, as to be deemed a heretic, and thus became the founder of a sect called the Apollinarians. This sect denied the proper humanity of Christ, and maintained that the body which he assumed was endowed with a sensitive and not a rational soul; but that the divine nature supplied the place of the intellectual principle in man. Their doctrine was first condemned by a council at Alexandria in the year 362, and afterwards in a more formal manner by a council at Rome in the year 375, and by another council in the year 378, which deposed Apollinarius from his bishopric. He is said to have held the doctrine of the Millenium, or the personal reign of Christ on earth for

[1] Lardner's Works.—Dupin.—Cave.

a thousand years. The reader may find a very elaborate account of him and of his writings in Dr. Lardner's works, vol. IV. p. 380—397.

APOLLINARIUS SIDONIUS. See SIDONIUS.

APOLLODORUS, a celebrated Athenian painter, flourished about the year 408 before the Christian æra. He applied the essential principles of his predecessor Polygnotus to the delineation of the species, by investigating the leading forms that discriminate the various classes of human qualities and passions. The acuteness of his taste led him to discover that as all men were connected by one general form, so they were separated each by some predominant power, which fixed character, and bound them to a class: that in proportion as this specific power partook of individual peculiarities, the farther it was removed from a share in that harmonious system which constitutes nature, and consists in a due balance of all its parts: thence he drew his line of imitation, and personified the central form of the class, to which his object belonged; and to which the rest of its qualities administered without being absorbed: agility was not suffered to destroy firmness, solidity, or weight; nor strength and weight agility: elegance did not degenerate to effeminacy, or grandeur swell to hugeness. Such were his principles of style; his expression extended them to the mind, if we may judge from the two subjects mentioned by Pliny, in which he seems to have personified the characters of devotion and impiety: the former, in the adoring figure of a priest, perhaps of Chryses, expanding his gratitude at the shrine of the God whose arrows avenged his wrongs and restored his daughter: and the latter, in the figure of Ajax wrecked, and from the sea-swept rock hurling defiance unto the murky sky. As neither of these subjects can present themselves to a painter's mind without a contrast of the most awful and the most terrific tones of colour, magic of light and shade, and unlimited command over the tools of art, we may with Pliny and with Plutarch consider Apollodorus as the first assertor of the pencil's honours, as the first colourist of his age, and the man who opened the gates of art which Zeuxis entered.[1]

APOLLODORUS, a celebrated grammarian of Athens, flourished in the 169th Olympiad, or about 104 years be-

[1] Fuseli's Lectures.

fore the Christian æra, under the reign of Plotemy Euergetes, king of Egypt. He was the son of Asclepiades, and the disciple of Aristarchus the grammarian, and of the philosopher Panætius. He composed a very voluminous work on the origin of the gods, of which Harpocration has quoted the sixth book, Macrobius the fourteenth, and Hermolaus the seventeenth. Besides this work he wrote a "Chronicle," a "Treatise on legislators," another "on the philosophical sects," and others which we find mentioned in the writings of the ancients. There is, however, only now extant, an abridgement of his book on the origin of the gods, Rome, 1555, and Antwerp, 1565, of which M. le Fevre of Saumur (Tanaquil Faber), published a Latin translation, under the title of "Apollodori Atheniensis bibliothecæ, sive de Diis, libri tres." Imperfect as this abridgement is, it is very useful in illustrating fabulous history. It commences with Inachus, and comes down to Theseus, prince of Athens, consequently comprising the space of 622 years, from A. M. 2177 to A. M. 2799. But we owe a very superior edition to the labours of that eminent classical scholar and critic, Heyne, who published in 1782, "Apollodori Atheniensis Bibliothecæ Libri tres, Ad codd. MSS. fidem recensiti," Gottingen, 8vo, and the following year, "Ad Apollodori Atheniensis Bibliothecam Notæ, cum commentatione de Apollodoro argumento et consilio operis et cum Apollodori fragmentis," ibid. 2 vols. 8vo. Four years before the first of these publications, Mr. Heyne gave a course of lectures on Apollodorus, which became very popular and interesting to young scholars. At the commencement of this undertaking, he found that the editions of Apollodorus were very scarce, and Gale's, although the best, yet very inaccurate. He determined therefore to publish one himself, in executing which he was assisted by three manuscripts, one formerly belonging to Dorville, a second prepared for the press by Gerard James Vanswinden, and a third in the king's library at Paris. None of his works do Heyne more credit, and his notes are highly valuable and entertaining to students of mythology.[1]

APOLLODORUS, a famous architect under Trajan and Adrian, was born at Damascus; and had the direction of that most magnificent bridge, which the former ordered

[1] Moreri.—Saxii Onomasticon.—Biog. Universelle.

to be built over the Danube, in the year 104. Adrian, who always valued himself highly upon his knowledge of arts and sciences, and hated every one of whose eminence in his profession he had reason to be jealous, conceived a very early disaffection to this artist, upon the following occasion: As Trajan was one day discoursing with Apollodorus upon the buildings he had raised at Rome, Adrian gave his judgment, but shewed himself ignorant: on which the artist, turning bluntly upon him, bid him "go paint citruls, for that he knew nothing of the subject they were talking of:" now Adrian was at that time engaged in painting citruls (a yellow kind of cucumber), and even boasted of it. This was the first step towards the ruin of Apollodorus; which he was so far from attempting to retrieve, that he even added a new offence, and that too after Adrian was advanced to the empire. To shew Apollodorus that he had no absolute occasion for him, Adrian sent him the plan of a temple of Venus; and, though he asked his opinion, yet he did not mean to be directed by it, for the temple was actually built. Apollodorus wrote his opinion very freely, and found such essential faults with it, as the emperor could neither deny or remedy. He shewed, that it was neither high nor large enough; that the statues in it were disproportioned to its bulk; "for," said he, "if the goddesses should have a mind to rise and go out, they could not do it." This irritated Adrian, and prompted him to get rid of Apollodorus. He banished him at first, and at last had him put to death; without stating the true cause, of which he would have been ashamed, but under the pretext of several crimes, of which he procured him to be accused and convicted.[1]

APOLLONIUS, a Greek writer, born in Alexandria, under the reign of Ptolemy Euergetes king of Egypt, was a scholar of Callimachus, whom he is accused of having treated with ingratitude; by which he drew upon himself the indignation of this poet, who gave him the name of Ibis, from a bird of Egypt, which used to purge itself with its bill. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is styled "Argonautica," and consists of four books. Quintilian, in his "Institutiones Oratoriæ," says that this performance is written "æquali quâdam mediocritate:" that the author

[1] Gen. Dict.

observed an exact medium between the sublime and low style in writing. Longinus says also that Apollonius never sinks in his poem, but has kept it up in an uniform and equal manner: yet that he falls infinitely short of Homer, notwithstanding the faults of the latter; because the sublime, though subject to irregularities, is always preferable to every other kind of writing. Gyraldus, speaking of this poem, commends it as a work of great variety and labour: the passion of Medea is so finely described, that Virgil himself is supposed to have copied it almost entirely, and to have interwoven it with the story of Dido.

Apollonius, not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time; thence acquiring the name of Rhodius. Here it was that he corrected and put the finishing hand to his Argonautics, which being publicly recited, met with universal applause, and the author was complimented with the freedom of the city. He is said to have written a book "Concerning Archilochus," a treatise "Of the origin of Alexandria," "Cnidos," and other works. He published his poem of the Argonautics at Alexandria, upon his return thither, when sent for by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus. The ancient Scholia upon his Argonautics are still extant: they are thought to be written by Tarrhæus, Theon, and others.

Of late years his reputation has rather increased in this country. Mr. Hayley has bestowed great praise on him. "His poems," says this excellent critic, "abound in animated description, and in passages of the most tender and pathetic beauty. How finely painted is the first setting forth of the Argo! and how beautifully is the wife of Chiron introduced, holding up the little Achilles in her arms, and shewing him to his father Peleus as he sailed along the shore! But the chief excellence in our poet, is the spirit and delicacy with which he has delineated the passion of love in his Medea. That Virgil thought very highly of his merit in this particular, is sufficiently evident from the minute exactness with which he has copied many tender touches of the Grecian poet." The best editions of Apollonius are those printed at Oxford in 4to, by Dr. John

Shaw, fellow of Magdalen college, 1777, and by the same in 8vo, 1779, that of Brunck, Argentora, 1780, 4to and 8vo; that of Flangini, Rome, 4to, 1794, and of Beck, Leipsic, 1797, 2 vols. 8vo. The *princeps editio* is a quarto, dated Florent. 1496, a copy of which sold at the Pinelli sale for seventeen guineas. Several English poets have contended for the honour of transfusing the beauties of Apollonius into our language. Dr. Broome published many years ago, the Loves of Jason and Medea, and the story of Talus. Mr. West also published some detached pieces. In 1771, Mr. Ekins translated the third Book of the Argonautics, and a part of the fourth, 4to, with very valuable preliminary matter. In 1780, two translations of the Argonautics appeared, the one, a posthumous work of Fawkes, the other by Edward Burnaby Green; and in 1803, another translation was published in 3 vols. 12mo, by Mr. Preston.[1]

APOLLONIUS, of Perga, a city in Pamphilia, was a celebrated geometrician who flourished in the reign of Ptolemy Euergetes, about 240 years before Christ; being about 60 years after Euclid, and 30 years later than Archimedes. He studied a long time in Alexandria under the disciples of Euclid; and afterwards he composed several curious and ingenious geometrical works, of which only his books of Conic Sections are now extant, and even these not perfect. For it appears from the author's dedicatory epistle to Eudemus, a geometrician in Pergamus, that this work consisted of eight books; only seven of which however have come down to us.

From the collections of Pappus, and the commentaries of Eutocius, it appears that Apollonius was the author of various pieces in geometry, on account of which he acquired the title of the Great Geometrician. His Conics was the principal of them. Some have thought that Apollonius appropriated the writings and discoveries of Archimedes; Heraclius, who wrote the life of Archimedes, affirms it; though Eutocius endeavours to refute him. Although it should be allowed a groundless supposition, that Archimedes was the first who wrote upon Conics, notwithstanding his treatise on Conics was greatly esteemed; yet it is highly probable that Apollonius would avail himself of the writings of that author, as well as others who had gone before him; and, upon the whole, he is allowed

[1] Gen. Dict.—Fabr. Bibl. Græc.—Vossius.—Saxii Onomasticon.—Dibdin's Classics, vol. I.

the honour of explaining a difficult subject better than had been done before; having made several improvements both in Archimedes's problems, and in Euclid. His work upon Conics was doubtless the most perfect of the kind among the ancients, and in some respects among the moderns also. Before Apollonius, it had been customary, as we are informed by Eutocius, for the writers on Conics to require three different sorts of cones to cut the three different sections from, viz. the parabola from a right angled cone, the ellipse from an acute, and the hyperbola from an obtuse cone; because they always supposed the sections made by a plane cutting the cones to be perpendicular to the side of them: but Apollonius cut his sections all from any one cone, by only varying the inclination or position of the cutting plane; an improvement that has been followed by all other authors since his time. But that Archimedes was acquainted with the same manner of cutting any cone, is sufficiently proved, against Eutocius, Pappus, and others, by Guido Ubaldus, in the beginning of his commentary on the second book of Archimedes's Equiponderants, published at Pisa in 1588.

The first four books of Apollonius's Conics only have come down to us in their original Greek language; but the next three, the fifth, sixth, and seventh, in an Arabic version; and the eighth not at all. These have been commented upon, translated, and published by various authors. Pappus, in his Mathematical Collections, has left some account of his various works, with notes and lemmas upon them, and particularly on the Conics. And Eutocius wrote a regular elaborate commentary on the propositions of several of the books of the Conics.

The first four books were badly translated by Joan. Baptista Memmius. But a better translation of these in Latin was made by Commandine, and published at Bononia in 1566.—Vossius mentions an edition of the Conics in 1650; the fifth, sixth, and seventh books being recovered by Golius. —Claude Richard, professor of mathematics in the imperial college of his order at Madrid, in the year 1632, explained, in his public lectures, the first four books of Apollonius, which were printed at Antwerp in 1655, in folio.—And the grand duke Ferdinand the second, and his brother prince Leopold de Medicis, employed a professor of the Oriental languages at Rome to translate the fifth, sixth, and seventh books into Latin. These were published at Flo-

rence in 1661, by Borelli, with his own notes, who also maintains that these books are the genuine production of Apollonius, by many strong authorities, against Mydorgius and others, who suspected that these three books were not the real production of Apollonius.

As to the eighth book, some mention is made of it in a book of Golius's, where he had written that it had not been translated into Arabic, because it was wanting in the Greek copies, from whence the Arabians translated the others. But the learned Mersenne, in the preface to Apollonius's Conics, printed in his Synopsis of the mathematics, quotes the Arabic philosopher Aben-Nedin for a work of his about the year 400 of Mahomet, in which is part of that eighth book, and who asserts that all the books of Apollonius are extant in his language, and even more than are enumerated by Pappus; and Vossius says he has read the same; De Scientiis Mathematicis, p. 55.—A neat edition of the first four books in Latin was published by Dr. Barrow, at London 1675, in 4to.—A magnificent edition of all the eight books, was published in folio, by Dr. Halley, at Oxford in 1710; together with the lemmas of Pappus, and the commentaries of Eutocius. The first four in Greek and Latin, but the latter four in Latin only, the eighth book being restored by himself.

The other writings of Apollonius, mentioned by Pappus, are, 1. The Section of a Ratio, or Proportional Sections, two books. 2. The Section of a Space, in two books. 3. Determinate Section, in two books. 4. The Tangencies, in two books. 5. The Inclinations, in two books. 6. The Plane Loci, in two books. The contents of all these are mentioned by Pappus, and many lemmas are delivered relative to them; but none, or very little of these books themselves, have descended down to the moderns. From the account, however, that has been given of their contents, many restorations have been made of these works, by the modern mathematicians, as follow: viz. Vieta. Apollonius Gallus. The Tangencies, Paris, 1600, in 4to. Snellius, Apollonius Batavus. Determinate Section. Lugd. 1601, 4to. Snellius, Sectio Rationis & Spatii. 1607. Ghetaldus, Apollonius Redivivus. The Inclinations. Venice, 1607, 4to. Ghetaldus, Supplement to the Apollonius Redivivus. Tangencies, 1607. Ghetaldus, Apollonius Redivivus, lib. 2, 1613. Alex. Anderson, Supplem. Apol. Redivivi. Inclin. Paris, 1612, 4to. Alex. Ander-

son, Pro Zetetico Apolloniani problematis a se jam pridem editio in Supplemento Apollonii Redivivi. Paris, 1615, 4to. Schooten, Loca Plana restituta. Lug. Bat. 1656. Fermat, Loca Plana, 2 lib. Tolos. 1679, folio. Halley, Apol. de Sectione Rationis libri duo ex Arabico MS. Latine versi duo restituti. Oxon. 1706, 8vo. Simson, Loca Plana, libri duo. Glasg. 1749, 4to. Simson, Sectio Determinat. Glasg. 1776, 4to. Horsley, Apol. Inclinat. libri duo. Oxon. 1770, 4to. Lawson, The Tangencies, in two books, Lond. 1771, 4to. Lawson, Determinate Section, two books. Lond. 1772, 4to. Wales, Determinate Section, two books. Lond. 1772, 4to. Burrow, The Inclinations. Lond. 1779, 4to.[1]

APOLLONIUS (DYSCOLUS, or the meagre, from his starved appearance), was a native of Alexandria, and flourished about the year 138 B. C. He passed his life at Bruchium, a quarter of the city where several men of learning were lodged and maintained at the expence of the kings of Egypt, but some accounts say that he lived in great poverty. He was the first who reduced grammar to a system, and wrote many works on the subject, which are not now extant, but of which Priscian availed himself in writing his Latin grammar. We have, however, a treatise on "Syntax," by Apollonius, which has been often printed. The best edition is that of Frederic Sylburgius, with the Latin translation and notes of Portus, Francfort, 1590, 4to. In Reitzius's edition of Mattaire's Greek Dialects, 1738, and in Sturtzius's edition, 1807, are several extracts from Apollonius's grammar, which Vossius copied from a MS. in the royal library of Paris, but this manuscript is more full, and deserves printing at large. Another work, entitled "Historiæ Mirabiles," Gr. and Lat. of which Meursius published the best edition, Leyden, 1620, 4to, is attributed to Apollonius, but upon doubtful authority. Apollonius was the father of Herodian, the grammarian.[2]

APOLLONIUS TYANEUS, a noted impostor, was a native of Tyana, in Cappadocia, and born some years before the Christian æra. He studied the philosophy of Pythagoras in his infancy, and professed it during his

[1] Gen. Dict.—Martin's Biog. Philosophica.—Hutton's Mathematical Dict.—Saxii Onomasticon.

[2] Vossius de Hist. Græc.—Fabr. Bibl. Græc.—Biog. Universelle.—Saxii Onomasticon.

whole life. He practised every rigid precept of abstinence, gave his property to the poor, lived in the temples, quelled seditions, and instructed the people with persuasive force and suavity. He affected a preciseness and mystery when he spoke, which made a wonderful impression on the vulgar; all the world, we are told, followed him: artizans quitted their employments; cities sent deputations to him, and even the oracles chaunted his praises. He made disciples everywhere: he conversed with the brachmans of India, the magi of Persia, and the gymnosophists of Egypt, compelling all to admire him. At Nineveh, at Ephesus, at Smyrna, at Athens, at Corinth, and other cities of Greece, he preached his doctrines, condemning amusements, visiting the temples, correcting the public morals, and recommending the reformation of all abuses. At Rome, where he said he came to see what sort of an animal a tyrant was, he inveighed against the bagnios with great severity. Having accidentally met the funeral of a young lady of consular family, he approached the bier, and after speaking some words in a low voice, the dead arose and went back to her father's house. Her parents offered him a large sum, which he refused. Here also he pretended to utter prophecies. The emperor Vespasian was so much his dupe, as to ask his advice, which he gave in his usual imposing manner. This he had done at other courts, and most absurd stories are told of his wisdom and prophetic gifts. Domitian, however, confined him for some time in prison, and after his release he died, about the end of the first century. Statues were erected, and divine honours paid to him. One Damis, the partner in his impositions, wrote his life, but it was more fully written by Philostratus, who lived 200 years after. It is among Philostratus's works, with some letters attributed to Apollonius. The heathens were fond of opposing the pretended miracles of this man to those of our Saviour: and by a treatise which Eusebius wrote against one Hierocles, we find that the drift of the latter, in the treatise which Eusebius refutes, had been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preference to this philosopher.

Mr. Du Pin has written a confutation of "Philostratus's Life of Apollonius," in which he proves, 1. That the history of this philosopher is destitute of such proofs as can be credited. 2. That Philostratus has not written a his-

tory, but a romance. 3. That the miracles ascribed to Apollonius carry strong marks of falsehood; and that there is not one which may not be imputed to chance or artifice. 4. That the doctrine of this philosopher is in many particulars opposite to right sense and reason.

Apollonius is said to have written four books on judicial astrology, and a treatise upon sacrifices, which are now lost. His general character seems to have been that he added the arts of an impostor to the learning of a philosopher. Those who are curious, however, in his history, may meet with copious information in his Life by Philostratus, in Bayle, Brucker, Lardner, and Du Pin. A new edition of his life was recently published by the rev. Dr. Edward Berwick of Ireland, 1810, 8vo.

APONO, or ABANO (PETER), a physician and astrologer, was born in 1250, at the village of Abano near Padua, of which the Latin name is Aponus, and hence he is frequently called PETRUS DE APONO, or APONENSIS. He is also sometimes called PETRUS DE PADUA. When young, he went, with a view to study Greek, to Constantinople, or according to others, to some of the islands belonging to the Venetian republic. Having afterwards a desire to study medicine and mathematics, he returned, and spent some years at Padua, and at Paris, where he was admitted to the degree of doctor of philosophy and medicine. He was, however, recalled to Padua, and a professorship of medicine founded for him. He attained great reputation as a physician, and is said to have been very exorbitant in his fees. We are not told what his demands were in the place of his residence, but it is affirmed that he would not attend the sick in any other place under 150 florins a day; and when he was sent for by pope Honorius IV. he demanded 400 ducats for each day's attendance. But these reports are thought to have been exaggerated, as perhaps are many other particulars handed down to us, such as his abhorrence of milk, which was so great, that he fainted if he saw any person drink it.

His works shew that he had read every thing which appeared before his time, on the subject of medicine, but unfortunately he mixes, with a great deal of real knowledge, all the reveries of judicial astrology, and caused the dome of the public school at Padua to be painted with above four hundred astrological figures, and when destroyed by a fire in 1420, they were replaced by the cele-

brated Giotto. His attachment to astrological pursuits, and a superior acquaintance with natural philosophy and mathematics, procured him the character of a magician, and he was accused of heresy. This accusation, of which he had cleared himself at Paris, was twice renewed at Padua, by the faculty and others who were jealous of his reputation, and it was said he owed his extraordinary skill to seven familiar spirits whom he kept inclosed in a bottle. By means of some powerful friends, he escaped the inquisition on one occasion, and was about to have been tried a second time, but died before the process was finished, in 1316. In spite of the profession, which he made before witnesses, when dying, of his adherence to the catholic faith, and which he likewise solemnly expressed in his will, the inquisition found him guilty of heresy, and ordered the magistrates of Padua to take his body up, and burn it. A female servant, however, on hearing this order, contrived, in the night, to have the body removed to another church. The inquisitors would have proceeded against the persons concerned in this affair, but were at length satisfied with burning the deceased in effigy. A century afterwards, his fellow-citizens placed a bust to his memory in the public palace. His principal works were, 1. "Conciliator differentiarum philosophorum et præcipue medicorum," Venice, 1471, a work often reprinted, and which procured him the title of Conciliator. He often quotes Averroes, and was the first Italian who studied his works. 2. "De Venenis, eorumque remediis," also often reprinted, but now very scarce. 3. "Expositio problematum Aristotelis," Mantua, 1475, 4to, of which there have been many editions. 4. "La Fisionomie du conciliator Pierre de Apono," Padua, 1474, 8vo, and in Latin, "Decisiones physionomicæ," 1548, 8vo. In the imperial library of Paris, is a manuscript on the same subject, which he wrote during his residence in that city. 5. "Hippocratis de medicorum astrologia libellus," from the Greek into Latin, Venice, 1485, 4to. 6. "Quæstiones de febribus," Padua, 1482, a manuscript in the imperial library. 7. "Textus Mesues noviter emendatus, &c." Venice, 1505, 8vo. 8. "Astrolabium plenum in tabulis ascendens, continens qualibet hora atque minuta æquationes domorum cœli," Venice, 1502, 4to. 9. "Geomantia," Venice, 1549, 8vo. 10. "Dionocides digestus alphabetico ordine," Lyons, 1512, 4to. 11. "Galeni tractatus

yarii a Petro Paduano latinitate donati," a manuscript in the library of St. Mark, Venice. 12. A Latin translation of seven astrological treatises written by the celebrated Spanish rabbi Aben-Ezra, and usually printed with his treatise on critical days.[1]

APOSTOLIUS (MICHAEL), a learned Greek, a native of Constantinople, came into Italy about the middle of the fifteenth century, but being unfavourably treated by cardinal Bessarion whom he visited, he returned to the island of Crete, and wrote some books; one of them entitled "Ιωνια, or the Violet-bed," a collection of apophthegms, has not been published, but of his collection of proverbs, an epitome was published at Basil, 1538, in 8vo, and afterwards the whole in Gr. and Lat. by Pontinus, Leyden, 1619, 4to, and at the same place, by P. Paulinus, 1653, 4to. The epitome published at Basil is a very rare book, but a copy is in the British Museum.[2]

APPIAN, an eminent historian, who wrote the Roman history in the Greek language, flourished under the reigns of Trajan and Adrian about the year 123 A. D. and speaks of the destruction of Jerusalem, as of an event that happened in his time. He was born of a good family in Alexandria, from whence he went to Rome, and there distinguished himself so much at the bar, that he was chosen one of the procurators of the emperor, and the government of a province was committed to him. He wrote the Roman history in a very peculiar method; not compiling it in a continued series, after the manner of Livy, but giving distinct histories of all the nations that had been conquered by the Romans, and placing every thing relative to those nations in one connected and uninterrupted narrative. It was divided into three volumes, which contained twenty-four books, or twenty-two according to Charles Stephens, Volaterranus, and Sigonius. Photius tells us, there were nine books concerning the civil wars, though there are but five now extant. This performance has been charged with many errors and imperfections; but Photius is of opinion, he wrote with the utmost regard to truth, and has shewn greater knowledge of military affairs than any of the historians, and depicts battles and other great events with the skill of an artist. But his chief

[1] Gen. Dict.—Biog. Universelle.—Manget and Haller in art. Abano.—Saxii Onomasticon.

[2] Gen. Dict.—Chaufepie.—Fabric. Bibl. Græc.—Cave, vol. II.

talent (continues that author) is displayed in his orations, in which he produces a strong effect on the passions, either in animating the resolution of the slow, or repressing the impetuosity of the precipitate. In the preface he gives a general description of the Roman empire.

He tells us, this empire was bounded on the east by the river Euphrates, mount Caucasus, the Greater Armenia, and Colchis, and on the north by the Danube; beyond which, however, the Romans possessed Dacia, as well as several other nations beyond the Rhine. They were masters of above half of Britain; but neglected the rest, as he informs us, because it was of no use to them, and they received but little advantage from what they possessed. There were several other countries, which cost more than they gained by them, but they thought it dishonourable to abandon them. This occasioned them to neglect the opportunities of making themselves masters of many other nations, and to satisfy themselves with giving them kings, as they did to the Greater Armenia. He assures us likewise, that he saw at Rome, ambassadors from several countries of the barbarians, who desired to submit to the Roman empire, but were rejected by the emperor because they were poor, and no advantages could be expected from them.

Of all this voluminous work there remains only what treats of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those against Hannibal, the civil wars, and the wars in Illyricum, and some fragments of the Celtic or Gallic wars. Appian was published by Henry Stephens with a Latin version, at Geneva, 1592, in folio; but the best editions are those of Tollius, Gr. and Lat. 2 vols. 8vo, Amst. 1670, and of Schweigheuser, Lips. 1784, 3 vols. 8vo, of which last the editor of the Bibliographical Dictionary has given a very particular account.[1]

APPREECE or RHESE (JOHN), an English writer of the sixteenth century, descended from an ancient and honourable family in Wales. He was educated at Oxford, but in what hall or college is uncertain: probably in the ancient hotel, now Pembroke college, in which several of his name were educated about the same period. In 1534, he was admitted bachelor of civil law. Patronised by William earl of Pembroke, he pursued his studies with

[1] Gen. Dict.—Saxii Onomast.—Bibliographical Dict.—and Dibdin's Classics.

alacrity, and became eminently learned, particularly in the history and antiquities of his own country. Wood says, that in 1546-7 he was knighted, with many others, by Edward, lord protector of England, and that he died in the reign of queen Mary. Pitts gives him the character of a learned and elegant writer. He wrote, 1. "Fides historiæ Britanniæ, contra Polyd. Virgilium," a manuscript in the Cotton library. 2. "Defensio regis Arthuri." 3. "Historiæ Britanniæ defensio," 1573. 4. "Cambriæ descriptio," corrected and augmented by Humph. Lhuyd, and translated into English by David Powel, Oxon. 1663, 4to. 5. De Variis antiquitatibus—Tractatum de Eucharistia—of the restitution of the Coin, written in 1553, all in manuscript in New College library.[1]

APROSIO (ANGELICO), born at Ventimiglia, in the republic of Genoa, 1607, was a man of great reputation in the learned world, and wrote several books. At fifteen years of age he entered into the order of the Augustins, where he became so much esteemed, that he was appointed vicar-general of the congregation of our Lady of Consolation at Genoa. As soon as he had finished his studies, he taught philosophy, which he continued to do for five years; after which he travelled into several parts of Italy, and settled at Venice in 1639, in the convent of St. Stephen. What rendered him most famous was the library of the Augustins at Ventimiglia, which being chiefly collected by him, was a proof of his ardour for learning, and his excellent taste. He published a book concerning this library, which is much sought after by the curious. Morhof mentions this work in several places of his Polyhistor, published in 1688 (p. 38, 39); and always as if he thought it had not been yet published; nevertheless Mr. Bayle discovered that the "Bibliotheca Aprosiana" was printed at Bologna in 1673; and that Martin Fogelius, or Vogelius, professor at Hamburgh, had a copy of it.—He used to disguise himself under fictitious names in the title-pages of his books; which conduct might, perhaps, be owing to the subjects he wrote upon, they not being always suited to a religious life; such, for instance, as the Adonis of the cavalier Marino, &c. And if we consult the authors who have given us a catalogue of the writers of Liguria, we find that he assumed sometimes the name of Masoto Galistoni,

[1] Bale.—Pitts.—Tanner.—Ath. Ox. vol. I.

sometimes that of Carlo Galistoni, Scipio Glareano, Sapricio Saprici, Oldauro Scioppio, &c. The cavalier Stigliani having published the book of "l'Ochiale," or the Spectacles, which is a severe censure on the "Adonis," he was attacked on all sides; but amongst all the advocates for cavalier Marino, nobody shewed more zeal for the Adonis than Aprosio: the pieces he wrote in defence of it came abroad with the following titles: "Ochiali stritolato di Scipio Glareano per risposta al Signor Cavaliere Fra Tomaso Stigliani;"—The Spectacles broken, by Scipio Glariano, being an Answer to signor cavalier Fra Tomaso Stigliani. "La Sferva poetica di Sapricio Saprici, lo scantonata accademico heteroclito per risposta alla prima censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani;"—The poetical scourge of Sapricio Saprici, being an Answer to the first Censure of the cavalier Marino's Adonis, by cavalier Tomaso Stigliani. "Del veratro, apologia di Sapricio Saprici per risposta alla seconda censura dell' Adone dell cavalier Marino, fatta del cavalier Tomaso Stigliani;"—Hellebore, or an Apology of Sapricio Saprici, being an answer to the second Censure of cavalier Marino's Adonis, by cavalier Tomaso Stigliani. This treatise consisted of two parts, one of which was printed in 1645, and the other in 1647.

Aprosio's life is written in the book above mentioned, La Bibliotheca Aprosiana. Several authors have bestowed upon him very great encomiums, some of whom have been perhaps rather too extravagant. He was admitted as a member into various academies, particularly that of Gli Incogniti of Venice, as appears by the book entitled "Le glorie de gli Incogniti, overo gli Huomini Illustri dell' academia de' i signori Incogniti di Venetia," 1647, 4to, where there is a very high eulogium on him. The Bibliotheca Aprosiana is a very scarce book, and contains, besides many particulars of the author's life, a list of persons who presented him with books, and the titles and some curious notices respecting those books, in an alphabetical order, which however reaches no farther than letter C. There is a posthumous work of his, full of anecdotes of the pseudonymous writers of his time, which is not less rare. It is entitled "La Visiera alzata hecatoste di scrittori." Aprosio died in 1681.[1]

[1] Gen. Dict.—Biog. Universelle.—Saxii Onomasticon.

APULEIUS (Lucius), a Platonic philosopher, who lived in the second century, under the Antonines, was born at Madaura, a Roman colony in Africa. With ability he united indefatigable industry, whence he became acquainted with almost the whole circle of sciences and literature. His own account of himself is, that he not only tasted of the cup of literature under grammarians and rhetoricians at Carthage, but at Athens drank freely of the sacred fountain of poesy, the clear stream of geometry, the sweet waters of music, the rough current of dialectics, and the nectarious but unfathomable deep of philosophy; and in short, that, with more good will indeed than genius, he paid equal homage to every muse. He was certainly a man of a curious and inquisitive disposition, especially in religious matters, which prompted him to take several journies, and to enter into several societies of religion. He had a strong desire to be acquainted with their pretended mysteries, and for this reason got himself initiated into them. He spent almost his whole fortune in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of his reception, and was obliged to pawn his clothes to raise the necessary sum. He supported himself afterwards by pleading causes, and, as he was both eloquent and acute, many considerable causes were trusted to him. But he benefited himself more by a good marriage, than by his pleadings: a widow, named Pudentilla, who was neither young nor handsome, but very rich, accepted his hand. This marriage drew upon him a troublesome law-suit; the relations of the lady pretended he made use of sorcery to gain her heart and money, and accordingly accused him of being a magician, before Claudius Maximus, proconsul of Africa. Apuleius was under no great difficulty in making his defence; for as Pudentilla was determined, from considerations of health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities too of gaining her friendship, for he lodged some time at her house, and was greatly beloved by Pudentilla's eldest son, who was very desirous of the match, and solicited him in favour of his mother. Apuleius also

offered to prove, by his marriage-contract, that he would gain but a moderate sum by it. His apology is still extant; it is reckoned a performance of considerable merit, and contains examples of the shameless artifices which the falshood of an impudent calumniator is capable of practising. There were many persons who took for a true history all that he relates in his famous work, the "Golden Ass." St. Augustin was even doubtful upon this head, nor did he certainly know that Apuleius had only given this book as a romance. Some of the ancients have spoken of this performance with great contempt. In the letter which the emperor Severus wrote to the senate, wherein he complains of the honours that had been paid to Claudius Albinus, amongst which they had given him the title of Learned, he expresses great indignation, that it should be bestowed on a man, who had only stuffed his head with idle tales and rhapsodies taken from Apuleius. Macrobius has allotted the "Golden Ass," and all such romances, to the perusal of nurses. Bishop Warburton, in the second edition of his "Divine Legation," supposes that the "Golden Ass" is an allegory, intended not only as a satire upon the vices of the times, but as a laboured attempt to recommend the mysteries of the Pagan religion, in opposition to Christianity, to which he represents him as an inveterate enemy. In confirmation of this opinion, he points out the resemblance between the several parts of the story and the rites of initiation, both in the greater and lesser mysteries; and explains the allegory of Cupid and Psyche, which makes a long episode in Apuleius, upon the same principles. This opinion, however, has been contested by Dr. Lardner (Works, vol. VII. p. 462.)

Apuleius was extremely indefatigable in his studies, and composed several books, some in verse, and others in prose; but most of them are lost. He took pleasure in declaiming, and was heard generally with great applause; when he declaimed at Oea, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with much satisfaction, and erected a statue to him; and several other cities did him the same honour. The time of his death is not known, but after his Apology took effect, he is said to have passed his days quietly in study.

His printed works have gone through forty-three editions, nine of which appeared in the fifteenth century.

The first, which is very rare, and was not mutilated by the Inquisition, was printed at Rome by order of cardinal Bessarion, and Andrea, bishop of Aleria, was editor, 1469, fol. This volume consisted of, 1. The "Golden Ass," on which his reputation chiefly rests, and of which there have been many separate editions and translations into French, Italian, Spanish, German, English (by William Adlington, 1571, &c.) Of the episode of Psyche, there have been an equal number of separate editions and translations, and some French ones superbly ornamented with engravings. 2. His Apology, entitled "Oratio de Magia," Heidelberg, 1594, 4to, &c., 3. "Florida," or fragments of his speeches, some on history and mythology, Strasburgh, 1516. 4. "Three books on philosophy, entitled "De habitudine doctrinarum et nativitate Platonis." 5. "De Deo Socratis," which St. Augustine refuted, Paris, 1624, 16mo. 6. "De Mundo," which has been considered as an exact translation of what Aristotle wrote on the same subject, Memmingen, 1494, fol. and Leyden, 1591, 8vo, with that of Aristotle in Greek. Another list of works has been attributed to him on doubtful authority, as a Latin translation of Asclepius "De Natura Deorum;" a book "De nominibus, virtutibus, seu medicaminis herbarum;" another, "De notis adspirationis, et de diphthongis;" "De ponderibus, mensuris, ac signis cujusque;" "Anechomenos," a heroic poem, and "Ratio Spheræ Pythagoricæ." Besides these a great number of his writings, on almost every subject, are said to have been lost. Daniel William Moller published an essay on his life and works, Altdorf, 1691, 8vo.[1]

AQUAPENDENTE. See FABRICIUS.

AQUAVIVA (ANDREW MATTHEW), Duke of Atri in the kingdom of Naples, and son of Julius Aquaviva, count of Conversano, added to the splendour of his birth a great share of learning, which rendered him very illustrious towards the end of the fifteenth, and beginning of the sixteenth century. He was at first addicted to the military art, and distinguished himself by his bravery, although he was unfortunate, and in the last battle in which he fought, was wounded and taken prisoner. When released he appears to have devoted his time to study and the conversation of men of letters, by whom he was highly esteemed.

[1] Gen. Dict.—Fabric. Bibl. Græc.—Vossius de Hist. Lat.—Brucker.—Biog. Universelle.—Saxii Onomasticon.

Alexander ab Alexandro dedicated to him his "Dies Geniales" and "Pontanus," two of his works. He died in 1528, aged seventy-two years. His works were, an "Encylopædia," left very imperfect; and Bayle says he composed a book "De re Equestri." His best known work is "Disputationes de Virtute morali," Helenop. 1609, 4to, which it seems doubtful whether Bayle ever saw. His brother Belisarius also became an author, and published a treatise "De Venatione," and others "De Aucupio," "De Principum liberis educandis," and "De Certamine Singulari." These were first printed at Naples, 1519, fol. and reprinted at Basil, 1578, 8vo, by Leunclavius, with Manuel Palæologus on the Education of Kings. [1]

AQUAVIVA (CLAUDIUS), son to John Jerome, duke of Atri, was born at Naples in 1542, and in 1581 was elected general of the Jesuits, in which station he conducted himself with great mildness and prudence, and died Jan. 3, 1615. He left several religious works: among others, "Industriæ ad curandos animæ morbos," Paris, 1603, 8vo, ad Rome, 1606, 8vo. A French translation of this was published at Paris in 1776, 12mo, under the title of "Manuel des Superieurs." He wrote also Meditations in Latin, on the forty-fourth and ninety-third Psalms. His most celebrated work drawn up for the use of his order, enttled "Ratio Studiorum," and published at Rome in 1586, 3vo, was suppressed by the Inquisition, and much displesed the Jesuits and Dominicans, by containing more liberal sentiments than were consistent with their interest. It was republished in 1591, but in a mutilated state. Another work of his, less known, was "Epistolæ Præpositorum Generalium, ad Patres et Fratres societatis Jesu. Instructio ad augendum spiritum in societate," Rome, 1615, 8vo. [2]

AQUILA, of Sinope in Pontus, lived in the time of the emperor Adrian in the second century, by whom he is said to have been sent to assist in the rebuilding of Jerusalem, where he embraced Christianity; but, his attachment to judicial astrology having subjected him to censure among the Christians, he became a Jew, and was advanced to the rank of Rabbi. He now employed himself in acquiring a perfect knowledge of the Hebrew language, and translated the Old Testament into Greek. But although he made this apparently a literal translation, he is said to have

[1] Gen. Dict.—Dict. Historique. [2] Dict. Historique.—Biog. Universelle.

given some passages respecting Jesus Christ a turn more favourable to the Jewish prejudices than the Septuagint translation. Fragments only of this translation of Aquila's have descended to us. Some particulars of him may be found in Cave, and in the ecclesiastical historians of his period.[1]

AQUILANO (SERAFINO), so called from Aquila, a city of Abruzzo in the kingdom of Naples, was born there in 1466, and gained considerable fame by his Italian poems, but more by his talents as an Improvisatori, which were in high esteem with the princes and patrons of literature in his country. He was the contemporary and rival of Tebaldeo di Ferrara, and together they contributed not a little to the refinement of Italian poetry, but their reputation sunk before that of Sannazarius and Bembo. Aquilano died at Rome, Aug. 10, 1500. His poems, consisting of sonets, eclogues, epistles, &c. were printed at Rome in 1503, 8vo, but the best edition is that of the Giunti, 1516.[2]

AQUILANUS (SEBASTIANUS), or SEBASTIAN D'AQUILA, his true name being unknown, an Italian physician, born at Aquila, a town of Abruzzo in the kingdom of Naples, professed his art in the university of Padua. He was in repuation at the time of Louis de Gonzaga, bishop of Mantua, to whom he inscribed a book. He died in 1543. We have of his, a treatise "De Morbo Gallico," Lyons, 1506 4to, with the works of other physicians, Boulogne, 1517, 8vo; and "De Febre Sanguinea," in the "Practica de Pattinaria," Basle, 1537, in 8vo; and Lyons, 1538, 4to. Aquilanus was one of the most zealous defenders of Galen, and is said to have been one of the first who employed mercury in the cure of the venereal disease, which, however, he administered in very small doses.[3]

AQUINAS (ST. THOMAS), commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon, was born in the castle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224. At five years of age he was committed to the care of the monks of Mount Cassino, with whom he remained till he was sent to the university of Naples. In the year 1241 he entered into the order of the preach-

[1] Gen. Dict.—Cave, vol. I.—Lardner's Works.—Saxii Onomasticon.
[2] Biog. Universelle.—Ginguene Hist. Lit. d'Italie, vol. III. 544.—Roscoe's Leo.—Tiraboschi.
[3] Haller and Manget.—Biog. Universelle.

ing friars at Naples, without the knowledge of his parents. His mother, being informed of this, used her utmost efforts to induce him to leave this society; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna, and at last to Rome. His mother followed him thither, and when she could not obtain leave of the monks to see him, by the assistance of her two elder sons, she seized the youth in his journey to Paris, to which he was sent by the monks of his order, and caused him to be shut up in her castle; whence, after a confinement of two years, he made his escape, and fled first to Naples, and then to Rome. In 1244 he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologne, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the "Book of Sentences," which he did with great applause, before a very large audience. In the year 1255 he was created D. D. at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school divinity in most of the universities of Italy, he re-settled at last at Naples, where he received a pension from king Charles. Here he spent his time in study, in reading of lectures, and exercises of piety; and was so far from any views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274 he was sent for to the second council of Lyons, by pope Gregory X. that he might read before them the book he had written against the Greeks, at the command of Urban IV.; but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th of March, aged fifty years.

The whole Western world, after his decease, began to load the memory of Thomas Aquinas with honours. The Dominican fraternity removed his body to Thoulouse; pope John XXII. canonized him; Pius V. gave him the title of the Fifth Doctor of the Church; the learned world honoured him with the appellation of The Universal and the Angelic Doctor; and Sixtus Senensis tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstruse meanings of that father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all men of learning, that St. Augustin's soul had

transmigrated into St. Thomas Aquinas. Rapin speaks also of him with high honour, and represents him as one of the great improvers of school-divinity. Lord Herbert of Cherbury, in his Life and Reign of Henry VIII. tells us, that one of the principal reasons, which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas indeed has been always very great in the schools of the Roman Catholics. But notwithstanding all the extravagant praises and honours which have been heaped upon this saint, it is certain that his learning was almost wholly confined to scholastic theology, and that he was so little conversant with elegant and liberal studies, that he was not even able to read the Greek language. For all his knowledge of the Peripatetic philosophy, which he so liberally mixed with theology, he was indebted to the defective translations of Aristotle which were supplied by the Arabians, till he obtained, from some unknown hand, a more accurate version of his philosophical writings. Adopting the general ideas of the age, that theology is best defended by the weapons of logic and metaphysics, he mixed the subtleties of Aristotle with the language of scripture and the Christian fathers; and, after the manner of the Arabians, framed abstruse questions, without end, upon various topics of speculative theology. He excelled, therefore, only in that subtile and abstruse kind of learning which was better calculated to strike the imagination, than to improve the understanding. He maintained what is commonly called the doctrine of free-will, though he largely quoted Augustin, and retailed many of his pious and devotional sentiments. His Aristotelian subtleties enabled him to give a specious colour to the absurd doctrine of transubstantiation, which in him found a vehement defender. He held many other erroneous opinions, but it must be acknowledged, there are in his writings, and particularly in the account of his discourses during his last sickness, traces of great devotion, and a strain of piety very similar to that of St. Augustin. Aquinas left a vast number of works, which were printed in seventeen volumes in folio, at Venice in 1490; at Nuremberg in 1496; Rome 1570; Venice 1594; and Cologne 1612; and many times after.

The five first volumes contain his Commentaries upon the works of Aristotle. The sixth and seventh a Com-

mentary upon the four Books of Sentences. The eighth consists of Questions in Divinity. The ninth volume contains the Sum of the Catholic Faith, against the Gentiles; divided into four books. The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of cardinal Cajetanus. The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the monks of Fossanova; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations. The fourteenth contains the Commentaries upon the gospels of St. Matthew and St. John; the former is said to have been written by Peter Scaliger, a dominican friar and bishop of Verona. The fifteenth volume contains the Catena upon the four Gospels, extracted from the fathers, and dedicated to pope Urban IV. The sixteenth consists of the Commentary upon St. Paul's Epistles, and the Sermons of Aquinas preached on Sundays and the festivals of saints. The seventeenth contains divers tracts in Divinity.

There have been also published separately, under his name, several other commentaries upon the scriptures, particularly upon Genesis, Lyons, 1573, in 8vo; upon the prophecy of Daniel; upon the book of the Maccabees, Paris, 1596, 8vo; upon all the canonical Epistles, Paris, 1543, 8vo. We have likewise a commentary upon Boethius's Consolation of Philosophy, published under Aquinas's name, at Louvain in 1487, in folio.

Several difficulties have been raised in regard to his "Summa Theologiæ," which have occasioned some authors to doubt whether he was really the author of it. There is a very accurate examination of these difficulties in Casimir Oudins' "Commentarius de scriptoribus ecclesiæ antiquis eorumque scriptis;" wherein he determines, that Thomas Aquinas is the real author of the "Summa Theologiæ."

Of all these, in Brucker's opinion, the most celebrated are, his "Summa Theologiæ," Heads of Theology—of which the second section, which treats of morals, may be read with advantage; his commentaries upon the analytics, metaphysics, and ethics of Aristotle, and upon his book "De Interpretatione." [1]

[1] Gen. Dict.—Cave, vol. I.—Brucker.—Du Pin.—Moreri.—Saxii Onomasticon.—Milner's Church Hist. vol. IV. p. 38.

AQUINO (CHARLES DE), a miscellaneous writer of considerable fame, was born at Naples in 1654, and died at Rome in 1740. He was of the order of Jesuits, and a celebrated teacher of rhetoric. His works, which discover much learning and taste, are written in Latin. The principal are, "Poemata," Rome, 1702, 3 vols.; "Orationes," 1704, 2 vols. 8vo;" "Lexicon Militare," in 2 vols. folio, 1724. This contains, under some of the articles, very learned dissertations on the military art. Another lexicon, entitled "Nomenclator Agriculturæ," 1736, 4to, is not held in the same esteem. He published also, "Historical Miscellanies," 1725, and an interesting "History of the war in Hungary," 1726, 12mo, under the title of "Fragmenta historica de bello Hungariæ."[1]

AQUINO, or AQUIN (LOUIS CLAUDE DE), a celebrated French musician, was born at Paris, July 4, 1694, where he died June 15, 1772. He was so remarkable for early genius, that at the age of six he performed on the harpsichord before Louis XIV; at eight years old the celebrated Bernier declared he could teach him nothing more; and at twelve he was made organist at the church of Petit St. Antoine. Sometime after, he obtained a triumph highly flattering to a person of his profession, by successfully contending for the place of organist at the church of St. Paul, against Rameau, who at that time wished to be established in Paris. Wonders are told of the powers of execution and taste which Aquino displayed, and it is said that Handel visited France on purpose to hear him. He is celebrated also for his simple and amiable manners, and his attachment to religion. Two only of his works have been engraved, the one a collection of pieces for the harpsichord, and the other some carrols with variations; but he left to his son a considerable number of manuscript performances.[2]

AQUINO DE CHATEAU LYON (PETER LOUIS), son of the preceding, and a bachelor of medicine, was a miscellaneous writer at Paris, where he died about the year 1797, without leaving a reputation equal to that of his father. Yet some of his publications were useful. In the list we find, 1. "Contes mis en vers par un petit cousin de Rabelais," 1775, 8vo. 2. "Lettres sur les hommes celebres dans les sciences," 1752, 2 vols. re-published in 1753,

[1] Dict. Hist.—Biog. Universelle. [2] Dict. Hist.—Biog. Universelle.

under the title of "Siecle litteraire de Louis XV." 3. "Semaine Litteraire," 1759, 4 vols. 12mo. 4. "Almanach litteraire, ou Etrennes d'Apollon," 1777—93, 17 vols. a collection of miscellanies in prose and verse. He published some other works with less success, and it used to be said, in allusion to his father's profession,

"On souffla pour le pere, on siffla pour le fils." [1]

AQUINO (PHILIP D'), a learned rabbi of Carpentras, whose proper name was Mardocai, or Mardocheus, was expelled from the synagogue of Avignon, in 1610, on account of attachment to Christianity. On this he went to the kingdom of Naples, and was baptised at Aquino, from which he took his name; but when he came to France he gave it the French termination, Aquin. At Paris he devoted himself principally to teaching Hebrew, and Louis XIII. appointed him professor in the Royal college, and Hebrew interpreter, which honourable station he held until his death in 1650, at which time he was preparing a new version of the New Testament, with notes on St. Paul's epistles. Le Jay also employed him in correcting the Hebrew and Chaldee parts of his Polyglot. His principal printed works are, 1. "Dictionarium Hebrao-Chaldao-Talmudico-Rabbinicum," Paris, 1629, fol. 2. "Racines de la langue sainte," Paris, 1620, fol. 3. "Explication des treize moyens dont se servaient les rabbins pour entendre le Pentateuque, recueillis du Talmud." 4. "An Italian translation of the Apophthegms of the ancient Jewish doctors." 5. "Lacrimæ in obitum illust. cardinal de Berulle," his patron. 6. "Examen mundi." 7. "Discours du Tabernacle et du Camp des Israelites," Paris, 1623, 4to. 8. "Voces primitiæ seu radices Græcæ," Paris, 1620, 16mo, and others.—LOUIS D'AQUIN, his son, who became as great an adept as his father in the Oriental tongues, left behind him several rabbinical works.—ANTOINE D'AQUIN, first physician to Louis XIV. who died in 1696, at Vichi, was son of the last-mentioned Louis. [2]

ARABELLA (STUART), commonly called the lady Arabella, was so often talked of for a queen, that custom seems to have given her a right to an article in this manner under her Christian name, as that by which our historians distinguish her. She was the daughter of Charles Stuart, earl of Lenox, who was younger brother to Henry lord Darnley,

[1] Dict. Hist.—Biog. Universelle. [2] Gen. Dict.—Biog. Universelle.

father to king James VI. of Scotland, and First of England, by Elizabeth, daughter of sir William Cavendish, knt. She was born, as near as can be computed, in 1577, and educated at London, under the eye of the old countess of Lenox, her grand-mother. She was far from being either beautiful in her person, or from being distinguished by any extraordinary qualities of mind; and yet she met with many admirers, on account of her royal descent and near relation to the crown of England. Her father dying in 1579, and leaving her thereby sole heiress, as some understood, of the house of Lenox, several matches were projected for her at home and abroad. Her cousin, king James, inclined to have married her to lord Esme Stuart, whom he had created duke of Lenox, and whom before his marriage he considered as his heir; but this match was prevented by queen Elizabeth, though it was certainly a very fit one in all respects. As the English succession was at this time very problematical, the great powers on the Continent speculated on many husbands for the lady Arabella, such as the duke of Savoy, a prince of the house of Farnese, and others. In the mean time, this lady had some thoughts of marrying herself at home, as Thuanus relates, to a son of the earl of Northumberland, but it is not credible that this took effect, though he says it did privately. The very attempt procured her queen Elizabeth's displeasure, who confined her for it. In the mean time her title to the crown, such as it was, became the subject, amongst many others, of father Persons's famous book, wherein are all the arguments for and against her, and which served to divulge her name and descent all over Europe; and yet this book was not very favourable to her interest. On the death of the queen, some malcontents framed an odd design of disturbing the public peace, and amongst other branches of their dark scheme, one was to seize the lady Arabella, and to cover their proceedings by the sanction of her title, intending also to have married her to some English nobleman, the more to increase their interest, and the better to please the people. But this conspiracy was fatal to none but its authors, and those who conversed with them; being speedily defeated, many taken, and some executed. As for the lady Arabella, it does not appear that she had any knowledge of this engagement in her behalf, whatever it was; for domestic writers are perplexed, and foreign historians run into absurdities, when they endea-

deavour to explain it. She continued at liberty, and in apparent favour at court, though her circumstances were narrow till the latter end of the year 1608, when by some means she drew upon her king James's displeasure. However, at Christmas, when mirth and good-humour prevailed at court, she was again taken into favour, had a service of plate presented to her of the value of two hundred pounds, a thousand marks given her to pay her debts, and some addition made to her annual income. This seems to have been done, in order to have gained her to the interest of the court, and to put the notions of marriage she had entertained out of her head; all which, however, proved ineffectual; for in the beginning of the month of February 1609, she was detected in an intrigue with Mr. William Seymour, son to the lord Beauchamp, and grandson to the earl of Hertford, to whom, notwithstanding, she was privately married some time afterwards. Upon this discovery, they were both carried before the council, and severely reprimanded, and then dismissed. In the summer of 1610, the marriage broke out, on which the lady was sent into close custody, at the house of sir Thomas Parry, in Lambeth; and Mr. Seymour was committed to the Tower for his contempt, in marrying a lady of the royal family without the king's leave. It does not appear that this confinement was attended with any great severity to either; for the lady was allowed the use of sir Thomas Parry's house and gardens, and the like gentleness, in regard to his high quality, was shewn to Mr. Seymour. Some intercourse they had by letters, which after a time was discovered, and a resolution taken thereupon to send the lady to Durham, a resolution which threw her into deep affliction. Upon this, by the interposition of friends, she and her husband concerted a scheme for their escape, which was successfully executed in the beginning, though it ended unluckily. The lady, under the care of sir James Crofts, was at the house of Mr. Conyers, at Highgate, from whence she was to have gone the next day to Durham, on which she put a fair countenance now, notwithstanding the trouble she had before shewn. This made her keepers the more easy, and gave her an opportunity of disguising herself, which she did on Monday the 3d of June, 1611, by drawing over her petticoats a pair of large French-fashioned hose, putting on a man's doublet, a peruke which covered her hair, a hat, black cloak, russet boots with red tops, and

a rapier by her side. Thus equipped, she walked out between three and four with Mr. Markham. They went a mile and half to a little inn, where a person attended with their horses. The lady, by that time she came thither, was so weak and faint, that the hostler, who held the stirrup when she mounted, said that gentleman would hardly hold out to London. Riding, however, so raised her spirits, that by the time she came to Blackwall, she was pretty well recovered. There they found waiting for them two men, a gentlewoman, and a chambermaid, with one boat full of Mr. Seymour's and her trunks, and another boat for their persons, in which they hasted from thence towards Woolwich. Being come so far, they bade the watermen row on to Gravesend. There the poor fellows were desirous to land, but for a double freight were contented to go on to Lee, yet being almost tired by the way, they were forced to lie still at Tilbury, whilst the rowers went on shore to refresh themselves; then they proceeded to Lee, and by that time the day appeared, and they discovered a ship at anchor a mile beyond them, which was the French bark that waited for them. Here the lady would have lain at anchor, expecting Mr. Seymour, but through the importunity of her followers, they forthwith hoisted sail and put to sea. In the mean time Mr. Seymour, with a peruke and beard of black hair, and in a tawny cloth suit, walked alone without suspicion, from his lodging out at the great west door of the Tower, following a cart that had brought him billets. From thence he walked along by the Tower-wharf, by the warders of the south gate, and so to the iron gate, where one Rodney was ready with a pair of oars to receive him. When they came to Lee, and found that the French ship was gone, the billows rising high, they hired a fisherman for twenty shillings, to put them on board a certain ship that they saw under sail. That ship they found not to be it they looked for, so they made forwards to the next under sail, which was a ship from Newcastle. This with much ado they hired for forty pounds, to carry them to Calais, and the master performed his bargain, by which means Mr. Seymour escaped, and continued in Flanders. On Tuesday in the afternoon, my lord treasurer being advertised that the lady Arabella had made an escape, sent immediately to the lieutenant of the Tower to set strict guard over Mr. Seymour, which he promised, after his *quare* manner, "he would thoroughly do, that he would;" but, coming to the prisoner's lodgings, he found, to his great

amazement, that he was gone from thence one whole day before. A pink being dispatched from the Downs into Calais road, seized the French bark, and brought back the lady and those with her; but, before this was known, the proclamation issued for apprehending them. As soon as she was brought to town, she was, after examination, committed to the Tower, declaring that she was not so sorry for her own restraint, as she should be glad if Mr. Seymour escaped, for whose welfare, she affirmed, she was more concerned than for her own. Her aunt, the countess of Shrewsbury, was likewise committed, on suspicion of having prompted the lady Arabella, not only to her escape, but to other things, it being known that she had amassed upwards of twenty thousand pounds in ready money. The earl of Shrewsbury was confined to his house, and the old earl of Hertford sent for from his seat. By degrees things grew cooler, and though it was known that Mr. Seymour continued in the Netherlands, yet the court made no farther applications to the archduke about him. In the beginning of 1612, a new storm began to break out; for the lady Arabella, either pressed at an examination, or of her own free will, made some extraordinary discoveries, upon which some quick steps would have been taken, had it not shortly after appeared, that her misfortunes had turned her head, and that, consequently, no use could be made of her evidence. However, the countess of Shrewsbury, who before had leave to attend her husband in his sickness, was very closely shut up, and the court was amused with abundance of strange stories, which wore out by degrees, and the poor lady Arabella languished in her confinement till the 27th of September, 1615, when her life and sorrows ended together. Even in her grave this poor lady was not at peace, a report being spread that she was poisoned, because she happened to die within two years of sir Thomas Overbury. Sir Bull. Whitlocke has put this circumstance in much too strong a light; for it was a suspicion at most, and never had the support of the least colour of proof. As for her husband, sir William Seymour, he soon after her decease, procured leave to return, distinguished himself by loyally adhering to the king during the civil wars, and, surviving to the time of the Restoration, was restored to his great-grandfather's title of duke of Somerset, by an act of parliament, which entirely cancelled his attainder; and on the giving his royal assent to this act,

king Charles II. was pleased to say in full parliament, what perhaps was as honourable for the family as the title to which they are restored. His words were these: "As this is an act of an extraordinary nature, so it is in favour of a person of no ordinary merit: he has deserved of my father, and of myself, as much as any subject possibly could do; and I hope this will stir no man's envy, because in doing it I do no more than what a good master should do for such a servant." By his lady Arabella, this noble person had no issue: but that he still preserved a warm affection for her memory, appears from hence, that he called one of his daughters by his second wife, Frances, daughter and coheiress of Robert Devereux, earl of Essex, Arabella Seymour.

Mr. Ballard has given a place to the lady Arabella, in his Memoirs of British Ladies, who have been celebrated for their writings or skill in the learned languages, arts, and sciences. His reasons for so doing are, that Mr. Evelyn, in his Numismata, has put her in his list of learned women, and Mr. Philips, in his Theatrum Poetarum, has introduced her among his modern poetesses. Though no works of this lady have appeared, which can serve to shew on what foundation her literary reputation is built, yet it is not probable that Mr. Evelyn and Mr. Philips should, without cause, have assigned her the rank they have done. Three letters of her's are transcribed, by Mr. Ballard, from a MS volume in Mr. Ashmole's study, which prove her to have been a woman of good understanding. It also appears, from Mr. Oldys's manuscripts, that she had, at least when young, a far greater share of beauty than is above represented. From a picture of her, which was drawn at full length in white in 1589, when she was thirteen years and a half old, it appears that she was, at that time, very beautiful in her person. Her complexion was fair as alabaster; she had sweet large grey eyes and long flaxen hair, flowing almost to her waist, and finely curled at top. Mr. Oldys says that she was born in 1575.[1]

ARAB-CHAH (AHMED BEN), an Arabian historian of the fifteenth century, is principally known as the author of a life of Timour, or Tamerlane, entitled "The wonderful effects of the divine decrees in the affairs of Timour," a work in which there is a considerable display of eastern fancy, but many obscurities of style. It was published by

[1] Biog. Brit.

Golius, at Leyden, 1636, and by Manger, with a Latin translation, 1767, and 1772, 2 vols. 4to. The imperial library at Paris contains two excellent manuscripts of this work. The author died in 1450.[1]

ARAGON (TULLIA D'), a celebrated poetess of Italy, in the sixteenth century, was the natural daughter of Peter Tagliava d'Aragon, archbishop of Palermo, and a cardinal, himself an illegitimate descendant of the royal house of Aragon. Her father made a settlement on this daughter sufficient to enable her to live genteelly. She was beautiful in her person, and highly accomplished by taste and education. She spoke and wrote in Latin and Italian with the ability of the most eminent scholars, and enjoyed during life great reputation for the elegance of her manners and writings. The most distinguished scholars of the time celebrated her praises, and were proud to be ranked among her admirers. She resided mostly at Ferrara and Rome, and when advanced in age, went to Florence under the protection of the duchess Leonora of Toledo, and at that place she died very old, but the time is not mentioned. Her works, which have not preserved the high character bestowed by her admirers, are, 1. "Rime," Venice, 1547, 8vo, and often reprinted. 2. "Dialogo dell' infinita d'Amore," Venice, 1547. 3. "Il Meschino, o il Guerino, poema," in the ottava rima, Venice, 1560, 4to.[2]

ARAM (EUGENE), memorable for his erudition, and for superior abilities disgraced by an enormous crime, was born at Ramsgill, in Netherdale, Yorkshire, and received but a mean education, as it appears that all his mental acquirements, which were prodigious, were the result of indefatigable diligence and application, assisted by uncommon talents. His father was a gardener at Newby, whom he attended in that occupation, and where his propensity to literature first discovered itself. Mathematics now engaged his attention, and he soon understood quadratic equations, and their geometrical constructions. Prompted by an irresistible thirst of knowledge, he determined to make himself master of the learned languages. He got and repeated all Lilly's grammar by heart. He next undertook Camden's Greek grammar, which he also repeated in the same manner. Thus instructed, he entered upon the Latin classics, and at first pored over five lines for a whole day; never, in all the painful course of his reading, leaving any

[1] D' Herbelot.—Biog. Universelle. [2] Biog. Universelle.—Roscoe's Leo.

passage till he thought he perfectly comprehended it. Having accurately perused all the Latin classics, both historians and poets, he went through the Greek Testament, and then applied to Hesiod, Homer, Theocritus, Herodotus, Thucydides, and all the Greek tragedians. In the midst of these literary pursuits, he went, in 1734, on the invitation of William Norton, esq. to Knaresborough, where he became much esteemed; and here, with indefatigable diligence, he acquired the knowledge of the Hebrew tongue. In April 1744 he came again to London, and taught both Latin and writing, at Mr. Painblanc's, in Piccadilly, above two years. He next went, in the capacity of writing-master, to a boarding-school at Hayes, in Middlesex, kept by the Rev. Anthony Hinton. He at length succeeded to several other places in the south of England, making use of every opportunity for improvement. He was afterwards employed in transcribing the acts of parliament to be registered in Chancery, and about the beginning of December 1757, went down to the free-school at Lynn. From his leaving Knaresborough to this period, which was a long interval, he had attained the knowledge of history and antiquities, and also of heraldry and botany. Few plants, either domestic or exotic, were unknown to him. Amidst all this, he ventured upon the Chaldee and Arabic, but had not time to obtain any great knowledge of the latter. He found the Chaldee easy enough, on account of its connection with the Hebrew. He then investigated the Celtic, as far as possible, in all its dialects; began collections, and made comparisons between that, the English, the Latin, the Greek, and even the Hebrew. He had made notes, and compared above three thousand words together, and found such a surprising affinity, that he was determined to proceed through the whole of all these languages, and form a comparative lexicon. He was also far from being a contemptible poet.

With this immense stock of learning, acquired without the assistance of a master, and the most extraordinary talents, which might have made him shine in any station of life, it is to be lamented that he was guilty of an action inconsistent with every principle of humanity; for, in 1758, he was taken up at Lynn, in Norfolk, for the murder of Daniel Clark, a shoe-maker of Knaresborough, who had been missing upwards of 13 years, and removed to York castle, where being brought to his trial, on the third of

August 1759, he read a most admirable defence, in which he displayed equal modesty, good sense, and learning; but was found guilty, and the next morning confessed the justness of his sentence, acknowledging to a clergyman, that his motive for committing the murder was his suspecting Clark of having unlawful commerce with his wife. When he was called from bed to have his irons taken off, he refused to rise, alleging that he was very weak. On examination it was found that he had attempted to take away his own life, by cutting his arm in two places with a razor. Though weak, he was conducted to the gallows of York, and there executed, and hung in chains in Knaresborough forest. [1]

ARANTIUS (JULIUS CÆSAR), a celebrated Italian anatomist, was born at Bologna, about the year 1530. He studied under Vesalius and his uncle Bartholomew Maggius, took his doctor's degree at Bologna, and was soon after appointed professor of surgery and anatomy, which office he held for thirty-two years, and until his death, April 7, 1589. He studied with most attention the anatomy of the muscles, and arrived at some knowledge of the doctrine of the circulation of the blood. He wrote, 1. "De humano fœtu liber," Venice, 1571, 8vo, Basil, 1579, and Leyden, 1664. In this work he explains at great length the structure of the uterus, the placenta, &c. The Venice editions of 1587 and 1595, 4to, have the addition of some anatomical observations, and an essay on tumours by Arantius. 2. "In Hippocratis librum de vulneribus capitis commentarius brevis, ex ejus lectionibus collectus," Lyons, 1580, Leyden, 1639, 1641, 12mo. [2]

ARATOR, the secretary and intendant of finances to Athalaric, and afterwards subdeacon of the Romish church, flourished in the sixth century, and, according to some accounts, was born in the year 490, but the place of his birth has been contested. He certainly was of Liguria, but in his time Liguria comprehended a great part of Lombardy, and Milan was the chief city. He was educated under Laurentius, archbishop of Milan, who died in the year 504. Arator is said to have died in the year 556. At first he employed his poetical talents on profane subjects, but afterwards on those which were of a more serious kind. In the year 544, he presented Pope Vigilius with the Acts of the

[1] Biog. Britannica. [2] Biog. Universelle.—Haller.—Manget.

Apostles in Latin verse, with which the pontiff was so much pleased that he ordered the work to be read in the church of St. Peter ad Vincula, and it met with universal approbation. We find in it many of the allegories which the venerable Bede introduced in his commentary on the Acts. It was printed with other poetry of the same description, at Venice, 1502, 4to, Strasburgh, 1507, 8vo, Leipsic, 1515, 4to, and in the Bibliotheca Patrum, Paris, 1575, 1589, &c. Father Sirmond published at the end of his edition of Ennodius, a letter in elegiac verse, which Arator wrote to Parthenius.[1]

ARATUS, a Greek poet, celebrated for his poem entitled the Phenomena, flourished about the 127th olympiad, or near 300 years before Christ, while Ptolemy Philadelphus reigned in Egypt. Being educated under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that sect, and became physician to Antigonus Gonatus, the son of Demetrius Poliorcetes, king of Macedon. The Phenomena of Aratus gives him a title to the character of an astronomer, as well as a poet. In this work he describes the nature and motion of the stars, and shews their various dispositions and relations; he describes the figures of the constellations, their situations in the sphere, the origin of the names which they bear in Greece and in Egypt, the fables which have given rise to them, the rising and setting of the stars, and he indicates the manner of knowing the constellations by their respective situations.

The poem of Aratus was commented upon and translated by many authors: of whom, among the ancients, were Cicero, Germanicus Cæsar, and Festus Avienus, who made Latin translations of it; a part of the former of which is still extant. Aratus must have been much esteemed by the ancients, since we find so great a number of scholiasts and commentators upon him; among whom are Aristarchus of Samos, the Arystylli the geometricians, Apollonius, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magnesia, Thales, Zeno, and many others, as may be seen in Vossius, p. 156. Suidas ascribes several other works to Aratus. Virgil, in his Georgics, has translated or imitated many passages from this author: Ovid speaks of him with admiration, as well as many others of the poets: And St. Paul has quoted a passage from him; which is in his

[1] Moreri.—Cave.—Biog. Universelle.—Lardner's Works.

speech to the Athenians (Acts xvii. 28.) where he tells them that some of their own poets have said, "For we are also his offspring," these words being the beginning of the 5th line of the Phenomena of Aratus.

His modern editors are Henry Stephens, who published his poem at Paris in 1566, in his collection of the poets, in folio, and Grotius, who published an edition of the Phenomena at Leyden in 4to, 1600, in Greek and Latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus; all which the editor has illustrated with curious notes. The edition of Aratus published at Oxford by Fell, 1672, 8vo, with the scholia, is much esteemed; but the best is that recently published by J. Th. Buhle, at Leipsic, 1793—1801, 2 vols. 8vo, which is enriched by additions from manuscripts.[1]

ARBAUD (FRANCIS), Sieur de Porcheres, one of the first members of the French academy in the seventeenth century, was born in Provence, and was descended from the ancient family of Porchéres. He was the scholar and follower of Malherbe, and imitated him in the turn of his verse, and was also tutor to the son of Mr. de Chenoise, and afterwards to the son of the count Saint-Heran. The abbé Bois-Robert, who was particularly eminent for the generous use which he made of his interest with cardinal Richelieu, procured him a pension of six hundred livres from that great man. On March 10, 1636, he spoke an oration in the French academy upon the "Love of the Sciences." He retired at last into Burgundy, where he married, and died in 1640. He wrote a great number of verses, which were never printed. But there are others, which were published, as particularly his "Paraphrase upon the Psalms of Degrees," to which are added his "Poems upon divers subjects," Paris, 1633, 8vo. He had a brother, John, who had likewise a talent for poetry, and translated several of the Psalms into French verse, two editions of which have been published, the former at Grenoble in 1651, and the latter more complete at Marseilles in 1684.[2]

ARBUCKLE (JAMES, A.M.), was born in Glasgow, 1700, and educated in the university of that city, where he took his degrees, and afterwards kept an academy in the north of Ireland. He wrote several poems, which have been

[1] Gen. Dict.—Vossius.—Fabr. Bibl. Græc. [2] Gen. Dict.

published in one vol. 12mo; and undertook a translation of Virgil, but did not live to finish it. He was a person of fine taste, and much esteemed by the learned in general. He died 1734, aged 34.[1]

ARBUTHNOT (ALEXANDER), principal of the university of Aberdeen, was the son of the baron of Arbuthnot, and was born in the year 1538. He studied philosophy and the classics in the university of Aberdeen, and civil law in France, where he was five years under the care of the famous Cujacius. Having taken the degree of licentiate, he returned home in 1563, and appeared very warmly in support of the reformed religion. At this time queen Mary was resident in her kingdom; but the earl of Murray having the supreme direction of all things, the reformed church of Scotland was in a very flourishing condition. The friends of Mr. Arbuthnot prevailed upon him to take orders, but whether he received them from a bishop or from presbyters is uncertain. In 1568, he assisted as a member of the general assembly, which was held in the month of July at Edinburgh. By this assembly he was intrusted with the care of revising a book which had given offence, entitled "The Fall of the Roman Church," printed by one Thomas Bassenden, in Edinburgh. The exception taken to it was, that the king had the style of the supreme head of the church: at the same time there was another complaint against this Bassenden, for printing a lewd song at the end of the Psalm book. On these matters an order was made, forbidding the printer to vend any more of his books till the offensive title was altered, and the lewd song omitted. The assembly also made an order, that no book should be published for the future, till licensed by commissioners of their appointment.

A little after, he was appointed minister of Arbuthnot and Logy-Buchan. The year following, viz. 1569, on a visitation of the King's College at Aberdeen, Mr. Alexander Anderson, principal, Mr. Andrew Galloway, sub-principal, and three regents, were deprived. Their sentence was published on the third of July, and immediately Mr. Arbuthnot was made principal of that college. He was a member also of the general assembly which sat at St. Andrew's in 1572, when a certain scheme of church-govern-

[1] Introduced in the last edition of this Dictionary, we know not on what authority.

ment was proposed and called the Book of Policy, an invention of some statesmen, to restore the old titles in the church, but with a purpose to retain all the temporalities formerly annexed to them, amongst themselves. The assembly, being apprized of this, appointed the archbishop of St. Andrew's, and nineteen other commissioners, of whom Mr. Arbuthnot was one, to confer with the regent in his council; but these conferences either came to nothing, or, which is more probable, were never held. In the general assembly which met at Edinburgh the sixth of August 1573, Mr. Alexander Arbuthnot was chosen moderator. In the next assembly, which met at Edinburgh the sixth of March 1574, he was named one of the commissioners for settling the jurisdiction of the church, which seems to be no more than had been before done about the book of policy. This business required much time and pains, but at last some progress was made therein, and a plan of jurisdiction proposed. In the general assembly, which met at Edinburgh the first of April 1577, he was again chosen moderator. At this time the assembly were persuaded, upon some specious pretences, to appoint a certain number of their members to confer in the morning with their moderator, in order to prepare business. This committee had the name of the Congregation, and in a short time all matters of importance came to be treated there, and the assembly had little to do but to approve their resolutions. At the close of this assembly, Mr. Arbuthnot, with other commissioners, was appointed to confer with the regent, on the plan of church policy before mentioned. In the general assembly held at Edinburgh the twenty-fifth of October 1578, he was again appointed of the committee for the same purpose, and in the latter end of the year, actually conferred with several noblemen, and other lay-commissioners, on that important business. In 1582, Mr. Arbuthnot published Buchanan's History of Scotland, in which, though he acted only as an editor, yet it procured him a great deal of ill-will, and in all probability gave his majesty king James VI. a bad impression of him. The practice of managing things in congregation still subsisting, the king forbad Mr. Arbuthnot to leave his college at Aberdeen, that he might not be present in the assembly, or direct, as he was used to do, those congregations which directed that great body. This offended the ministers very much, and they did not fail to remonstrate upon it to the

king, who, however, remained firm. What impression this might make upon Mr. Arbuthnot's mind, a very meek and humble man, assisting others at their request, and not through any ambition of his own, is uncertain; but a little after he began to decline in his health, and on the 20th of October 1583, departed this life in the forty-fifth year of his age, and was buried in the college church of Aberdeen. His private character was very amiable: he was learned without pedantry, and a great encourager of learning in youth, easy and pleasant in conversation, had a good taste in poetry, was well versed in philosophy and the mathematics, eminent as a lawyer, no less eminent as a divine; neither wanted he considerable skill in physic. In his public character he was equally remarkable for his moderation and abilities, which gained him such a reputation, as drew upon him many calls for advice, which made him at last very uneasy. As principal of the college of Aberdeen, he did great service to the church in particular, and to his country in general, by bringing over many to the former, and reviving that spirit of literature which was much decayed in the latter. These employments took up so much of his time, that we have nothing of his writing, except a single book printed at Edinburgh, in 4to, 1572, under this title, "Orationes de origine et dignitate Juris;" "Orations on the origin and dignity of the Law." It was esteemed a very learned and elegant performance, as appears by a fine copy of Latin verses on its publication, by Mr. Thomas Maitland, who was equally admired as a poet and a critic. Arbuthnot's countryman and contemporary, Andrew Melvil, wrote an elegant epitaph on him, (Delit. Poet. Scot. vol. II. p. 120.) which alone would have been sufficient to preserve his memory, and gives a very just idea of his character.[1]

ARBUTHNOT (Dr. John), a celebrated wit and physician in queen Anne's reign, was the son of an episcopal clergyman of Scotland, nearly allied to the noble family of that name. He had his education in the university of Aberdeen, where he took the degree of doctor of physic. The revolution deprived the father of his church preferment; and though he was possessed of a small paternal estate, yet necessity obliged the son to seek his fortune abroad. He came to London, and at first, as it is said,

[1] Biog. Britannica.—Mackenzie's Scotch Writers, vol. III. p. 186.

for his support taught the mathematics. About this time, viz. 1695, Dr. Woodward's "Essay towards a natural history of the Earth" was published, which contained such an account of the universal deluge, as our author thought inconsistent with truth: he therefore drew up a work, entitled "An examination of Dr. Woodward's account of the Deluge, &c. with a comparison between Steno's philosophy and the doctor's, in the case of marine bodies dug up out of the earth, &c." 1695, 8vo, which gave him no small share of literary fame. His extensive learning, and facetious and agreeable conversation, introduced him by degrees into practice, and he became eminent in his profession. Being at Epsom when prince George of Denmark was suddenly taken ill, he was called in to his assistance. His advice was successful, and his highness recovering, employed him always afterwards as his physician. In consequence of this, upon the indisposition of Dr. Hannes, he was appointed physician in ordinary to queen Anne, 1709, and admitted a fellow of the college, as he had been some years of the Royal Society.

His gentle manners, polite learning, and excellent talents, entitled him to an intimate correspondence and friendship with the celebrated wits of his time, Pope, Swift, Gay, and Parnell, whom he met as a member of the Scriblerus club. In 1714 he engaged with Pope and Swift in a design to write a satire on the abuse of human learning in every branch, which was to have been executed in the humorous manner of Cervantes, the original author of this species of satire, under the history of feigned adventures. But this project was put a stop to by the queen's death, when they had only drawn out an imperfect essay towards it, under the title of the first book of the "Memoirs of Martinus Scriblerus *." "These Memoirs," says Dr. Johnson, "extend only to the first part of a work, projected in concert by Pope, Swift, and Arbuthnot. Their purpose

* Dr. Warburton tells us, that the travels of Gulliver, the treatise of the Profound, of literary criticism on Virgil, and the memoirs of a Parish Clerk, are only so many detached parts and fragments of this work. The same writer declares, that polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant employment for that they all had in common. Arbuthnot was skilled in every thing which related to science, Pope was master of the fine arts, and Swift excelled in the knowledge of the world: wit they had in equal measure, and that so large, that no age perhaps ever produced three men on whom nature had more bountifully bestowed it, or art brought it to higher perfection. See Warburton's notes to these Memoirs.

was to censure the abuses of learning by a fictitious life of an infatuated scholar. They were dispersed; the design was never completed; and Warburton laments its miscarriage, as an event very disastrous to polite letters. If the whole may be estimated by this specimen, which seems to be the production of Arbuthnot, with a few touches perhaps by Pope, the want of more will not be much lamented; for the follies which the writer ridicules are so little practised, that they are not known; nor can the satire be understood but by the learned; he raises phantoms of absurdity, and then drives them away. He cures diseases that were never felt. For this reason, this joint production of three great writers has never attained any notice from mankind."

The queen's death, and the disasters which fell upon his friends on that occasion, deeply affected our author's spirits; and to divert his melancholy, he paid a visit to his brother, a banker at Paris. His stay there, however, was but very short; he returned to London, and having lost his former residence at St. James's, took a house in Dover-street. In 1727, he published "Tables of ancient Coins, Weights, and Measures," 4to. He continued to practise physic with good reputation, and diverted his leisure hours in writing papers of wit and humour. He contributed in 1732 towards detecting and punishing the scandalous frauds and abuses that had been carried on under the specious name of the "The Charitable Corporation." The same year he published his "Essay concerning the nature of Aliments, the choice of them, &c." which was followed the year after by the "Effects of Air on Human Bodies." He was apparently led to the subjects of these treatises by the consideration of his own case; an asthma, which gradually increasing with his years, became shortly after desperate and incurable. In 1734 he retired to Hampstead, in hopes of finding some small relief for this affliction, but died at his house in Cork-street, Burlington-gardens, Feb. 27, 1734-5. He was married, and had children, particularly George and Anne; the former enjoyed a place of considerable profit in the exchequer-office, and was one of the executors to Pope's will, and the other a legatee.

Pope, in a letter to Digby, dated Sept. 1, 1722, tells him, that the first time he saw the doctor, Swift observed to him, that he was a man who could do every thing but walk. He appears to have been in all respects a most ac-

complished and amiable person. He has shewn himself equal to any of his contemporaries, in humour, vivacity, and learning; and he was superior to most men in the moral duties of life, in acts of humanity and benevolence. "Arbuthnot," says Dr. Johnson in his life of Pope, "was a man of great comprehension, skilful in his profession, versed in the sciences, acquainted with ancient literature, and able to animate his mass of knowledge by a bright and active imagination; a scholar with great brilliance of wit; a wit, who, in the crowd of life, retained and discovered a noble ardour of religious zeal." Dr. Warton also is very copious in his praise, and says, that he had infinitely more learning than Pope or Swift, and as much wit and humour as either. His letter to Pope, written as it were upon his death-bed, and which no one can read without the tenderest emotion, discovers considerable fortitude of mind at the approach of his dissolution. In 1751, came out, in two vols. 8vo. printed at Glasgow, "The miscellaneous works of the late Dr. Arbuthnot," which are said to comprehend, with what is inserted in Swift's Miscellanies, all his pieces of wit and humour: but the genuineness of many pieces in that collection is more than apocryphal; and a collection of his works, as well as a life of the author, are still desiderata. Several of the pieces in the above miscellany were written by Fielding, Henry Carey, and other authors, who are known; and some of them were written after Dr. Arbuthnot's death, or when he was too ill to compose such trifles. [1]

ARC-JOAN. See JOAN.

ARCERE (LOUIS ETIENNE), priest of the oratory, born at Marseilles, in 1698, died Feb. 7, 1782, at an advanced age, is less known by his having borne away the prizes for poetry, at Toulouse, at Marseilles, and at Pau, than by his "History of the town of Rochelle, and the country of Aunis," 1756, 2 vols. 4to, and in 6 vols. 12mo. This work had been long expected, and evidently cost the author much attention and labour. It is a full and complete history of one of the smallest provinces of France (according to the ancient division), by one who had spent many years in collecting and digesting his materials. The na-

[1] Biog. Brit.—Swift's Works, passim. See Index.—Pope's Works by Bowles.—Forbes's Life of Beattie.—Tytler's Life of Kames.—Dr. Johnson's Works.—Boswell's Life of Johnson.—Blair's Lectures.—Dodsley's Poems, vol. I.—Nichols's Atterbury's Correspondence, &c. &c.

tural and civil history are treated with great ability and precision. He may, however, be blamed, in common with many topographers, for a certain degree of prolixity which general readers seldom can relish. His other works are "Eloge de P. Jaillot," 1756, 4to; "Journal Historique de la tentative de la flotte Angloise sur la côte d'Aunis," 1757, 4to. This alludes to a well-known expedition, which few Englishmen have much pleasure in remembering. "Memoire sur la necessité de diminuer le nombre des fêtes," 1763, 12mo; "De l'etat de l'agriculture chez les Romains depuis le commencement de la Republique jusqu'au siecle de Jules Cæsar relativement au gouvernment, aux mœurs, et au commerce," 1777, 8vo. This work, which discovers much research, and profound reflexion, was an answer to the prize questions on the subjects handled, proposed by the Academy of Inscriptions and Belles Lettres, and obtained the *accessit* of that learned body. To his learning, M. Arcere is said to have joined great probity, and suavity of manners.[1]

ARCESILAUS, a celebrated Greek philosopher, about 300 years before the Christian æra, was born at Pitane, in Eolis. He founded what in the history of ancient philosophy is denominated the Second Academy. He was a man of great learning, and versed in the writings of the ancients, remarkable for the severity of his criticisms; but, in his private character, no enemy to the utmost licentiousness of his age. He had, however, a great number of disciples. His doctrines were different in many respects from what his predecessors had taught; but, instead of reforming their errors, he plunged into as great and perhaps more pernicious absurdities. It was the opinion of his school that we could know nothing, nor even assure ourselves of the certainty of this position: thence they inferred that we should affirm nothing, but always suspend our judgment. They advanced, however, that a philosopher was able to dispute upon every subject, and force conviction whichever side of the question he chose to adopt; and that there were always reasons of equal force, both in the affirmative and negative of every argument. Neither our senses nor our reason were to have any credit. Stanley and Brucker, in their Histories of Philosophy, may be consulted for a detail of the reveries of Arcesilaus; and Bayle has an elaborate article on the same sub-

[1] Dict. Hist.—Biog. Universelle.

ject. Arcesilaus is said to have died of excess, in his 75th year, in the fourth year of the 134th olympiad. He appears to have been a man of good taste, as he studied Homer with a relish approaching to reverence.[1]

ARCHELAUS, a Greek philosopher, the disciple of Anaxagoras, flourished about 440 years before the Christian æra. He read lectures at Athens, not dissimilar from those of his master. He taught that there was a double principle of all things, namely, the expansion and condensation of the air, which he regarded as infinite. Heat, according to him, was in continual motion; but cold was ever at rest. The earth, which was placed in the midst of the universe, had no motion. It originally resembled a wet marsh, but was afterwards dried up; and its figure, he said, resembled that of an egg. Animals, including man, were produced from the heat of the earth; he held also, that all animals have a soul, which was born with them; but the capacities of which vary according to the structure of the organs of the body in which it resides. His principles of morals were very pernicious, but gave way to the purer opinions of Socrates, who was the most illustrious of his disciples, and his successor.[2]

ARCHIAS (AULUS LICINIUS), a Greek poet of Antioch in Asia, is more known from the eloquent orations pronounced by Cicero in his favour, than by the few fragments of his that are come down to us. He was denied the title of Roman citizen, which Cicero caused to be confirmed to him, by maintaining that he had it; and that even if he had it not, his probity and his talents ought to have procured it for him. He lived about 60 years before the common æra. Archias composed several pieces; among others, a poem on the War of the Cimbri, and had begun another on the Consulate of Cicero, but none of his works have reached our times, except some epigrams in the Greek Anthology, and in Brunck's "Analecta veterum poetarum Græcorum," vol. II. p. 92. They were also lately published, with notes and a Latin translation by Ilgen, 1800, who has subjoined a critical inquiry into the life and genius of Archias. It is not from these, however, that we can estimate the value of Cicero's high praise of this author. Except two or three, these epigrams scarcely rise above mediocrity.[3]

[1] Gen. Dict.—Brucker.—Stanley. [2] Ibid.
[3] Vossius.—Fabric. Bibl. Græc.—Cicero pro Archia.

ARCHILOCHUS, a Greek poet, born in the isle of Paros, was the son of Telesicles; and, according to Mr. Bayle, flourished in the 29th olympiad, or about 660 years before Christ. His poetry abounded with the most poignant satire, and his satirical vein had such an effect on Lycambes, that he is said to have hanged himself. The indignation of Archilochus against Lycambes arose from the latter's not keeping his word with regard to his daughter, whom he first promised and afterwards refused to Archilochus. It is not unlikely that he attacked the whole family of Lycambes in his lampoon, for it is said by Horace, that the daughter followed the example of her father; and there are some who affirm, that three of Lycambes's daughters died of vexation at the same time. In this piece of Archilochus, many adventures are mentioned, full of defamation, and out of the knowledge of the public. There were likewise many indecent passages in the poem; and it is supposed to have been on account of this satire that the Lacedæmonians laid a prohibition on his verses. "The Lacedæmonians," says Valerius Maximus, "commanded the books of Archilochus to be carried out of their city, because they thought the reading of them not to be very modest or chaste: for they were unwilling the minds of their children should be tinctured with them, lest they should do more harm to their manners than service to their genius. And so they banished the verses of the greatest, or at least the next to the greatest poet, because he had attacked a family which he hated, with indecent abuse." It has been affirmed by some, that he himself was banished from Lacedæmon; and the maxim inserted in one of his pieces is assigned for the reason thereof, "That it was better to fling down one's arms, than to lose one's life:" he had written this in vindication of himself.

Archilochus was so much addicted to raillery and abuse, that he did not even spare himself*. He excelled chiefly in iambic verses, and was the inventor of them, as appears from a passage in Horace: Epist. xix. lib. i. ver. 23. He is one of the three poets whom Aristarchus approved in

* "We should not have known, had it not been for himself," says Critias, "that his mother Enipone was a slave; that he was forced, by his miserable condition, to quit the isle of Paros, and go from thence to Thasus; that he made himself hated there; that he abused both friends and enemies; that he was extremely addicted to the debauching of women, and very insolent; and, what is worse than all, that, to save his life, he threw away his shield, and fled." Ælian, Var. Hist. lib. x. cap. 13.

this kind of poetry. Quintilian puts him, in some respects, below the other two. Aristophanes the grammarian thought, that the longer his iambic poems were, the finer they were, as Cicero thus informs us: "The longest of your epistles," says he to Atticus, "seem to me the best, as the iambics of Archilochus did to Aristophanes." The hymn which he wrote to Hercules and Iolaus was so much esteemed, that it used to be sung three times to the honour of those who had gained the victory at the Olympic games. There are few of his works extant; and this, says Mr. Bayle, is rather a gain than a loss, with regard to morality. Heraclides composed a dialogue upon the life of this poet; which, if it had remained, would in all probability have furnished us with many particulars concerning Archilochus.[1]

ARCHIMEDES, one of the most celebrated mathematicians among the ancients, flourished about 250 years before Christ, being about 50 years later than Euclid. He was born at Syracuse in Sicily, and was related to Hiero, who was then king of that city. The mathematical genius of Archimedes placed him with such distinguished excellence in the view of the world, as rendered him both the honour of his own age, and the admiration of posterity. He was indeed the prince of the ancient mathematicians, being to them what Newton is to the moderns, to whom in his genius and character he bears a very near resemblance. He was frequently lost in a kind of reverie, so as to appear hardly sensible; he would study for days and nights together, neglecting his food; and Plutarch tells us that he used to be carried to the baths by force. Many particulars of his life, and works, mathematical and mechanical, are recorded by several of the ancients, as Polybius, Livy, Plutarch, Pappus, &c. He was equally skilled in all the sciences, astronomy, geometry, mechanics, hydrostatics, optics, &c. in all of which he excelled, and made many and great inventions. Among others, he made a sphere of glass, of a most surprizing contrivance and workmanship, exhibiting the motions of the heavenly bodies. Claudian wrote an epigram on this invention.

Many wonderful stories are told of his various discoveries and machines; and when Hiero was once admiring them, Archimedes replied, "These effects are nothing.

[1] Gen. Dict.—Saxii Onomasticon.—Vossius.

Give me some other place to fix a machine upon, and I shall move the earth."

He fell upon a curious method of discovering the deceit, which had been practised by a workman, employed by king Hiero to make him a golden crown. Hiero, having a mind to make an offering to the gods of a golden crown, agreed for one of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards discovered, that a quantity of the gold was embezzled, and supplied with a like weight of silver. Hiero, being angry at this imposition, desired Archimedes to take it into consideration, by what method such a fraud might be discovered for the future. Whilst he was engaged in the solution of this difficulty, he happened to go into the bath; where observing, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be answered by a like method: on which he leaped out, and ran homeward, crying, εὕρηκα! εὕρηκα! He then made two masses, each of equal weight with the crown, one of gold and the other of silver: when he had done this, he filled a large vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the vessel again, measuring the water exactly, which he put in: this shewed him what measure of water answered to a certain quantity of silver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow, the gold being less in bulk than the silver, though of the same weight. Then he filled the vessel a third time, and putting in the crown itself, he found that it caused more water to overflow than the golden mass of the same weight; whence he computed the mixture of silver with the gold, and so manifestly discovered the fraud.

But he became most famous for his curious contrivances, by which the city of Syracuse was so long defended, when besieged by Marcellus. "The vigorous efforts made to carry the place had certainly succeeded sooner," says Livy, "had they not been frustrated by one man: this was Archimedes, famous for his skill in astronomy, but more so for his surprising invention of warlike machines, with which in an instant he destroyed what had cost the enemy vast labour to erect. Against the vessels, which came up close to the walls, he contrived a kind of crow,

projected above the wall, with an iron grapple fastened to a strong chain. This was let down upon the prow of a ship, and by means of the weight of a heavy counterpoise of lead, raised up the prow, and set the vessel upright upon her poop: then dropping it all of a sudden, as if it had fallen from the walls, it sunk so far into the sea, that it let in a great deal of water, even when it fell directly on its keel." However, notwithstanding all his art, Syracuse was at length taken by Marcellus, who commanded his soldiers to have a particular regard to the safety of Archimedes; but this ingenious man was unfortunately slain by a soldier, who did not know him. "What gave Marcellus the greatest concern," says Plutarch, "was the unhappy fate of Archimedes, who was at that time in his museum; and his mind, as well as eyes, so fixed and intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived the city to be taken. In this depth of study and contemplation, a soldier came suddenly upon him, and commanded him to follow him to Marcellus; which he refusing to do, till he had finished his problem, the soldier, in a rage, drew his sword, and ran him through." Others write, that Archimedes, seeing a soldier coming with a drawn sword to kill him, entreated him to hold his hand one moment, that he might not die with the regret of having left his problem unfinished; but that the soldier, without paying any regard, killed him immediately. Others again write, that as Archimedes was carrying some mathematical instruments in a box to Marcellus, as sun-dials, spheres, and angles, with which the eye might measure the magnitude of the sun's body, some soldiers met him, and believing there was gold in it, slew him. Livy says he was slain by a soldier, who did not know who he was, whilst he was drawing schemes in the dust: that Marcellus was grieved at his death, and took care of his funeral; making his name at the same time a protection and honour to those who could claim a relationship to him. Archimedes is said to have been killed in the 143d olympiad, the 546th year of Rome, and about 208 years before the birth of Christ. When Cicero was quæstor for Sicily, he discovered the tomb of Archimedes, all over-grown with bushes and brambles: there was an inscription upon it, but the latter part of the verses was quite worn out, as he himself informs us.

Many of the works of this great man are still extant, though the greatest part of them is lost. His pieces which remain are, 1. Two books of the sphere and cylinder. 2. The dimension of a circle. 3. Of centres of gravity or æquiponderants. 4. Of spheroids and conoids. 5. Of spiral lines. 6. The quadrature of a parabola. 7. Of the commensuration of sand. 8. Of bodies that float on fluids. 9. Lemmata.

Among the works of Archimedes which are lost, we may reckon the descriptions of the following inventions, which may be gathered from himself and other ancient authors.

1. His account of the method which he used to discover the mixture of gold and silver in the crown. 2. His description of the Cochlion, an engine to draw water out of places where it is stagnated. Athenæus, speaking of the prodigious ship built by the order of Hiero, tells us, that Archimedes invented the cochlion, by means of which the hold, notwithstanding its depth, could be drained by one man. Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would empty the water from any depth. 3. The Helix, by means of which (according to Athenæus) he launched Hiero's great ship. 4. The Trispaston, of the power of which Tzetzes gives a relation. 5. The machines he used in the defence of Syracuse against Marcellus. Of these we have an account in Polybius, Livy, and Plutarch. 6. His burning-glasses, with which he is said to have set fire to the Roman gallies. 7. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes. 8. His sphere, which exhibited the celestial motions, and probably many others.

A whole volume might be written upon the curious methods and inventions of Archimedes, that appear in his mathematical writings now extant only. He was the first who squared a curvilineal space; unless Hypocrates must be excepted on account of his lunes. In his time the conic sections were admitted into geometry, and he applied himself closely to the measuring of them as well as other figures. Accordingly he determined the relations of spheres, spheroids, and conoids, to cylinders and cones; and the relations of parabolas to rectilineal planes, whose quadratures had long before been determined by Euclid. He has also left us his attempts upon the circle; he proved that a circle is equal to a right-angled triangle, whose base

is equal to the circumference, and its altitude equal to the radius; and consequently, that its area is equal to the rectangle of half the diameter and half the circumference; thus reducing the quadrature of the circle to the determination of the ratio between the diameter and circumference; which determination, however, has not yet been done. But we must refer to Dr. Hutton for the farther improvements of this wonderful man.

There have been various editions of the existing writings of Archimedes. The whole of these works, together with the commentary of Eutocius, were found in their original Greek language, on the taking of Constantinople, from whence they were brought into Italy; and here they were found by that excellent mathematician John Muller, otherwise called Regiomontanus, who brought them into Germany; where they were, with that commentary, published long after, *viz.* in 1544, at Basil, most beautifully printed in folio, Gr. & Lat. by Hervagius, under the care of Thomas Gechauff Venatorius. A Latin translation was published at Paris, 1557, by Pascalius Hamellius. Another edition of the whole, in Greek and Latin, was published at Paris, 1615, fol. by David Rivaltus, illustrated with new demonstrations and commentaries; a life of the author is prefixed: and at the end of the volume is added some account, by way of restoration, of the author's other works, which have been lost. In 1675, Dr. Isaac Barrow published a neat edition of the works, in Latin, at London, 4to; illustrated, and succinctly demonstrated in a new method. But the most complete of any, is the magnificent edition, in folio, printed at the Clarendon press, in Oxford, in 1792. This edition was prepared ready for the press by the learned Joseph Torelli, of Verona, who was discouraged by the prospect of the expence that was likely to attend the publication. He had finished it some time before his death; and, while he was demurring in regard to the mode of publishing it, he was induced by the advice and recommendation of the late earl Stanhope, whose zeal in the cause of science reflects distinguished honour on his name and memory, to commence a treaty with the curators of the Clarendon press at Oxford. Torelli, unwilling to give up the charge of superintending the publication, still hesitated, and died before the transaction was completed. The treaty was again renewed by Alberto Albertini, the executor of the learned editor's will, who

entrusted the work to the university of Oxford. All the papers which Torelli had prepared with a view to this edition, Albertini presented to the university, and transmitted, at the original cost, all the engravings of figures that were necessary for the completion of it. John Strange, esq. the British resident at Venice, was very active in conducting and terminating the business. The arrangement of the papers, the correction of the press, and the whole superintendance of the edition, were committed by the university to Mr. (now Dr.) Abraham Robertson, of Christ church, a gentleman in every respect qualified for the trust reposed in him. The Latin translation of this edition is a new one. Torelli also wrote a preface, a commentary on some of the pieces, and notes on the whole. An account of the life and writings of Torelli is prefixed by Clement Sibiliati; of this a sketch will be given in its proper place. At the end a large appendix is added, in two parts: the first being a commentary on Archimedes's paper upon "Bodies that flow on fluids," by Dr. Robertson; and the latter is a large collection of various readings in the MS works of Archimedes, found in the library of the last king of France, and of another at Florence, as collated with the Basil edition above mentioned.

There are also extant other editions of certain parts of the works of Archimedes. Commandine published the two books "On bodies that float upon fluids," with a commentary, 4to, Bologna, 1565. Borelli published, in fol. 1661, Florence, Archimedes "Liber Assumptorum," translated into Latin from an Arabic manuscript copy. This is accompanied with the like translation, from the Arabic, of the 5th, 6th, and 7th books of Apollonius's Conics. Mr. G. Anderson published an English translation of the Arenarius. (See GEORGE ANDERSON).[1]

ARCHINTO (OCTAVIUS), a Milanese count, the son of Horace Archinto and Leonora Tousa, was born about the end of the sixteenth century. He was employed in several political offices, and received from Philip III. king of Spain, the title of count de Barata. He died June 15, 1656. Much of his time had been devoted to the study of the antiquities of his country, and he formed a large collection of antiques, of which he published descriptions. His principal works are, 1. "Epilogati racconti delle an-

[1] Gen. Dict.—Hutton's Mathemat. Dict.—Monthly Review enlarged, vol. XVII.—British Critic, vols. I. II.—Saxii Onomasticon.

tichita, e nobilta della famiglia Archinti, &c. Aggiunlavi una breve expositione degli antichi marmi, che ne' palagi di questa famiglia si leggono," Milan, 1648, fol. 2. "Collectanea antiquitatum in ejus domo," fol. without date or place, and so rare as to be unknown to Argellati, who takes no notice of it in his library of Milanese writers; but it is frequently mentioned by Muratori.[1]

ARCHINTO (COUNT CHARLES), the son of the senator Philip Archinto, was born at Milan, July 30, 1669, and after studying at Brera and Ingoldstadt, travelled in France, Germany, Holland; and then resided so long at Rome, that he did not return to Milan until the year 1700. Two years after he instituted an academy for the sciences and mechanics. This he enriched with an extensive and curious library, and a collection of the finest mathematical instruments that could be procured in Italy, France, and England. It is to him the public owe the Palatine society (see ARGELLATI), whose valuable editions began with Muratori's vast collection of the Italian historians. He received very high honours in his country, being appointed by the emperor Leopold, a gentleman of the bed-chamber; and by Charles II. and Philip V. of Spain, a knight of the golden fleece, and a grandee of Spain. There is nothing of his in print, except some notes on Arnulphus' history in the "Scrip. Rer. Ital." and a work published at Venice after his death, entitled "Tabulæ, præcipua scientiarum et artium capita digesta per ordinem, &c." But he left a great many manuscripts on scientific subjects, written some in Latin and some in Italian, and a collection of Latin poems.[2]

ARCHON (LOUIS), chaplain to Louis XIV. was born at Riom in Auvergne in 1645, the son of a lawyer. As his father managed the affairs of the cardinal de Bouillon, he obtained, by the interest of that prelate, a place of one of the king's chaplains, and that of keeper of the ornaments, which was created purposely for him. In 1678, he was appointed to the abbey of St. Gilbert neuf-fontaines, in the diocese of Clermont, where he died in 1717. He wrote the "History of the Chapel of the kings of France," Paris, 1711, 2 vols. 4to. containing a variety of curious matter, not only on the chapel, but on the great

[1] Biog. Universelle.—Mazzuchelli Scrittori d'Italia, vol. I. part II. p. 958.—Saxii Onomast.—For the family of Archinto, see Moreri. [2] Ibid.

almoners, first almoners, confessors, &c. He was licentiate in theology of the faculty of Paris.[1]

ARCHYTAS, of Tarentum, a celebrated mathematician, cosmographer, and Pythagorean philosopher, flourished about 400 years before Christ, and was the master of Plato, Eudoxus, and Philolaus. He gave a method of finding two mean proportionals between two given lines; and thence the duplication of the cube, by means of the conic sections. His skill in mechanics was such, that he was said to be the inventor of the crane and the screw: and he made a wooden pigeon that could fly about, when it was once set off, but it could not rise again of itself, after it rested. He wrote several works, though few are now extant. It is said he invented the ten categories. He acquired great reputation both in his legislative and military capacity, having commanded an army seven times without ever being defeated. He was at last shipwrecked, and drowned in the Adriatic sea. His philosophy as well as his moral character was more pure than that of many of the ancient philosophers. The sum of his moral doctrine was, that virtue is to be pursued for its own sake in every condition of life; that all excess is inconsistent with virtue; that the mind is more injured by prosperity than by adversity, and that there is no pestilence so destructive to human happiness as pleasure. Brucker thinks that Aristotle was indebted to Archytas for many of his moral ideas, particularly for the notion which runs through his ethical pieces, that virtue consists in avoiding extremes. With respect to his personal character, it is said of him that he never chastised a servant, or punished an inferior, in wrath. To one of his dependants who had offended him, he said, "It is well for you that I am angry; otherwise, I know not what you might expect." We have only a metaphysic work by Archytas, "On the nature of the Universe," published in Greek by Camerarius, Leipsic, 1564, 8vo; Venice, 1571, 4to. Gr. and Lat. and sundry fragments on "Wisdom," and "Of the good and happy man," preserved by Stobæus, and edited from him by Gale.[2]

ARCKENHOLZ (JOHN), a Swedish historian, was born at Helsingfors, Feb. 9, 1695, and died July 14, 1777. He published various political works, principally relating

[1] Dict. Hist.—Biog. Universelle.—Moreri.
[2] Gen. Dict.—Brucker.—Stanley.—Hutton's Math. Dict.

to the history of his own country, none of which have been very highly esteemed. He was, however, indefatigable in his researches for the materials of history and biography; and about the time of his death, a "History of Gustavus Adolphus, king of Sweden," was published at Breslaw in 2 vols. 8vo. originally written by Mauvillon, a Frenchman; but now much improved from the MSS. of M. Arckenholz. He published in his life-time, "Memoirs concerning Christina, queen of Sweden," 4 vols. 4to, Amst. 1751—1760, a work which may be consulted with advantage, although it has few of the charms of elegance or conciseness. A long account of this writer may be seen in Adelung's continuation of Jocher's Lexicon. [1]

ARCO (NICHOLAS, COUNT OF), a good Latin poet of the sixteenth century, the second son of count Oderic, privy counsellor to the emperor Maximilian, was born Dec. 3, 1479, at Arco, a small town of the Tyrol, in the diocese of Trente, and an ancient fief of his family. He was at first page to the emperor Frederic III. the father of Maximilian; but devoting himself much to study, acquired a critical knowledge of the ancient languages, and spoke all the modern ones as easily as his own. He afterwards served in the army; but the death of his brother having enabled him to succeed to his paternal estates, he obtained leave to retire, and was afterwards in several public employments. Still the love of literature predominated, and induced him to form an intimacy with Paul Jovius, Annibal Caro, Flaminio, Fracastorius, and other eminent men of his time. He is thought to have died about the end of 1546. His poems were first published, at Mantua, in 1546, 4to, under the title of "Nicolai Archii comitis Numeri," a very rare edition, but reprinted by Comino, with the poems of Fumano and Fracastorius, Padua, 1759, 2 vols. 4to. He wrote other works, which are yet in manuscript.—One of his descendants, count GIAMBATTISTA D'ARCO, imperial intendant at Mantua, and a member of the royal academy of that city, was also author of some works in great estimation, particularly a learned essay on the famous troubadour Sordello, and an eloge on count de Firmian (1783). He was a liberal patron of the arts, and Mantua is indebted to him for the fine original bust of Virgil. [2]

[1] Biog. Universelle. [2] Ibid.—Dict. Hist.—Moreri.

ARCON. See MICHAUD.

ARCUDIO (PETER), a Greek ecclesiastic of the isle of Corfou, went to study at Rome, but Clement VIII. sent him to Russia to settle some disputes about religion. On his return, he was so fortunate as to attach himself to cardinal Borghese, a nephew of the pope, who found him worthy of his patronage and esteem. Of his writings we find: 1. "De concordia ecclesiæ occidentalis et orientalis, in septem sacramentorum administratione," printed at Paris, in 1672, 4to. 2. "Utrum detur purgatorium?" Rome, 1632, 4to. 3. "De purgatorio igne," ibid. 1637, 4to. 4. "Opuscula de processione spiritûs sancti," ibid. 1630, 4to. He is extremely violent against all innovators, whose name he abominates, and under which name he includes the authors of the reformation. Eusebius Renaudot even charges him with want of veracity, and of common honesty, and asserts that he was employed to cry down the Greek church. Arcudio died at Rome, at the college of the Greeks, about the year 1635, in consequence of an accident. [1]

ARCY. See D'ARCY.

ARDEN (EDWARD) was descended of a most ancient and honourable family, seated at Parkhall, in Warwickshire. He was born in 1532, and his father dying when he was an infant of two years old, he became, before he inherited the estate of the family, the ward of sir George Throkmorton, of Coughton, whose daughter Mary he afterwards married. In all probability, it was his engagement with this family, and being bred in it, that made him so firm a papist as he was. However, succeeding his grandfather, Thomas Arden, esq. in 1562, in the family estate, he married Mary (Throkmorton), and settled in the country, his religion impeding his preferment, and his temper inclining him to a retired life. His being a near neighbour to the great earl of Leicester, occasioned his having some altercations with him, who affected to rule all things in that county, and some persons, though of good families, and possessed of considerable estates, thought it no discredit to wear that nobleman's livery, which Mr. Arden disdained. In the course of this fatal quarrel, excessive insolence on one side produced some warm expressions on the other; insomuch that Mr. Arden

[1] Fabric. Bibl. Græc.—Erythræi Pinacotheca.—Moreri.

openly taxed the earl with his conversing criminally with the countess of Essex in that earl's life-time; and also inveighed against his pride, as a thing more inexcusable in a nobleman newly created. These taunts having exasperated that minister, he projected, or at least forwarded, his destruction. Mr. Arden had married one of his daughters to John Somerville, esq. a young gentleman of an old family and good fortune, in the same county, but who was a man of a hot rash temper, and by many thought a little insane. He was drawn in a strange manner to plot (if it may be so called) against the queen's life; and thus the treason is alleged to have been transacted. In the Whitsun-holidays, 1583, he with his wife was at Mr. Arden's, where Hugh Hall, his father-in-law's priest, persuaded him that queen Elizabeth being an incorrigible heretic, and growing daily from bad to worse, it would be doing God and his country good service to take her life away. When the holidays were over, he returned to his own house with his wife, where he grew melancholy and irresolute. Upon this his wife wrote to Hall, her father's priest, to come and strengthen his purpose. Hall excused his coming, but wrote at large, to encourage Somerville to prosecute what he had undertaken. This letter induced Somerville to set out for London, but he proceeded no farther than Warwick, where, drawing his sword and wounding some protestants, he was instantly seized. While he was going to Warwick, his wife went over to her father's, and shewed him and her mother Hall's treasonable letter, which her father threw into the fire; so that only the hearsay of this letter could be alleged against him and his wife, by Hall who wrote it, who was tried and condemned with them. On Somerville's apprehension, he said somewhat of his father and mother-in-law, and immediately orders were sent into Warwickshire for their being seized and imprisoned. October 30, 1583, Mr. Somerville was committed to the Tower for high-treason. November 4, Hall, the priest, was committed also; and on the seventh of the same month, Mr. Arden. On the sixteenth, Mary the wife of Mr. Arden, Margaret their daughter, wife to Mr. Somerville, and Elizabeth, the sister of Mr. Somerville, were committed. On the twenty-third Mr. Arden was racked in the Tower, and the next day Hugh Hall the priest was tortured likewise. By these methods some kind of evidence being brought out, on the

sixteenth of December Edward Arden, esq. and Mary his wife, John Somerville, esq. and Hugh Hall the priest, were tried and convicted of high-treason at Guildhall, London; chiefly on Hall's confession, who yet received sentence with the rest. On the nineteenth of December, Mr. Arden and his son-in-law, Somerville, were removed from the Tower to Newgate, for a night's time only. In this space Somerville was strangled by his own hands, as it was given out; but, as the world believed, by such as desired to remove him silently. The next day, being December 20, 1583, Edward Arden was executed at Smithfield with the general pity of all spectators. He died with the same high spirit he had shewn throughout his life. After professing his innocence, he owned himself a papist, and one who died for his religion, and want of flexibility, though under colour of conspiring against the state. He strenuously insisted, that Somerville was murdered, to prevent his shaming his prosecutors; and having thus extenuated things to such as heard him, he patiently submitted to an ignominious death. His execution was according to the rigour of the law, his head being set (as Somerville's also was) upon London-bridge, and his quarters upon the city gates; but the body of his son-in-law was interred in Moorfields. Mrs. Arden was pardoned; but the queen gave the estate which fell to her, by her and her husband's attainder, to Mr. Darcy. Hugh Hall, the priest, likewise was pardoned; but Leicester, doubting his secrecy, would have engaged chancellor Hatton to send him abroad; which he refusing, new rumours, little to that proud earl's honour, flew about. Holinshed, Stowe, and other writers, treat Mr. Arden as a traitor fairly convicted; but Camden was too honest to write thus, and it may be probable, that he died for being a firm Englishman, rather than a bad subject. His son and heir Robert Arden, esq. being bred in one of the inns of court, proved a very wise and fortunate person: insomuch that by various suits he wrung from Edward Darcy, esq. the grantee, most of his father's estates, and by marrying Elizabeth, daughter of Reginald Corbet, esq. one of the justices of the king's bench, he restored the credit and splendour of this ancient family, and was so happy as to see Henry Arden, esq. his eldest son, knighted by king James, and married to Dorothy the daughter of Basil Fielding of Newnham, esq. whose son became earl of Denbigh.

On this account, the last editor of the Biographia Britannica remarks, that the conduct of lord Burleigh in Mr. Arden's fate is somewhat equivocal. If that great man was convinced of Mr. Arden's innocence, it was totally unworthy of his character to charge him with having been a traitor. It is more honourable, therefore, to lord Burleigh's reputation, and more agreeable to probability, to suppose that he believed Mr. Arden to be guilty, at least in a certain degree, of evil designs against the queen. Indeed, Arden was so bigoted a papist, that it is not unlikely but that by some imprudent words, if not by actions, he might furnish a pretence for the accusations brought against him. We can scarcely otherwise imagine how it would have been possible for the government to have proceeded to such extremities. We do not mean, by these remarks, to vindicate the severity with which this unfortunate gentleman was treated; and are sensible that, during queen Elizabeth's reign, there was solid foundation for the jealousy and dread which were entertained of the Roman catholics. [1]

ARDENE (ESPRIT-JEAN DE ROME D'), a French poetical and miscellaneous writer, was born at Marseilles, where his father was a commissioner of the gallies, March 3, 1684, and studied first at Nancy, and afterwards at home under the eye of his parents. His first verses were engraven on the trees, and his long residence in the country inspired him to write in the pastoral style. His parents in vain solicited him to engage in some profession, but he shewed an invincible repugnance, and was afterwards enabled to pursue his inclinations. He married in 1711, and some time after came to Paris, where he connected himself with Du Bos, Danchet, and Fontenelle; and during his residence here, he wrote his fables. In 1724, he returned to Provence, and was a competitor for some academical prizes, and in 1727, published his performances. He died at Marseilles, March 27, 1748. His principal works are, 1. "Recueil de Fables nouvelles en vers," 1747, 12mo. 2. "Œuvres posthumes," Marseilles, 1764, 4 vols. 12mo, consisting of a volume of new fables, a comedy, the Novelist, in three acts, odes, epigrams, epistles in prose and verse, and an academical discourse. His preliminary Essay on Fable, in the first volume, is considered as an ingenious performance. [2]

[1] Biog. Britannica. [2] Biog. Universelle.

ARDENE (JOHN PAUL DE ROME D'), brother of the preceding, and a priest of the Oratory, was born at Marseilles in 1689, gained several academical prizes for his poetical essays, and became superior of the college of his congregation. The delicacy of his health rendering retirement necessary, he went to the chateau d'Ardenne, near Sisteron, where he passed the remainder of his days in study, and rendered himself dear to the poor of the neighbourhood by many acts of charity. He died Dec. 5, 1769. Botany was his favourite pursuit in this retirement, where he formed a garden that was eagerly visited by persons curious in rare plants and flowers; and the result of his studies appeared in the following publications, 1. "Traite de Renoncules," Paris, 1746, 8vo. 2. "Traite des Tulipes," 1760, 12mo. 3. "Traite des Oeillets," 1762, 12mo. 4. "Traite des Iacinthes," 12mo. 5. "Traite de l'Oreille d'ours," 8vo. 6. "Lettres interessantes pour les medicins de profession, utiles aux ecclesiastiques," Avignon, 1759, 2 vols. 12mo. 7. "Annee champetre," Florence (really Lyons), 1769, 3 vols. 12mo. He was also editor of his brother's posthumous works.[1]

ARDERN (JOHN), an early medical writer of the English nation, whose works come within the notice of Dr. Freind. It appears that he was a surgeon of great experience, and the first who is recorded as having become eminent in that branch in this nation. He was many years settled in the town of Newark, from 1348 to 1370, when he removed to London; but the exact time of his death is not known. Although much empiricism and superstition appear in his practice, yet many useful observations are to be found in his writings, and he may be classed among those who have really improved their profession. A treatise of his on the "Fistula in Ano" was translated and published by John Read in 1588, and he left a manuscript which is in the Sloanean library, entitled "De re Herbaria, Physica, et Chirurgica."[2]

ARDERNE (JAMES), an English divine, dean of Chester, was a native of Cheshire, and descended from an ancient family of the same name in that county. He was educated in Christ's college, Cambridge, and in 1673, he became a fellow-commoner of Brazen-nose college, Ox-

[1] Biog. Universelle.
[2] Freind's Hist. of Physic.—Tanner Bibl.—Pulteney's Sketches.

ford, partly for the sake of the public library, and partly to enjoy the conversation of the divines of this university. He held the living of St. Botolph Aldgate in London from 1666 to 1682, when king Charles II. to whom he was chaplain in ordinary, bestowed on him the deanery of Chester. He attached himself afterwards to the cause of James II. and suffered much in his popularity at Chester, where he died Sept. 18, 1691, and was buried in the cathedral church. By will he bequeathed his books and the principal part of his estate to provide and maintain a public library in the said cathedral of Chester for the use of the city and clergy. His writings were, "Directions concerning the matter and style of Sermons," 1671, 12mo; "Conjectura circa Επινομην D. Clementis Romani, cui subjiciuntur castigationes in Epiphanium et Petavium de Eucharistia, de Cœlibatu Clericorum, et de orationibus pro vita functis," Lond. 1683, 4to. In the title of this book he latinizes his name into *Jacobus de Ardenna*. He printed also some single sermons on occasional topics.[1]

ARENA (ANTHONY D'), a lawyer and macaronic poet in the sixteenth century, was born at Solliers, in the diocese of Toulon, of a family known from the thirteenth century by the name of La Sable. After studying under Alciatus at Avignon, he began his literary career by writing some wretched books on jurisprudence, and comforted himself for the little demand that was made for them by the fame of his macaronic verses. This species of poetry, which Merlin Coccaio brought into great vogue in Italy, consisted in a confused string of words partly Latin, partly French, partly Provençal, made into a medley of barbarous composition. The principal performance of this kind by our provençal poet is his "Description of the war carried on by Charles V. in Provence," printed at Avignon, and very scarce of that edition, in 1537; reprinted in 1747 in 8vo, at Paris, under the name of Avignon, and at Lyons, 1760. There are other pieces of macaronic poetry by the same author, "De bragardissima villa de Soleriis," &c." 1670, in 12mo. He died in 1544, being judge at St. Remi near to Arles.[2]

ARENA (JAMES DE), a learned civilian and writer, was born in the thirteenth century, according to some at Par-

[1] Wood's Ath. Ox. vol. II.—Newcourt's Repertorium.
[2] Biog. Universelle.—Moreri.

ma, or, as others report, in Flanders, and he has been sometimes confounded with James of Ravenna, but there is less doubt respecting his productions. He wrote commentaries on the Code and the Digest, which are yet consulted with advantage, and few works of the kind are in higher esteem than what he wrote on the duties of executors, entitled "De Commissariis," Venice, 1584, folio. His treatise also, "De excussione bonarum," Cologne, 1591, 8vo, is much valued, and that "De Banitis" has a distinguished place in the collection of writers on criminal law, published at Francfort, 1587, fol. We have no dates of his birth and death, but he is said to have been law professor both at Padua and Bologna.[1]

ARESI (PAUL), of Milan, but born at Cremona about the year 1574, when his father came there to be appointed podestat, or governor, was then called Cæsar, and did not assume the name of Paul until he entered in his sixteenth year among the regular clerks or theatins, after his father's death. He made such proficiency in his studies that his theological tutor was obliged to prepare himself with more than common care to answer the objections and doubts of his acute pupil, and he became a very celebrated preacher, although neither his voice nor manner were in his favour. He afterwards taught theology, philosophy, and rhetoric, at Rome and Naples. Isabella of Savoy, afterwards duchess of Modena, chose him for her confessor, and appointed him bishop of Tortona. Here he principally resided, and passed his days in an exemplary manner, and employed his leisure in many works, which have been published, and for a long period were highly popular. He died June 13, 1644. His principal Latin works were, 1. "In libros Aristotelis de Generatione et Corruptione," Milan, 1617, 4to. 2. "De Aquæ transmutatione in sacrificio Missæ," Tortona, 1622, 8vo. 3. "De Cantici Canticorum sensu, velitatio bina," Milan, 1640, 4to. 4. "Velitationes sex in Apocalypsim," Milan, 1647, fol. published by P. Sfondrati, with the life of the author. In Italian he wrote, 5. "Arte di predicar bene," Venice, 1611, 4to, often reprinted. 6. "Impresse sacre con triplicati discorsi illustrate ed arrichite," Verona, 1613, 4to, and reprinted and augmented by the author, in 7 vols. 4to, 1621—1635, to which he added an eighth, in 1640, under

[1] Biog. Universelle.—Moreri.—Dict. Historique.

the title of "La Ritroguardia, &c." 7. "Della Tribolazione e suoi rimedii," Tortona, 1624, 2 vols. 4to, and often reprinted. 8. "Panegirici fatti in diversi occasioni," Milan, 8vo, no date, but the dedication is dated 1644. There was another edition in 1659, 4to. His Latin sermons, which some authors mention, never existed, nor was it usual in the seventeenth century to preach in Italy in any language but Italian.[1]

ARETÆUS, was a physician of Cappadocia, but in what time he flourished authors are not agreed; some placing him under Augustus Cæsar, others under Trajan or Adrian. Saxius places him about the year 94. However his works are very valuable. The best editions were published by Dr. Wigan and Dr. Boerhaave. Dr. Wigan's was elegantly and correctly printed in folio, at Oxford, 1723: in his preface he gives an account of all the preceding editions. To this are subjoined, dissertations on the age of Aretæus, his sect, his skill in anatomy, and his method of cure. At the end is a large collection of various readings with notes on them; a treatise on the author's Ionic dialect, and a Greek index by the learned Maittaire, who in 1726 published in 4to Peter Petit's Commentary upon the first three books of Aretæus, which had been discovered among the papers of Grævius. Boerhaave's edition was published at Leyden, 1731, and another by Haller in 1771, which some think inferior to Boerhaave's. In 1786, Dr. Moffat published "Aretæus, consisting of eight books, on the causes, symptoms, and cure of acute and chronic diseases; translated from the original Greek," 8vo, London. Aretæus is an author yet much admired by every physician who has attentively read his writings. His style is equally remarkable for conciseness and perspicuity, and he particularly excels in describing symptoms, and in the therapeutic part has rarely been equalled. There is nothing known of his personal history.[2]

ARETINO, BERNARD, or UNICO ARETINO. See ACCOLTI.

ARETINO (CHARLES) was of Arezzo in Tuscany, and has been enumerated among the learned men of the fifteenth century. He is praised by Poggius, which Bayle chooses to suspect was done merely because Aretino was

[1] Biographie Universelle.—Moreri.

[2] Gen. Dict.—Mem. of Literature, vols. XII. and XIII.—Moffat's Aretæus.—Haller Bibl. Med. Prat.—Manget. Bibl. Script. Med.

an enemy of Philelphus, whom Poggius hated. Philelphus, on the other hand, represents Aretino in a very unfavourable light. He is allowed, however, to have been a good Greek and Latin scholar, and to have given some translations from the former. He was also a pretty good poet, and wrote prose comedies, of which Albert de Eyb has inserted some fragments in his "Margarita Poetica." But what Bayle considers as the most evident proof of his talents, is, that on the death of Leonard Aretin, in 1443, he was chosen to succeed him in the office of secretary of the republic of Florence. The year of his death is not known.[1]

ARETINO, FRANCIS. See ACCOLTI, FRANCIS.

ARETINO (GUIDO), celebrated for his musical skill, lived in the eleventh century. He was a native of Arezzo, a city of Tuscany; and having been taught the practice of music in his youth, and probably retained as a chorister in the service of the Benedictine monastery founded in that city, he became a monk professed, and a brother of the order of St. Benedict.

In this retirement he seems to have devoted himself to the study of music, particularly the system of the ancients, and above all to reform their method of notation. The difficulties that attended the instruction of youth in the church offices were so great, that, as he himself says, ten years were generally consumed barely in acquiring the knowledge of the plain-song; and this consideration induced him to labour after some amendment, some method that might facilitate instruction, and enable those employed in the choral service to perform the duties of it in a correct and decent manner. According to the legendary accounts extant in old monkish manuscripts, he would appear to have been inspired, and he seems to lean to this opinion; but graver historians say, that being at vespers in the chapel of his monastery, it happened that one of the offices appointed for that day was the hymn of St. John,

UT queant laxis REsonare fibris
MIra gestorum FAmuli tuorum
SOLve pollutis LAbiis reatum
Sancte Joannes.

During the performance of the hymn, he remarked the iteration of the words, and the frequent returns of Ut, Mi, Fa, Sol, La; he observed likewise a dissimilarity between

[1] Gen. Dict.

the closeness of the syllable Mi and the broad open sound of Fa, which he thought could not fail to impress upon the mind a lasting idea of their congruity; and immediately conceived a thought of applying these six syllables to perfect an improvement either then actually made by him, or under consideration, viz. that of converting the ancient tetrachords into hexachords.

Struck with the discovery, he retired to his study; and having perfected his system, began to introduce it into practice: the persons to whom he communicated it were brethren of his own monastery, from whom it met with but a cold reception, which, in the epistle to his friend, he ascribes probably to its true cause, envy: however, his interest with the abbot, and his employment in the chapel, gave him an opportunity of trying the efficacy of his method on the boys who were in training for the choral service, and it exceeded the most sanguine expectations. "To the admiration of all," says cardinal Baronius, "a boy learnt thereby, in a few months, what no man, though of great ingenuity, could before that attain in several years."

The fame of Guido's invention soon spread abroad, and among other honours bestowed upon him, the pope John XX. or XIX. for this is not agreed on, sent three messengers to invite him to Rome; he complied, and being presented, was received by his holiness with great kindness. The pope had several conversations with him, in all which he interrogated him as to his knowledge in music: and upon the sight of an antiphonary which Guido had brought with him, marked with the syllables agreeable to his new invention, the pope looked on it as a kind of prodigy, and ruminating on the doctrines delivered by Guido, would not stir from his seat till he had learned perfectly to sing a verse; upon which he declared, that he could not have believed the efficacy of the method, if he had not been convinced by the experiment he himself had made of it. The pope would have detained him at Rome; but labouring under a bodily disorder, and fearing an injury to his health from the air of the place, and the heat of the summer, which was then approaching, Guido left that city with a promise to revisit it, and explain to his holiness the principles of his new system. On his return homeward, he made a visit to the abbot of Pomposa, a town in the duchy of Ferrara, who was very earnest to have Guido settle in the monastery of that place: to which invitation

it seems he yielded, being, as he says, desirous of rendering so great a monastery still more famous by his studies there.

Here it was that he composed a tract on music, entitled "Micrologus," or "A short Discourse," which he dedicated to Theodald bishop of Arezzo, and finished, as he himself at the end of it tells us, under the pontificate of John XX. and in the 34th year of his age. Vossius speaks also of another musical treatise written by him, and dedicated to the same person. Most of the authors who have taken occasion to mention Guido, speak of the "Micrologus," as containing the sum of his doctrine: but it is in a small tract, entitled "Argumentum novi Cantus inveniendi," that his declaration of his use of the syllables, with their several mutations, and in short his whole doctrine of solmisation, is to be found. This tract makes part of an epistle to a very dear and intimate friend of Guido, whom he addresses thus, "Beatissimo atque dulcissimo fratri Michaeli;" at whose request the tract itself seems to have been composed.

Whether Guido was the author of any other tracts, is not easy to determine. It nowhere appears that any of his works were ever printed, except that Baronius, in his "Annales Ecclesiastici," tom. XI. p. 73, has given at length the epistle from him to his friend Michael of Pomposa, and that to Theodald bishop of Arezzo, prefixed to the Micrologus; and yet the writers on music speak of the "Micrologus" as a book in the hands of every one. Martini cites several manuscripts of Guido, namely, two in the Ambrosian library at Milan, the one written about the twelfth century, the other less ancient; another among the archives of the chapter of Pistoja, a city in Tuscany; and a third in the Mediceo-Laurenziano library at Florence, of the fifteenth century: these are said to be the "Micrologus." Of the epistle to Michael of Pomposa, together with the "Argumentum novi Cantus inveniendi," he mentions only one, which he says is somewhere at Ratisbon. Of the several tracts above mentioned, the last excepted, a manuscript is extant in Baliol college, Oxford. Several fragments of the two first, in one volume, are among the Harleian MSS. in the British Museum, but very much mutilated.[1]

[1] Burney and Hawkins's Histories of Music.—Dict. de Musique de M. Brossard.

ARETINO, JOHN. See TORTELLIUS.

ARETINO, LEONARD. See BRUNI.

ARETINO (PETER), an author who once raised considerable fame by invective and indecency, was born in 1492, at Arezzo in Tuscany, the natural son of Lewis Bacci by a woman whose name was Tita. In his early years he was employed to bind books, and from looking occasionally into their contents acquired some little learning. He was driven from his native city, for what was perhaps the most harmless of his works, a satire on indulgences, and went to Perugia, where he gave the first specimen of his abominable taste, by altering a picture on a sacred subject. He then walked to Rome, with no effects but his apparel, and there he lost his first situation, in the service of a merchant, by being detected in a theft. He next became a domestic of the cardinal Giovanni, on whose death he obtained an employment in the Vatican under Julius II. and by his orders he was soon after expelled the court, but he contrived to return to Rome and ingratiate himself with Leo X. who bestowed presents on him, and he likewise enjoyed the favour of Clement VII. the successor of Adrian VI. Six infamous sonnets which were written on as many indecent paintings by Julio Romano, and engraved by M. A. Raimondi, occasioned his being again sent out of Rome. It is painful to connect the names of these eminent artists with the productions of Aretino, but there is less cause to wonder at this insult to public decency, when we find that notwithstanding Aretino's expulsion and character, John de Medici patronised him, and invited him to Milan, where he rendered himself agreeable to Francis I.; and the credit which he had acquired by the friendship of John Medici recommended him to the notice of many of the most eclebrated men of the times. From this period he fixed his residence at Venice, and resolved not to attach himself to any patron, but to enjoy his freedom, and to procure his own subsistence by the labours of his pen.

Of his works, it has been justly said by Mr. Roscoe, that whether in prose or verse, sacred or profane, epic or dramatic, panegyrical or satirical, and notwithstanding their great number and variety, not one piece exists which in point of literary merit is entitled to approbation; yet the commendations which Aretino received from his contemporaries are beyond example. These would not be worth

recording as praise bestowed on such a character, but they are striking and useful features in the character of an age on which some writers have bestowed great commendations on account of its learning and patronage of learned men. Aretino seems to have been born to sport with the passions of the great, and to exalt and perpetuate the vices of the vulgar. As a proof how well he knew how to manage the former, we may state from his latest biographer the following examples of misapplied patronage. Francis I. not only presented him with a chain of gold, and afforded him other marks of his liberality, but requested that the pope would allow him the gratification of his society. Henry VIII. of England sent him at one time three hundred gold crowns, and Charles V. not only allowed him a considerable pension, but on one occasion placed him on his right hand, and rode with him in intimate conversation. Julius III. gave him a thousand crowns, accompanied with a papal bull, nominating him a knight of St. Peter, to which dignity was also annexed an annual income. These favours and distinctions, which were imitated by the inferior sovereigns and chief nobility of Europe, excited the vanity of Aretino to such a degree, that he expected to be created a cardinal, and actually boasted that he had refused that honour. He assumed, however, the titles of "Il Divino," the "Divine," and "the Scourge of princes." Medals were struck in honour of him, representing him decorated with a chain of gold, and on the reverse the princes of Europe bringing to him their tribute. On the other hand, however, he was frequently in danger of his life from the persons he had lampooned, and his literary adversaries frequently employed their pens in exposing his vanity and infamous character.

His death is said to have been hastened by a violent burst of laughter on hearing of an indecent story, respecting his two sisters, who were prostitutes at Venice. This happened in 1557. In his latter days he composed some works of the pious kind, but never appears to have quitted his vices. His pious works were, a paraphrase on the penitential psalms, and another on Genesis, the life of the Virgin Mary, that of St. Catharine of Sienna, and of St. Thomas Aquinas.[1]

[1] Gen. Dict.—Moreri.—Roscoe's Leo.—Life by Mazzuchelli, Padua, 1741, 8vo.—Biog. Universelle.

ARETIUS (BENEDICTUS), an eminent Swiss divine and botanist, was born at Berne, in the beginning of the sixteenth century, and rose to great distinction as a teacher of theology at Marpurg, and as a preacher of the reformed religion. His lectures were extremely crowded, and his religious writings very popular. His "Examen Theologicum," a voluminous work, was printed twelve times within three years. He died at Berne, much lamented, April 22, 1574. His principal theological works are, the "Examen Theologicum," already noticed; Commentaries on the whole of the New Testament, printed at different times: a Life of Gentilis, with a refutation of his principles, &c. But few of these are now so well known as his reputation for botanical knowledge. On this subject he frequently corresponded with Conrad Gessner, the Pliny of Germany, and with the other eminent botanists of his time. His attention was chiefly directed to the plants growing on the Alps, of which he discovered and described forty of great rarity. Some of them he introduced in gardens, and gave directions for the cultivation of them. He also published a description of two mountains, the Niesen and the Stokhorn, in the canton of Berne, remarkable for their height and the curious plants which grow upon them. It is a small work in the form of a letter, addressed to his friend and countryman Piperinus, and was printed with the works of Valerius Cordus, under the title "Stockhornii et Nessi Helvetiæ montium, et nascentium in eis stirpium descriptio, impr. in operibus Val. Cordi," Strasburgh, 1561. Conrad Gessner bestows a high character on Aretius in his "Hortus Germanicus," and gave the name Aretia to a plant in honour of him, which Haller and Linnæus have preserved, with equally honourable notice of his skill and useful researches in botany.[1]

ARGAIZ, or ARGAEZ (GREGORY DE), a Spanish monk of the order of St. Benedict, who lived in the seventeenth century, belongs to the class of literary impostors. In 1667, he published at Madrid an ecclesiastical history of Spain, which he pretended to have compiled from the writings of St. Gregory, bishop of Grenada, and from the Chronicle of Haubert. The title was "Poblacion ecclesiastica de Espana, y noticia de sus primeras honras, hallada

[1] Melchior Adam.—Varheiden's Effigies.—Biographie Universelle.—Haller.—Fuller's Abel Redivivus.

en los escritos de S. Gregorio, obispo de Grenada, y en el cronicon de Hauberto," &c. 2 vol. fol. In order to obtain the more credit, he had the impudence to dedicate this work to the Supreme Being, but the imposture was soon detected by Garcia de Molina, who proved that Argaiz had forged the pretended manuscripts of St. Gregory and Haubert.[1]

ARGALL (JOHN), an English writer, was the third son of Thomas Argall by Margaret his wife, daughter of John Talkarne of the county of Cornwall. He was born in London, and entered a student in Christ-church in Oxford towards the latter end of queen Mary's reign. He took the degree of master of arts in 1565, and was senior of the act celebrated the eighteenth of February the same year. Afterwards he applied himself to the study of divinity, and, having taken holy orders, obtained the living of Halesworth in Suffolk. Being at a feast at Cheston, a mile distant from that town, he died suddenly at the table, and was buried at Halesworth, October 8, 1606. During his stay at the university, he was a noted disputant, and a great actor of plays at Christ-church, particularly when the queen was entertained there in 1566. He was esteemed a very good scholar, and was so much devoted to his studies that he lived and died like a philosopher, with a thorough contempt for the things of this world. He wrote "De vera Pœnitentia," Lond. 1604, 8vo, and "Introductio ad artem Dialecticam," ibid. 1605, 8vo. In this book, which Mr. Wood calls "very facete and pleasant," the author says of himself, that "whereas God had raised many of his companions and contemporaries to high dignities in the church, as Dr. Thomas Bilson to the see of Winchester, Dr. Martin Heton to that of Ely, Dr. Henry Robinson to that of Carlisle, Dr. Tobias Mathews to that of Durham, &c. yet he, an unworthy and poor old man, was still detained in the chains of poverty for his great and innumerable sins, that he might repent with the prodigal son, and at length by God's favour obtain salvation."[2]

ARGALL (RICHARD), a poet in the reign of king James I. of whose life we have no particulars. He was patronized by Dr. John King, bishop of London: and wrote and published, 1. "The Song of Songs, which was Solomon's,

[1] Biog. Universelle.—Antonio Bibl. Hispan.
[2] Biog. Brit.—Ath. Ox. vol. I.

metaphrased in English heroics, by way of dialogue," Lond. 1621, 4to, dedicated to Henry King, archdeacon of Colchester, son to the bishop of London. 2. "The Bride's Ornaments: poetical essays upon divine subjects," London, 1621, 4to, the first dedicated to John Argall, esq. the other to Philip, brother to Henry King. 3. "Funeral Elegy, consecrated to the memory of his ever honoured lord, John King, late bishop of London," same year. He wrote also a book of "Meditations of Knowledge, Zeal, Temperance, Bounty, and Joy," and another containing "Meditations of Prudence, Obedience, &c." The author intended these two books for the press at the same time with his poetical works, but the death of his patron deferred the publication of them, and it is uncertain whether they were afterwards published.[1]

ARGELLATI (PHILIP), an Italian printer, and one of the most learned and laborious editors of his time, was born at Bologna about the end of the year 1685. His family, then one of the most ancient in that city, was originally of Florence. After having begun his studies at Bologna, he went to Florence, and became acquainted with many of the literati of that city, particularly the celebrated Magliabechi. From Florence he went to Lucca, and then to Leghorn, where he meant to embark for France, but the death of one of his uncles rendered it necessary for him to return to his own country. He first projected an edition of the works, already in print, or in manuscript, of Ulysses Aldrovandi, with additions, notes, and corrections, and engaged several learned persons to assist him, but death having removed the greater part of them in a few years, he was obliged to give up the undertaking. He then published a collection of the poems of Carlantonio Bedori, a Bolognese gentleman, at Bologna, 1715, 4to. Two years after, having been elected one of the magistrates of that city, known by the title of the tribunes of the people, when he came to resign his office, he made an eloquent address on the duties of the office, which his successors ordered to be registered among their acts. His next and most important undertaking was an edition of that immense historical collection, entitled "Scriptores Rerum Italicarum." The learned Muratori having imparted to him the design he had conceived of collecting and publishing the

[1] Biog. Brit.—Ath. Ox. vol. I.

ancient Italian historians, acknowledged at the same time that he had been obliged to abandon the plan from the impossibility of finding a press adequate to such an extensive undertaking, the art of printing, once so highly cultivated in Italy, having now greatly degenerated. Argellati being of opinion that Milan was the only place where a trial might be made with effect, to revive useful printing, immediately went thither, and communicated Muratori's plan to count Charles Archinto, the patron of letters, and his own particular patron. Archinto formed a society of noblemen of Milan, called the Palatine Society, who undertook to defray the expence of the edition, sixteen of the members subscribing four thousand crowns each. Argellati then took every necessary step to establish a printing-office suited to this liberal patronage, and the "Scriptores Rerum Italicarum" was the first work printed, in which Argellati bore a considerable part, collecting and furnishing Muratori with most of the manuscripts, notices, and dedications of the first volumes. He superintended at the same time, the printing of other works, particularly an edition of Sigonius, 1738, 6 vols. fol. The emperor Charles VI. to whom it was dedicated, and who had repaid him for the dedication of the first volume of the Italian historians, by the title of imperial secretary, and a pension of three hundred crowns, now doubled this pension. Argellati continued to publish, with incredible labour and dispatch, various editions of works of importance, as "Opere inedite di Ludovico Castelvetro," 1727, 4to. "Grazioli, De antiquis Mediolani ædificiis," 1736, fol. "Thesaurus novus veterum Inscriptionum," by Muratori, 1739, fol. But we are more particularly indebted to him for, 1. "Bibliotheca scriptorum Mediolanensium," Milan, 1745, 2 vols. fol. 2. "Biblioteca de' Volgarizzatori Italiani," Milan, 5 vols. 4to, 1767, besides which he contributed a great number of essays and letters to various collections. He died at Milan Jan. 5, 1755, after having had the misfortune to lose his son, the subject of the following article.[1]

ARGELLATI (FRANCIS), son of the preceding, was born at Bologna, May 8, 1712. He studied philosophy and law, and took his doctor's degree in the latter faculty at Padua in 1736, but having afterwards applied himself to

[1] Biog. Universelle.—Saxii Onomasticon.—Mazzuchelli Scrittori d'Italia, vol. I.

mathematics, he was, in 1740, appointed royal engineer. To all this he added a taste for the classics and Italian literature, which he cultivated in his father's house, where he principally resided, either at Milan or Bologna, at which last he died in 1754. He published, 1. "Practica del foro Veneto," Venice, 1737, 4to. 2. An Italian translation of Huet, on the situation of Paradise," 1737, 8vo. 3. "Saggio d'una nuova filosofia," Venice, 1740, 8vo. 4. "Storia della nascita delle scienze e belle lettere," &c. Florence, 1743, 8vo. This was to have extended to twelve volumes, but one only appeared. 5. "De præclaris Jurisconsultis Bononiensibus Oratio," &c. 1749, 4to, to which is added a letter by his father, dated Milan, where probably this work was published. 6. "Il Decamerone," Bologna, 1751, 2 vols. 8vo, an imitation of Boccaccio, the subjects taken from some curious facts in the English Philosophical Transactions, accounts of travellers, &c. and other remarkable events, and adventures, but more pure in point of morality than the work of his predecessor. 7. "Novissima sistema di filosofia, &c." Modena, 1753, 8vo. He left also in manuscript, a life of John Gaston, grand duke of Tuscany, and of a female saint of the order of St. Francis.[1]

ARGENS (JOHN BAPTISTE DE BOYER, MARQUIS D'), one of those writers who contributed to the general desolation of government, religion, and morals, which was afterwards completed by the French encyclopedists, was born June 24, 1704, at Aix in Provence, where his father was procurator-general to the parliament of that city. His father intended him for the magistracy, but he embraced the profession of arms in his fifteenth year, and appears to have led a wandering and profligate life, until, on his return from Constantinople, he was induced by his father to study law. He entered, however, again into the army in 1733, and was at the siege of Kell, where he was slightly wounded, in 1734. After the siege of Philipsbourg, he met with an accident by a fall from his horse, which disabled him for the military service. Being disinherited by his father, he went to Holland, and maintained himself by his pen, and when Frederick, king of Prussia, came to the throne, he made d'Argens his chamberlain. After passing twenty-five years in Berlin, where he married, he returned to his native country, Aix, where, in the late French cant, he lived

[1] Biog. Universelle.—Saxii Onomasticon.—Mazzuchelli Scrittori d'Italia, vol. I.

a philosophic life, and died at the castle of the baroness de Garde, his sister, near Toulon, Jan. 11, 1771. It is said that in his last illness, he requested the sacrament might be administered to him, read often in the Gospel, and procured admission into a fraternity of penitents. His conversation has been praised for the candour and good-nature of his manner, as well as for its wit and pleasantry. He had a tendency towards melancholy, but was a good husband, friend and master. With respect to his writings, he confesses that he travelled into other countries where he might take liberties which would not be permitted at home. He professed that Bayle was his model, but he is far behind that author in genius and learning. He had, however, a thirst for knowledge, and besides his acquaintance with several languages, he studied chemistry and anatomy, and had some talent for painting.

His principal works were the "Lettres Juives;" "Lettres Chinoises;" and "Lettres Cabalistiques," which were joined to "La Philosophie du bons sens," and published in 1768, in 24 vols. 12mo, under the title of the "Works of marquis d'Argens." In all these, religion is treated with contempt, under the pretence of attacking its ministers, a progress which has been uniformly observed in the writings of infidels. Besides these, he published a great many novels, or romances, of very inferior merit, and which never have been favourites with the public; he also published his own memoirs, which at least show that he had got the better of shame. In 1762, he published "Ocellus Lucanus, en Grec et en François, avec des dissertations sur les principales questions de la Metaphysique, de la Physique, et de la Morale des anciens: qui peuvent servir de suite à la Philosophie du Bons Sens," Utrecht, 8vo. And afterwards he translated "Timæus Locrus," the other eminent follower of Pythagoras, both writers who had been neglected by universal consent, but whom d'Argens hoped to have revived. He has, however, rather displayed his reading than his taste or judgment in this performance. He published also, "Memoires secrets de la Republique des Lettres," 4 vols. 12mo, and "Discour de Julien sur la Christianisme," Gen. 8vo, an infamous attack on religion. Both these are deservedly forgotten.[1]

[1] Biog. Universelle.—Dict. Hist.—The Beau Philosopher, or History of the Chevalier Mainvilliers, 1751.—Memoirs of the Academy of the Sciences at Berlin for 1771.

ARGENSOLA, the name of two Spanish poets, brothers, and natives of Balbastro in Aragon, who descended from a family originally of Ravenna. Their poems, were published under the title of "Rimas de Lupercio, i del doctor Bartolome Leonardo de Argensola," Saragossa, 1634, 4to. Antonio, the Spanish biographer, speaks in high terms of this volume, and after him Baillet and Feutry declare that these brothers were the Horaces of Spain. Lupercio, or Lobergo-Leonardo d'Argensola, the eldest, born about the year 1565, was gentleman of the chamber to cardinal Albert of Austria, secretary to the empress Maria of Austria, and secretary of state and of war under count de Lemos, the viceroy of Naples, where he went to reside in 1611, and where he died in 1613. He wrote three tragedies, Isabella, Phillis, and Alexander. Bartholomew Leonard d'Argensola, the brother, born in 1566, was successively canon of the metropolitan church of Saragossa, chaplain to the empress Maria, and rector of Villa Hermosa. He accompanied his brother to Naples, and after his death, became historiographer of Aragon, and died at Saragossa, Feb. 26, 1631. Besides the poems printed with those of his brother, he wrote, 1. "Conquista de las islas Molucas," Madrid, 1609, fol. 2. "Primera parte de los anales de Aragon que prosigue los de Zurita," Saragossa, 1630, fol. and some other works enumerated by Antonio. [1]

ARGENSON (MARQUIS DE). See VOYER.

ARGENTIER (JOHN), born at Quiers, in Piedmont, in 1513, made considerable progress in the study of medicine, and arrived at great distinction in the theory of his art. He died at Turin in 1572, at the age of 58. His works were collected after his death in 2 vols. in folio, at Venice, 1592, 1606, and at Hanover in 1610, which is the most complete edition. This physician, however, was of little service to the world out of his library. When he was called to reduce his observation to practice, he discovered that he had neither experience nor knowledge of the living subject; but, devoted to study and theory, he censured the writings of Galen with much acrimony, which procured him the title of Censor Medicorum. [2]

ARGENTRE (CHARLES DUPLESSIS D'), bishop of Tulles, was born May 16, 1673, in the parish of Argentré, in the

[1] Antonio Bibl. Hisp.—Biog. Universelle.
[2] Biog. Universelle.—Vander Linden de Script. Med.—Manget, Bibl. Script. Med.

diocese of Rennes. He distinguished himself as a licentiate, became doctor of the Sorbonne in 1700, almoner to the king in 1709, and the only one upon whom that office was conferred gratuitously; and in 1723 was appointed bishop of Tulles. His favourite study was theology, on which he employed all the time he could spare from the duties of his bishopric, which he discharged with fidelity. He published, 1. "Latin notes on Holden's 'Analysis of Faith,' Paris, 1698." 2. "Apologie de l'amour qui nous fait desirer de posseder Dieu seul, &c. avec des remarques sur les maximes et les principes de M. de Fenelon," Amst. 1698, 8vo. 3. "Traite de l'Eglise," Lyons, 1698, 2 vols. 12mo. 4. "Elementa Theologiæ," Paris, 1702, 4to, with an appendix in 1705, and an apology for some of his sentiments that had been censured. 5. "Lexicon philosophicum," Hague, 1706, 4to. 6. "De propria ratione qua res supernaturales a rebus naturalibus differunt," Paris, 1707, 4to. 7. "Martini Grandini opera," Paris, 1710, 6 vols. 8vo. 8. "Collectio judiciorum de novis erroribus, 1725, 1733, 1736, 3 vols. fol. In this he has collected all the judgments passed upon the errors of heretics by the church, the words condemned, the censures of the universities of Paris, Oxford, Louvaine, Doway, &c. upon false doctrines, and the controversies on theological topics. The work is therefore curious, and contains many papers of importance to ecclesiastical writers; but under the title *heresies*, the reader must expect to find the principal doctrines of the reformation. 9. "Remarques sur la traduction de l'Ecriture Sainte de Sacy," 4to. 10. "Instruction pastorale," 1731, 4to. 11. "Dissertation pour expliquer en quel sens on peut dire qu'un jugement de l' Eglise, qui condamne plusieurs propositions de quelque ecrit dogmatique, est une regle de fois," Tulles, 1733, 12mo. This curious disquisition was suppressed by order of the council. 12. Several devotional tracts. He was also about to have published "Theologia de divinis litteris expressa," when he died in his diocese, Oct. 27, 1740.[1]

ARGENVILLE. See DEZALLIER.

ARGILLATA, or DE ARGILLATA (PETER), a Bolognese physician, was for many years professor of logic, astronomy, and medicine, and died at Bologna in 1423. He appears to have been one of those who contributed to

[1] Biog. Universelle.—Moreri.—Memoires de Trevoux, Feb. 1743.

the advancement of the chirurgical art in Italy. His works are replete with sensible observations, and a candour which induces him to acknowledge such errors in his practice or opinions as experience had discovered. His observations on the use of the suture, the cure of the spina ventosa, and on muscular motion, are particularly valuable. His works, "Chirurgiæ libri sex," went through four editions in less than twenty years, Venice, 1480, 1492, 1497, 1499, fol. Haller mentions also an edition, 1520.[1]

ARGOLI (ANDREW), an Italian mathematician, was born at Tagliacozzo in the kingdom of Naples, in 1570. Being involved in his own country in some difficulties, occasioned by his attachment to astrological reveries, he thought proper to retire to Venice, where the senate, perceiving the extent of his merit, appointed him professor of mathematics in the university of Padua; at the same time conferring on him the title of chevalier of St. Mark in 1636. He died in 1653. His writings are, 1. "De diebus criticis," 1652, 4to. 2. "Ephemerides," from 1620, 4 vols. 4to, and 3. Observations on the Comet of 1653, in Latin, printed the same year. His Ephemerides were reprinted at Padua and Lyons, and continued to the year 1700.[2]

ARGOLI (JOHN), son of the former, was born in 1609, with a decided turn for poetry. Before the age of fifteen, he published an idyllium on the silk-worm, "Bambace e seta, idillio," Rome, 1624, 12mo. Shortly afterwards, inspired with an ardent emulation by the applauses that were lavished on Marini, the author of the poem of Adonis, he undertook to compose one of the same kind. Having shut himself up in a room, where none were admitted but to bring him his victuals, he finished, in seven months, at the age of seventeen, a poem in twelve cantos, entitled "Endymion," 1626, 4to. This performance was so much admired, that, though published with his name, the critics could scarcely be persuaded that it was not the work of his father. He is the author of several other pieces of poetry, both Latin and Italian, but the greater part have never been printed. His taste for the belles-lettres did not prevent him from applying to the study of jurisprudence, philology, and antiquities; in the latter he was a contributor to various collections. The precise year of his death is not known: but it is thought to have happened in 1660.[3]

[1] Haller.—Biog. Universelle.—Manget. Bibl. Script. Med. c.
[2] Moreri. [3] Ibid.—Baillet's Enfans Celebres.

ARGONNE (NOEL, called DOM BONAVENTURE D'), was born at Paris in 1634, and died a Carthusian monk, at Gaillon near Rouen, Jan. 28, 1704, at the age of seventy. He did not entirely quit the world on becoming monk. His talents and learning had procured him illustrious friends, with whom he carried on a literary correspondence. We have by him, 1. "Traité de la lecture des Peres de l'Eglise." The best edition is of 1697, 12mo. 2. "Melanges d'histoire et de litterature," published under the name of "Vigneul Marvilliana," reprinted in 1725, in 3 vols. 12mo, of which the abbé Banier compiled almost the whole of the last: this edition is preferable to the others. It is a curious and interesting collection of literary anecdotes, of critical reflections, and satirical strokes. There appear occasionally some violations of truth and justice in both the one and the other; and the public never forgave his censures on la Bruyere. But these miscellanies, says Dr. Warton, have more learning than the "Menagiana," or indeed than any of the numerous "Anas," so much at present in vogue. Bayle was fond of them, and frequently quotes them in his Dictionary, and in his Letters, 1699, where he was the first who informs us of the real name of the author. He published also under the assumed name of Moncade, "L'Education, maximes et reflexions," 1691, 12mo.[1]

ARGOTA (JEROME CONTADOR D'), a learned Portuguese theatine monk, was born at Collares in Estremadura, in 1676, and died at Lisbon in 1749. He was one of the first members of the Portuguese academy of history, and contributed various historical papers to their Memoirs; but the works on which his reputation chiefly rests, are, 1. "De Antiquitatibus conventus Bracarugustani, libri IV." 1728, 4to. and 1738, an improved edition. This work evinces the research of a profound antiquary. 2. "Memoires pour servir a l'histoire de l'eglise primatiale de Brague," Lisbon, 1732—44, 3 vols. 4to. 3. "Regras de lingoa Portugueza," Lisbon, 1725, 8vo. His other works were Sermons, and Lives of the saints.[2]

ARGUES (GERARD DES), a geometrician of the seventeenth century, was born at Lyons in 1597, and died there in 1661. He was the friend of Descartes: this friendship was of service to them both; Descartes instructed his friend, and Des Argues defended his master against Fer-

[1] Biog. Universelle.—Moreri. [2] Biog. Universelle.—Saxii Onomasticon.

mat and Bourdin. He wrote, 1. "Un Traité de Perspective," fol. 2. "Traité des Sections Coniques, 8vo. 3. "La Pratique du Trait," 8vo. 4. "Traité de la coupe des Pierres," 8vo, an excellent work on stone-cutting. 5. "Maniere de poser l'essieu aux cadrans solaires." 6. "Maniere de graver en taille douce, et a l'eau forte." All these treatises are said to be written with precision, and in a better style than might have been expected from his time.[1]

ARGYROPYLUS (JOHN) was one of the first of those learned persons who fled into Italy upon the taking of Constantinople by Mahomet II. in 1453, and contributed to the revival of Greek learning in the west. Cosmo de Medicis, duke of Tuscany, made him professor of Greek at Florence, and appointed him preceptor to his son Peter, and to his grandson Lorenzo. He had several illustrious pupils at Florence, to whom he read lectures in the Greek language and philosophy; and amongst the rest Angelus Politianus, Acciaioli, and Reuchlinus. In 1456, he went into France, to ask the assistance of Charles VII. in behalf of some friends and relations, whom he wanted to redeem from Turkish slavery. He continued many years in his professorship at Florence; but, the plague at length obliging him to quit it, he went to Rome, where he publicly read lectures upon the Greek text of Aristotle. He died of an autumnal fever, which was brought on by an intemperate eating of melons, in the 70th year of his age, and (as is believed) soon after his settlement in Rome; but the time of his death is uncertain, yet it must have been after 1478, because he survived Theodorus Gaza, who died in that year. He was allowed to be very learned, but learning does not seem to have civilized or softened his manners, for he is represented as having been very capricious and very morose. He affirmed, that Cicero understood neither the Greek language nor philosophy, and is supposed to have conceived this peculiar prejudice against Cicero for saying, that the Greek was a language *verborum inops*, poor and scanty in words. He was also a notorious epicure, and spent all his salaries, though very considerable, in the luxuries of the table. He was not so serious about his latter end, but that he bequeathed his debts in form to his richer friends, almost in the very act of dying. He trans-

[1] Moreri.—Dict. Hist.

lated several pieces of Aristotle into Latin, which language he also understood very well.[1]

ARIUS MONTANUS. See MONTANUS.

ARIEH. See LEO.

ARIOSTI (ATTILIO), a celebrated musical performer and composer in the end of the seventeenth and beginning of the eighteenth century, was a native of Bologna, and was diverted from the concerns of the church, to which his parents had intended to educate him, by an early passion for music. He became an opera-composer at Bologna and Venice, and, passing into Germany, was made *maestro di capella* to the electoral princess of Brandenburgh, for whom he had composed the opera of "Attis." Both there and in Italy he continued in high estimation as a composer, and as a performer on the violincello, and particularly on the *viol d'amore*, which he either invented, or brought into notice. In 1716 he visited England, and performed on this instrument, which was a novelty in this country, but went again abroad until 1720, when, at the establishment of the Royal Academy of Music, he was invited to return, and was employed to compose several operas. Handel and Bononcini were his contemporaries. After some stay in this country, during which he probably dissipated what he got, he was obliged to publish a book of cantatas by subscription, and then he left England. The place and date of his death are not known.[2]

ARIOSTO (LUDOVICO), one of the most eminent Italian poets, was born Sept. 8, 1474. His father, while he was in the government of Rheggio, in Lombardy, espoused Daria de Malaguzzi, a lady of wealth and family, descended from one of the first houses in Rheggio, and by her had five sons, Ludovico, Gabriele, Carlo, Galasso, and Alessandro; and the same number of daughters. These sons were all well accomplished, and, for their many excellent qualities, patronised by several princes. Gabriele gave himself up to literary pursuits, and is said to have arrived at great excellence in Latin poetry, but to have been too close an imitator of Statius: he died at Ferrara. Carlo, who was of a disposition more inclined to dissipation and gaiety, led the life of a courtier, and died at the court of Naples. Galasso embraced the profession of the church,

[1] Gen. Dict.—Roscoe's Lorenzo.—Gresswell's Politian.—Brucker.—Saxii Onomasticon.—Hodius de Græc. illustribus.

[2] Hawkins and Burney's Histories of Music.

was employed in several important offices, and, at last, ended his days, ambassador from the duke of Ferrara, at the court of Charles V. Alessandro, who was of an inquisitive and enterprising genius, having spent great part of his time in visiting foreign countries, at last finished his life in Ferrara.

Ludovico was the first-born of his father's children, and is reported to have surpassed the rest in the endowments of the mind; giving, from his tender years, uncommon presage of a future genius. Being yet in his rudiments, he composed a kind of tragedy from the story of Pyramus and Thisbe, which he caused to be represented by his brothers and sisters. He applied himself very early to the study of the Latin, in which he made greater progress than almost any one of his age; and, in the very beginning of his studies, he composed and recited an elegant Latin oration, which gave the highest expectations of him. Tito Strozza, a man of great learning and consummate knowledge, took particular delight to hear him, and to propose difficult questions for his solution; often encouraging a dispute, on literary subjects, between him and Hercules his son, a youth whose age and studies agreed with Ariosto. But his father Nicolo, having little taste for literature, was desirous, that, as his eldest-born, he should pursue some lucrative profession, and sent him to Padua, to study the civil law, under Angelo Castrinse and Il Maino; in which employment he spent five years, highly disagreeable to one of his disposition; which circumstance he laments in one of his satires addressed to Bembo. But although Ariosto durst not openly disobey his father, he could not so far conquer his inclinations as to desist from perusing French and Spanish romances, with which languages he was well acquainted, having translated two or three of these authors himself into his native tongue; and availed himself, in his future works, of every beauty that occurred in these wild productions of imagination. Nicolo, at last, perceiving the aversion his son had to the profession of the law, and the little progress he made therein, permitted him to obey the strong propensity of genius, and is said to have been, in a great degree, influenced by Pandolfo Ariosto, a youth of excellent endowments, and a near kinsman to Ludovico.

Ludovico, being now left at liberty, put himself, at the age of twenty, under the tuition of Gregorio de Spoleti, a person of admirable taste, and well versed in the Latin and

Greek tongues, who then resided in the family of Rinaldo of Este, at Ferrara. Gregorio, observing the avidity with which Ariosto applied himself to study, took every possible care to cultivate his genius; and, by his instructions, his pupil soon made himself master of the most excellent Latin authors, particularly the poets, among whom Horace appears to have been his favourite. He explained many difficult and obscure parts in that author, which were never before understood. His intention was, to have also gone through a course of Greek literature; but he suddenly lost his preceptor Gregorio, who was constrained to take a journey into France, where he soon after died, to the inexpressible grief of Ariosto. About the same time died Nicolo Ariosto, the father of Ludovico, leaving behind him a numerous offspring. Ariosto, then only twenty-four years of age, found himself at once involved in the cares of a family, and obliged to take upon himself the management of domestic concerns, to introduce his brothers into the world, provide fortunes for his sisters, and, in every respect, supply to them the place of a father, who had left them but a very slender patrimony.

These multiplied cares obliged him not only to give over his intended prosecution of the Greek language, but almost to abandon the Latin, which he had but lately recovered, had not Pandolfo Ariosto so far stimulated him, that he still continued, in some degree, his studies, till death deprived him of so pleasing a companion. Yet all these disappointments did not much damp the vigour of his poetical genius. In his twenty-ninth year, he acquired an uncommon reputation for his Latin verses, and numerous poems and sonnets full of spirit and imagination. His conversation was coveted by men of the greatest learning and abilities; and cardinal Hippolito of Este, whose court was a receptacle for the most admired personages of the age, received him into his service, where he continued fifteen years; during which time he formed a design of writing a poem of the romance kind; in which no one had yet written with the dignity of which the subject was capable. The happy versatility of his genius was such, that he could equally adapt himself to every species of poetry; and an Italian writer of his life observes, that whatever he wrote, seemed, at the time, to be his particular study.

At about thirty years of age he began his Orlando; and cardinal Bembo, to whom he communicated his design,

would have dissuaded him from writing in Italian, advising him to cultivate the Latin; to which Ariosto answered, that he would rather be the first among the Tuscan writers, than scarcely the second among the Latin. At the same time, it fortunately happened, that he had already written some stanzas of his Orlando, in which he met with such encouragement, that he determined vigorously to prosecute his design. He chose the subject of Boyardo, which was very popular; and by adopting the fictions of Boyardo, Ariosto had not only an opportunity of bringing the romance of the count to a conclusion, but of celebrating, under the person of Rogero, the family of his patron.

Ariosto had proposed to write a poem in terza rima (like Dante), in praise of the house of Este, different from the Furioso; but not being satisfied with the work, he laid it aside, and pursued the design of his Furioso, in ottava rima. In order to pursue his studies with less interruption, he chose the situation of Rheggio, retiring to a pleasant villa, belonging to Sigismundo Malaguzzi, his kinsman, where he spent his leisure in the prosecution of his principal design.

While he was busied in these literary pursuits, Alphonso duke of Ferrara, having occasion to send ambassadors to Rome, in order to appease the anger of pope Julius II. who prepared to make war against him, was, by his brother the cardinal, recommended to Ariosto, as a proper person to be entrusted with such a negotiation, and he acquitted himself so well in his commission, that he returned with an answer much more favourable than was expected. However, the pope, still continuing at enmity with the duke, made a league with the Venetians, and collected a powerful army against Ferrara; but was defeated at the battle of Ravenna. Part of a fleet was sent up the Po, against Ferrara, and met with a repulse from the duke's party. In this engagement, Ariosto, who was present, behaved with great courage, and took one of the largest of the enemy's vessels, filled with stores and ammunition. The papal army being dispersed, Alphonso thought it advisable to send an ambassador again to Rome, and dispatched Ludovico a second time, who found his holiness so incensed against the duke, that his indignation was very near showing itself to the ambassador; and it was not without difficulty that Ariosto escaped with life to Ferrara. The duke's affairs being established, Ariosto returned to his

studies; but was employed in various public occupations, that often broke in upon his retirement, and obliged him to defer the completion of his Orlando. However, he found means to bring it to a conclusion; and though it was far from that perfection which he desired, yet, in order to avail himself of the opinion of the public, he caused it to be first printed in 1515.

Some time after, the cardinal having a design to go into Hungary, was desirous of being accompanied by the ingenious men who lived under his patronage; but Ariosto openly declared his inclination to be left behind; for, being now afflicted with a catarrh, he was fearful of the consequences from the fatigues and inconveniences of so long a journey. Besides, the service of the cardinal began to grow very irksome to him; those who were about him being frequently obliged to watch the greatest part of the night. It appears, likewise, that Ariosto was in his nature averse to travelling, and had visited few countries.

The refusal of Ariosto to accompany the cardinal so exasperated him, that he partly withdrew his protection from him; which circumstance gave our poet great uneasiness, though it is thought that Hippolito might have taken him again into favour, but for the ill offices of some malicious persons, who had the address to keep them at a distance from each other. On this difference between the cardinal and him, Ariosto strongly dwells in his satires. The only consolation Ludovico had, was the leading a retired life, which suited his disposition far more than the bustle of a court, and he now applied himself, without interruption, to give every improvement to his Orlando; and in 1521 published another edition of it, with corrections.

In the mean time, cardinal Hippolito died; and Ariosto, who for fifteen years lived in a state of uneasy dependence, and had now reached the forty-fourth year of his age, was determined never more to be connected with a court; but being persuaded by his intimate friend Buonaventura Pistofolo, secretary to Alphonso, he engaged in the service of that prince, from whom he met with a most gracious and affectionate reception. Not long after, when Adrian II. succeeded to the papal chair, Grafagnana, a province on the Appennine, being torn to pieces by factions, it was necessary to appoint a person, whose prudence and authority might reduce them to a due subjection, and Ariosto was chosen, who, though very averse to the journey, would not

again hazard incurring the displeasure of his patron. Here he continued three years, and not only brought the people to a proper sense of their duty to their sovereign, but entirely gained their affections to himself, and was highly applauded by the duke for his good services. An extraordinary instance of the veneration paid to his character by all ranks and degrees of men, is thus given by Baretti.

"Ariosto, while governor, took his residence in a fortified castle, from which it was imprudent to step out without guards, as the whole neighbourhood was swarming with outlaws, smugglers, and banditti, who, after committing the most enormous excesses all around, retired, for shelter against justice, amidst the rocks and cliffs. Ariosto, one morning, happened to take a walk without the castle, in his night-gown, and, in a fit of thought, forgot himself so much, that, step after step, he found himself very far from his habitation, and surrounded, on a sudden, by a troop of these desperadoes, who certainly would have ill-used, and perhaps murdered him, had not his face been known by one of the gang, who informing his comrades that this was signor Ariosto, the chief of the banditti addressed him with intrepid gallantry, and told him, that since he was the author of the Orlando Furioso, he might be sure none of the company would injure him, but would see him, on the contrary, safe back to the castle; and so they did, entertaining him all along the way with the various excellencies they had discovered in his poem, and bestowing upon it the most rapturous praises. A very rare proof of the irresistible powers of poetry, and a noble comment on the fables of Orpheus and Amphion, who drew wild beasts, and raised walls, with the enchanting sound of their lyres."

The term of his government being expired, he returned to court, where, finding the duke took great delight in theatrical representations, he applied himself to the drama; and, besides the "Cassaria" and "Suppositi," he composed "La Lena," and "Il Negromante," in prose and verse, and the "Scolastica" in verse; though the last was left imperfect by his death, and the fifth act added by his brother Gabriele. Of these comedies, four were first printed in prose, and afterwards turned into verse. They were performed with universal applause, before many families of rank, the actors being generally persons of condition; insomuch, that when the Lena was first acted, in

1528, signor Don Francisco of Este, afterwards marquis of Massa, spoke the prologue himself.

Ariosto now appeared to lead a life of tranquillity; which was the more agreeable to him, as he was not so deeply engaged by the duke, but that he had sufficient leisure to pursue his studies; the service of Alphonso being far more easy than that of Hippolito. About this time he published his Satires, besides those he had formerly written; in the whole, to the number of seven; till, being again involved in family difficulties, and harassed with law-suits, he was obliged, for some time, to lay aside his compositions. At last, having brought his affairs to a happy crisis, he purchased a piece of ground opposite the church of St. Benedict, where he built a commodious dwelling; which, some say, he was enabled to do by the liberality of the duke. He had a garden adjoining to this house, the usual scene of his poetical meditations. Here he passed the remainder of his life, as much as possible secluded from all public employments. Having attained the 59th year of his age, he was seized, on the last day but one of the year 1532, with a lingering illness, though some say his illness first came upon him in October or November, about which time the ducal palace took fire, which accident consumed the superb theatre that had been built for the exhibition of his comedies; in the same year he had sent his Furioso to the press with his last improvements, corrected and enlarged as we now have it. Some physicians attributed the cause of his malady to the custom he had of eating fast, and chewing his victuals little, that occasioned an indigestion; the means they made use of to remove this complaint brought on a consumption, which, in spite of all the assistance of medicine, at last put a period to his life, at Ferrara, on the 6th of June, or, as others say, on the 8th of July, 1533.

Ludovico Ariosto was a man of uncommon eminence, whether we consider him as a member of the republic of society, or of the more extensive world of literature: as the first, he acquired the affection and esteem of persons of the highest consideration; he contracted the closest intimacy with the family of Medicis, and was beloved by Leo X. the Augustus of that age; as the second, he was one of the few great poets who see that reputation attend their works, during their life-time, which continues to be transmitted down to posterity; and perhaps few books have been so

often printed as the Orlando, which has passed through upwards of eighty editions, and not only been rendered into all the European languages, but is said to have found its way into every part of the world. The uncommon popularity of this author may be further gathered from the numbers that have drawn their subjects from his original.

Il Doni, an Italian writer, in a register of the manuscript works of several poets, has attributed two pieces to Ariosto, one called "Rinaldo Ardito;" and the other, "Il Termine del Desiderio;" neither of which appears to have been printed. Besides the forty-six books of his Orlando Furioso, he left behind him five books on the same story, which were first printed in addition to the original poem in 1545, twelve years after Ariosto's death.

Several writers have affirmed, that he was solemnly crowned with laurel by the victorious Charles V. in the city of Mantua, in 1532, for his Orlando Furioso; and this circumstance has been as positively denied by others. Mazzuchelli, in his life of Ariosto, has considered the arguments on both sides; and observes, that the silence of those authors on the subject, who certainly would not have passed over such an event, may justly render the whole suspected; that, among others, surely little attention can be paid to the authority of one writer, who relates that Ariosto had scarcely received the laurel crown, when, transported with joy, and inspired as it were with a poetical phrensy, he ran through the city apparently as mad as his own Orlando. Fornari speaks of the coronation; but Pigna and Garafolo make no mention of it. Il signore Dottore Barotti thus examines the supposed fact: "Many have doubted of the coronation by Charles, and writers, who speak of it, do not agree upon the time or place: some say that the ceremony was performed at Mantua, and others at Bologna; some, that it happened in 1530, and others, in 1532; but, surely it could not be in 1530, as the complete edition of the poem, with the praises of the emperor, was not published till 1532. In a manuscript book, delivered down for the hand-writing of his son Virginio, are these words: 'E una baia che fosse coronato.' But, in a public instrument between his son Virginio and his brother, in October 1542, we read as follows: 'Cum annis decursis animam egerit magnificus et Laureatus D. Ludovicus Areostus, &c.' both which, the manuscript book and instrument, are in my possession. In a letter of Galasso Ariosto it is said, that

Ariosto had scarce published the last edition of his work when he fell ill, and died after eight months. The publication was in October 1532, and it is difficult to suppose that he could be crowned in November, the time mentioned. Yet the epitaph, caused to be engraved by his nephew's son Ludovico, sets forth the coronation. If Pigna and Garafolo affirm that he fell ill in December, it may be understood that he then took to his bed; and as to the medal of Ariosto crowned, nothing can be proved from that." To this Mazzuchelli adds, that we may refer to the declaration of Franco, who asserts that he was not crowned; and concludes the argument, by opposing to all these, the authority of the exact Apostolo Zeno, who observes, that Franco petulantly denies that Ariosto was crowned poet, though, besides other testimonies, we have the exclusive privilege granted him by Charles V. The fact upon the whole appears doubtful.

The name of this poet is still held in that kind of veneration by his countrymen with which the English consider their Shakspeare. Antonio Zatta, in his edition of Ariosto's works of 1772, relates, that a chair and ink-standish, which, according to tradition, belonged to Ariosto, were then in the possession of Il signor Dottore Giovanni Andrea Barotti, at Ferrara, and that a specimen of his hand-writing was preserved in the public library of that city. The republic of Venice did him the honour to cause his picture to be painted, and hung up with the senators and other illustrious men in the great council hall, which was afterwards destroyed by fire. It appears, however, that Ariosto did not finally receive from his professed patrons those rewards, or obtain that establishment, to which he thought his merits had entitled him. Probably the government of Grafagnana added more to his reputation than his fortune; and, from what he says in several parts of his Satires, he was by no means satisfied with his patrons of Ferrara. Nothing particular is recorded of the benefactions of the cardinal to him, before he incurred the displeasure of that prelate. The duke, indeed, gave him two assignments on certain gabels or taxes, the first of which ceased with the abolition of the tax; and the second, which produced him only twenty-five crowns every fourth month, collected, as he says himself, with great trouble, was contested and withheld from him during the wars of Lombardy; and some say, that the cardinal, upon withdrawing his patronage, de-

prived him of this slender advantage. Such were the great advantages which he derived from those in whose service he had engaged, and whose names he had immortalized by his Muse.

Two medals are said to have been struck, both bearing his effigies, but the devices different: on the first was figured a serpent, over which was suspended a hand, with a pair of shears ready to cut off the head or sting; and the other representing a bee-hive, where the bees are driven from their habitation with fire and smoke, that the countryman may possess himself of their honey. The motto of both these medals was "Pro bono malum." Some affirm that these devices were of Ariosto's invention; the first to express the nature of his detractors; and the second, to show that, instead of honours and rewards for his labours, he met only with scoff and derision, alluding to the reception given his Orlando by the cardinal, who, having perused it, asked him, with the most tasteless indifference, where he had collected so many fooleries. Dolce relates, that he caused the device of the serpent to be prefixed to the second edition of his poem; but that in the third he changed it into the bee-hive. In an edition of the Orlando, printed at Bologna in 1540, is a device in the title-page of two serpents, with a hand and shears; the tongue of one of these serpents is cut out, with this motto round them: "Dilexisti malitiam super benignitatem."

With respect to pope Leo X. the acknowledged patron of literature and arts, whom Fornari calls particularly liberal to poets, and by whom he relates that Ariosto was highly esteemed, he is said to have made him a present of some hundred crowns for the prosecution of his work; though Ariosto himself is silent upon that head; and yet in the verses published by Gabriele Simeoni, in his satire upon Avarice, it is said in a note, that "Leo X. gave Ariosto several hundred crowns to complete his work." Upon the exaltation of this pontiff to the papal chair, he paid a visit to him, with great expectations of advantage. The pope gave him a very gracious reception, and a bull or licence entitling him to the profits of his poem; and he left Rome dissatisfied in his expectation, but bore testimony to the pope's honourable reception of him.

But it seems that Ariosto had raised his thoughts to some great ecclesiastical preferment; on which occasion

signor Rolli observes, that one reason why he was not preferred was, that he was devoted to Alphonso of Ferrara, whom the pope hated, and therefore could not give our author a cardinal's hat. Leo died in 1521, six years after the first publication, and the year in which Ariosto published the third edition of his poem. Perhaps had he lived longer, the poet might have experienced further marks of his generosity.

His Italian biographers inform us, that in his conversation he was modest and affable to every body, demeaning himself in such a manner, as if altogether unconscious of that great superiority which Nature had given him; he was close in argument and ready in repartees, but was seldom observed to laugh more than became the dignity of a philosopher; yet, though his temper was rather inclined to melancholy, he was very remote from a rigid disposition; being particularly open and sprightly in his conversation with women, by whom his company was much coveted. He was an avowed enemy to ceremony, though always ready to pay due respect to place and rank. He abhorred all those dignities that could only be acquired by servility; he was a sincere lover of his country, loyal to his prince, and steady in his friendships. In his diet he was abstemious, making only one meal a day, and that generally towards the evening, and was neither curious for variety or luxuries, being indeed a contemner of luxury in general. While he was composing his Orlando, he would frequently rise in the middle of the night, and cause his servant Gianni to bring him pen, ink, and paper, when he wrote down what had immediately occurred to his imagination, which in the day he communicated to his friends. His integrity was incorruptible, as appears by what he says to his brother Galasso of the old man, who, being possessed of great wealth, was fearful of being poisoned by his relations, and therefore would trust himself in no hands but Ariosto. He took great delight in building, but was an economist in his expences that way: a friend once expressing an astonishment, that he, who had described such magnificent edifices in his poem, should be contented with so poor a dwelling, Ariosto answered very aptly, that "words were much easier put together than bricks;" and leading him to the door of his house, pointed to this distich which he had caused to be engraved on the portico:

Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parta meo sed tamen ære domus.

Small is my humble roof, but well design'd
To suit the temper of the master's mind;
Hurtful to none, it boasts a decent pride,
That my poor purse the modest cost supplied.

Notwithstanding what has been mentioned of his personal bravery in the engagement between the pope's vessels and the duke's, he is reported to have been naturally of a timid disposition: when on horseback he would alight on the least appearance of danger; he was particularly timorous on the water; and when he went out of a vessel, would always stay till the last, frequently using this expression: "De puppe novissimus exi." In every other respect his temper was firm and unruffled.

He was of an amorous constitution, and very apt to receive impressions from every beautiful object; violent in his attachments, impatient of a rival; but in his amours he was discreet, cautious, and secret. It has been said that he might possibly allude to this by the sculpture of his ink-standish, on the top of which was a Cupid, with his fore-finger placed on his lip, as an emblem of silence. This disposition to gallantry, which he retained to the last year of his life, is confirmed by many parts of his writings. The names of the women, whom he loved, do not appear to be mentioned, except one whom he is said to have been strongly attached to, of the name of Geneura, to whom he is supposed to allude in one of his sonnets.

In his early life he contracted an intimacy with a noble Florentine called Nicolo Vespucci, whom he accompanied into Florence in 1513, being then thirty-nine years old, to perfect himself in the Tuscan dialect, and to be present at the magnificent ceremony used at the feast of St. Baptist; here he fell violently in love with a kinswoman of Vespucci, whom he found preparing a dress of silver embroidered with purple for her sons to appear in at the jousts. It has been the opinion of some, that he was privately married, but that he was obliged to keep it secret for fear of forfeiting some church benefices which he enjoyed; some go so far as to say that his wife's name was Alexandra.

Concerning the person of Ariosto, he was rather above the common size, of a countenance generally grave and contemplative, as appears from the admirable picture

painted by Titian: his head was partly bald; his hair black and curling; his forehead high; his eye-brows raised; his eyes black and sparkling; his nose large and aquiline; his lips well formed; his teeth even and white; his cheeks rather thin, and his complexion inclining to the olive; he was well made, except that his shoulders were somewhat large, which made him appear to stoop a little; his walk was slow and deliberate, as indeed were his actions in general. Ariosto left behind him two sons by Alexandra, who were always considered illegitimate; Virginio before named, and J. Baptista; the first of whom being brought up under his father, who took great pains to instruct him, was made a canon of the house of Ferrara, and Ariosto resigned a great part of his benefices to him; the latter went very young into the army, and, having acquired considerable reputation as a soldier, returned to Ferrara a little while before Ariosto's death, and died himself an officer in the duke's service.

Ariosto's reputation rests now entirely on his Orlando, concerning which modern critics are nearly agreed, and can perceive its blemishes without a wish to detract from its genuine merit. The monstrous extravagance of his fictions, as far as respects the agency of demons and aërial beings, were not ill suited to the age in which he lived, and supported the reputation of his poem, until it attracted the admiration of more enlightened minds, by the display of an imagination infinitely exuberant, yet directed by the finest taste, by the extraordinary power the author possessed of interesting both the gentler and severer passions, and by his masterly skill in all graphical paintings and descriptions. "Orlando," says Dr. Blair, who seems to have collected the opinions of all the modern critics on this poem, "unites all sorts of poetry; sometimes comic and satiric; sometimes light and licentious; at other times, highly heroic, descriptive, and tender. Whatever strain the poet assumes, he excels in it. He is always master of his subject; seems to play himself with it; and leaves us sometimes at a loss to know whether he be serious or in jest. He is seldom dramatic; sometimes, but not often, sentimental; but in narration and description, perhaps no poet ever went beyond him. He makes every scene which he describes, and every event which he relates, pass before our eyes; and in his selection of circumstances, is eminently picturesque. His style is much varied, always suited

to the subject, and adorned with a remarkable smooth and melodious versification. The most valued editions of the Orlando are that printed at Venice, fol. 1584, with Ruscelli's notes, and engravings by Porro; and the edition of Molini, published in 1772, in 4 vols. 8vo, which has very beautiful engravings, and was printed with Baskerville's types. There is likewise a very correct edition published at Paris by Pankouke in 10 vols. 12mo, 1787; and another, likewise very correct, in 4 vols. 8vo, by Mr. Isola, at London, 1789. Ariosto's other pieces have been frequently reprinted, but none of them are in much demand. The English reader has been made acquainted with the merits of the Orlando by Mr. Hoole, who, in 1783, completed his translation, in 5 vols. 8vo. His predecessors in that labour were sir John Harrington and Mr. Huggins, but they are now little known and little read. In 1759 the satires of Ariosto were translated into English, and published in a 12mo volume. Ariosto had a nephew, Horace, who was born in 1555, and died in 1593. He defended the Orlando Furioso against the criticisms of Pellegrino, and was himself a poet, and a writer of comedies.[1]

ARISI (FRANCIS), an Italian lawyer, and a scholar of great learning, was born at Cremona, Feb. 3, 1657, the son of Louis Arisi and Lucia Negri, both of distinguished families in that place. His infirm state of health in his infancy made him be consigned, for some time, to the care of a private tutor; but he afterwards studied philosophy in the Jesuits' college. In 1674, his father sent him to Rome to study law, from whence, in 1677, he went to Bologna with a view to continue that pursuit, but the death of his father obliged him next year to return to his own country. Still desirous, however, to complete his course, he went first to Pavia, where he obtained a doctor's degree, and then to Milan for six months, where he improved himself under an able advocate. On his return to Cremona, he divided his time between his professional studies, and that of polite literature, particularly poetry, for which he had a very early taste. Connecting himself, by correspondence or personal acquaintance, with the most eminent scholars of his time, he became a member of many of the Italian academies; and the extensive knowledge and probity he displayed as a lawyer, occasioned his being employed in many

[1] Hoole's life of Ariosto, prefixed to his translation.—Gen. Dict.—Roscoe's Leo.—Saxii Onomasticon.—Biog. Universelle.

public transactions, in which he acquitted himself to the entire satisfaction of the government of his country. He died of a lingering disorder, Jan. 25, 1743. Mazzuchelli's list of his works, printed and manuscript, amounts to sixty-four articles. The most esteemed of the printed works are, 1. "La Tirranide soggiogata," an oratorio for St. Anthony of Padua, Cremona, 1677, 4to, and he published three others in different years for the festival of that saint. 2. "Cremona litterata, seu in Cremonenses, doctrina et litterariis dignitatibus eminentiores, chronologicæ adnotationes," 3 vols. fol. The first two were published at Parma, 1702 and 1705, and the third at Cremona, 1741. 3. "Senatorum Mediolanensium ex collegio judicum Cremonæ ab ipso erecto, usque ad hæc tempora continuata series," &c. Cremona, 1705, fol. 4. "Rime per le sacre stimate del Santo Patriarca Francesco," &c. Cremona, 1713, 4to, an astonishing instance of superstitious poetry, containing no less than three hundred and twenty-five sonnets on the marks on the body of St. Francis. He published many other poems separately, and in collections.[1]

ARISTÆNETUS was, according to the common opinion, a Greek pagan writer, who lived in the fourth century, but his existence has been doubted. If indeed he be the person mentioned by Ammianus Marcellinus, who lived in that century, there is some foundation to believe that there was such a person. Some think, however, that the name prefixed to the first "Love Epistle" was taken by the publisher for that of the writer. His work, which consists of "Love Epistles," was never known, or certainly not generally known, till Sambucus published it in 1566; since which time there have been several editions of it printed at Paris, where the book seems to have been held in greater estimation than amongst us. As to the real date of its composition, we have nothing but conjecture to offer. By the twenty-sixth epistle it should appear that the author lived in the time of the later emperors, when Byzantium was called New Rome; and in that epistle mention is made of the pantomime actor Caramallus, who was contemporary with Sidonius Apollinaris. The Epistles are certainly terse, elegant, and very poetical, both in language and sentiment; yet they have scarcely any thing original in them, being a cento from the writings of Plato, Lucian, Philostratus, and almost all the ancient Greek authors, whose sentences are

[1] Mazzuchelli.—Biog. Universelle.

pleasingly woven together, and applied to every passion incident to love.

The best editions of Aristænetus are those of Pauw, printed at Utrecht, 12mo, 1736—7; and of Abresch, 8vo, Zwoll, 1749, a most excellent edition, not only on account of the learned editor's notes, but also for the emendations of Tollius, d'Orville, and Valckenaer. Abresch published a small volume of supplemental notes and observations at Amsterdam, 1752. About the beginning of the last century the facetious Tom Brown, as he is usually called, translated, or rather imitated, some select pieces of Aristænetus, but without either fidelity, or poetic beauty. The first part of the epistles, however, were translated with more effect, and published in 1771, 12mo, by two young gentlemen who have since risen to high distinction in the literary and political world. But it is to be regretted that they imbibed rather too much of the licentious spirit of their author; and the offence taken at this by the critics of that time was probably the reason of their not being encouraged to proceed in translating the second part. Yet as the production of one of the first oriental scholars, and one of the first orators of the day, of Halhed and of Sheridan, this translation may be regarded as a literary curiosity.[1]

ARISTARCHUS, a celebrated grammarian, who flourished 160 years B. C. was born in Samothracia, but chose Alexandria for the place of his residence. He was highly esteemed by Ptolemy Philometor, who intrusted him with the education of his son. He applied himself much to criticism, and made a revisal of Homer's poems with great exactness, but without the equity or impartiality of criticism, for such verses as he did not like he treated as spurious. He marked these with the figure of a dart, ὀβελὸς: whence ὀβελίζειν was used for *to condemn* in general. Some have said, that he never would publish any thing, for fear of giving the world an opportunity of retorting upon him; but others assure us that he published several works. Cicero and Horace have used his name to express a very rigid critic, and it is employed to this day for the same purpose, but not without opprobrium, derived partly from himself, and perhaps yet more from the manner of modern verbal critics. Growing dropsical, he found no other remedy than to starve himself to death. Suidas relates, that

[1] Fabr. Bibl. Græc.—Dict. Bibliograph.—Translation of 1771, preface.—Spectator, No. 238.—Saxii Onomasticon.

he died in Cyprus, aged seventy-two. Villoison, in his edition of the Iliad, has afforded the moderns an opportunity of appreciating the value of Aristarchus's criticisms on Homer, as well as those of the first editors of that immortal bard.[1]

ARISTARCHUS, a celebrated Greek philosopher and astronomer, was a native of the city of Samos; but of what date is not exactly known; it must have been, however, before the time of Archimedes, as some parts of his writings and opinions are cited by that author, in his Arenarius: he probably, therefore, flourished about 420 years B. C. He held the opinion of Pythagoras as to the system of the world, but whether before or after him, is uncertain, teaching that the sun and stars were fixed in the heavens, and that the earth is moved in a circle about the sun, at the same time that it revolved about its own centre or axis. He taught also, that the annual orbit of the earth, compared with the distance of the fixed stars, is but as a point. On this head Archimedes says, "Aristarchus the Samian, confuting the notions of astrologers, laid down certain positions, from whence it follows, that the world is much larger than is generally imagined; for he lays it down, that the fixed stars and the sun are immoveable, and that the earth is carried round the sun in the circumference of a circle." On which account, although he did not suffer persecution and imprisonment, like Galileo, yet he did not escape censure for his supposed impiety; for it is said Cleanthus was of opinion, that Aristarchus ought to have been tried for his opinions respecting the heavenly bodies and the earth. Aristarchus invented a peculiar kind of sun-dial, mentioned by Vitruvius. There is extant of his works only a treatise upon the magnitude and distance of the sun and moon; this was translated into Latin, and commented upon by Commandine, who first published it with Pappus's explanations, in 1572, Pisaur, 4to. Dr. Wallis afterwards published it in Greek, with Commandine's Latin version, in 1688, at Oxford, and which he inserted again in the third volume of his mathematical works, printed in folio at Oxford, in 1699. In 1644 was published, at Paris, a work entitled "De Mundi Systemate, cum notis Æ. P. Roberval," 8vo, which goes under the name of Aristarchus; but it has been supposed to be a fiction.[2]

[1] Fabr. Bibl. Græc.—Gen. Dict.—Saxii Onomasticon.
[2] Bayle.—Hutton's Math. Dict.—Bailly's Hist. de l'Astronomie, 1779.

ARISTEAS, a prefect or officer under Ptolemy Philadelphus, king of Egypt, who respected him on account of his moderation and wisdom, is said to have been of Jewish origin. Ptolemy is reported to have sent him to demand of the high priest Eleazar, some learned men to translate the Jewish laws from Hebrew into Greek, and Eleazar complied by choosing seventy-two persons, who made the translation known by the name of the Septuagint. Aristeas has the credit of having written the history of this translation; and there exists a work of the kind which bears his name, entitled "Historia de S. Scripturæ interpretibus," Oxon. 1692, 8vo, which was first published in the Bible printed at Rome in 1471, 2 vols. fol. But archdeacon Hody published it, with a confutation, in his work entitled "De Bibliorum Textibus Originalibus," Oxon. 1705, fol. Van Dale and others have taken the same side of the question, which is amply discussed in Hody, already mentioned, and in Van Dale, "Dissert. sup. Arist." Amst. 1704, 4to; Prideaux's "Connections;" Owen's "Inquiry into the Septuagint Version;" Blair's "Lectures on the Canon;" Dupin's "Preliminary Dissertation to the Bible;" Michaelis's "Introduction to the New Testament," &c. &c.[1]

ARISTEAS, the Proconnesian, an ancient Greek historian and poet, flourished in the time of Cyrus and of Crœsus, about 565 years B. C. He is said to have written an epic poem, in three books, on the war of the Arimaspes, or Scythian hyperboreans, which is now lost. Longinus quotes six verses from it in his treatise on the Sublime, and Tzetzes six others. He had also composed a book on Theogony, or the history of the gods, which is likewise lost. Herodotus, Pliny, Pausanias, and Suidas, relate the grossest absurdities about this author, as, that his soul could leave his body at pleasure, and that he wrote poems after he was dead, &c.[2]

ARISTIDES (ÆLIUS), the sophist, was a native of Adriani, a small town in Mysia, and was disciple of Polemon the rhetorician of Smyrna, son of Eudaimon, a philosopher and priest of Jupiter in his own country. He also heard Herod at Athens, and Aristocles at Pergamus. He is supposed to have flourished about the year 176 of the Christian era. He appears to have been a good writer and an able orator. He is credulous, indeed, and superstitious,

[1] Gen. Dict.—Saxii Onomasticon. [2] Gen. Dict.—Fabr. Bibl. Græc.

but there are many excellent passages in his writings in favour of truth and virtue, and he seems to have considered private virtue as indispensable to public character. A man of such eminence was no doubt an ornament to the heathen religion; and his eloquent hymns to the gods, and his other orations, must have had powerful attractions. To the city of Smyrna he was a great benefactor, for when it was almost destroyed by an earthquake, he so pathetically represented their calamities, in a letter to the emperor Marcus, that this prince could not forbear weeping at some parts of it, and presently promised to restore the city. Besides this letter, he published a monody, bewailing the unhappy circumstances of the people of Smyrna, and after that wrote an oration, or epistle, in the year 178, congratulating them on their restoration. In this last he celebrates not only the favour and liberality of the emperor, but likewise the generous compassion of many others, among whom Tillemont thinks he glanced at the Christians. Lardner has produced several passages from him, among his "Testimonies of ancient Heathens." Aristides's constitution was infirm, yet it is supposed he reached his sixtieth or seventieth year. The best edition of his works was published by Dr. Jebb, 2 vols. 4to, Oxford, 1722—30.[1]

ARISTIDES, surnamed THE JUST, one of the most virtuous characters in ancient history, was the son of Lysimachus, and a native of Athens. He was educated in the principles of Lycurgus, the Lacedemonian legislator, and had Themistocles for his rival. These two celebrated men, although brought up from their infancy together, discovered very different qualities as they advanced in life. Aristides was all candour and concern for the public good: Themistocles was artful, deceitful, and ambitious. Aristides wished to remove such a character from any share in the government, but the intrigues of his enemy prevailed so far as to procure the banishment of Aristides about the year 483 B. C. The practice of ostracism was employed on this occasion, and it is said that a citizen who did not know Aristides came to him, and asked him to write the name of Aristides on his shell. Surprised at this, he asked the man, if Aristides had ever injured him,—"Not at all," replied the other, "but I am weary of hear-

[1] Fabric. Bibl. Græc.—Basnag. Ann. 176.—Dr. Chapman's Charge, p. 91.—Tillemont.—Lardner.—Saxii Onomasticon.

ing him perpetually called *The Just.*" Aristides immediately wrote his name on the shell, and gave it to the man. The Athenians, however, soon repented having banished such a patriot, and recalled him, upon which he went to Themistocles, to engage him to act in concert for the welfare of the state, and his old enemy received this offer with a better grace than his character promised. Aristides persuaded the Greeks to unite against the Persians, and displayed his personal courage at the battles of Marathon, Salamis, and Platæa. He besides established a military chest for the support of the war, and the equity with which he levied taxes for this purpose made his administration be termed the golden age. He died so poor that the republic found it necessary to defray the expences of his funeral, and provide for his son and daughters. The time of his death is not known. Themistocles, Cimon, and Pericles, filled Athens with superb buildings, vast porticoes, and rich statues, but Aristides adorned it by his virtues. Such is the testimony of Plato, and of impartial posterity. The name of *Just* was frequently confirmed to him during his life-time, and he appears by every testimony to have been a man of great and inflexible integrity. Plutarch hints at the only blemish in his character, when he informs us that the enmity between him and Themistocles began first in a love affair. [1]

ARISTIDES, an Athenian philosopher, became a convert to Christianity in the second century, and wrote "An Apology for the Christian faith," which, at the same time with Quadratus, he presented to the emperor Adrian. It is not now extant, but is mentioned by Jerom and by Eusebius who had probably seen it. Jerom adds, that after he was converted he continued to wear the habit of a philosopher. He speaks very highly of the learning displayed in the "Apology," which Justin imitated in the book he presented to Antoninus Pius, and his sons, and the Roman senate. [2]

ARISTIDES, an eminent painter, was a native of Thebes, and contemporary with Apelles, about the year 300 or 340 B. C. His *chef d'œuvre* was the sacking of a town. Mr. Fuseli gives a very high character of him and of it. He applied the refinements of art to the mind. The

[1] Plutarch's Life of Aristides.—Gen. Dict.
[2] Gen. Dict.—Lardner.—Cave, vol. I.—Saxii Onomasticon.

passions which history had organized for Timanthes (an illustrious predecessor), Aristides caught as they rose from the breast, or escaped from the lips of nature herself: his volume was man, his scene society: he drew the subtle discriminations of mind in every stage of life, the whispers, the simple cry of passion, and its most complex accents. Such, as history informs us, was the suppliant whose voice you seemed to hear, such his sick man's half extinguished eye and labouring breast, such the sister dying for her brother, and above all, the half-slain mother shuddering lest the eager babe should suck the blood from her palsied nipple. This picture was probably at Thebes, when Alexander sacked that town: what his feelings were when he saw it, we may guess from his sending it to Pella. Its expression, poised between the anguish of maternal affection and the pangs of death, gives to commiseration an image, which neither the infant piteously caressing his slain mother in the groupe of Epigonus, nor the absorbed feature of the Niobe, nor the struggle of the Laocoon, excite.—Euphranor the Isthmian, who excelled equally as painter and statuary, was the disciple of Aristides, and carried the refinements of expression still farther. Pliny gives an account of the principal works of Aristides, a great part of which were destroyed at the taking of Corinth by the Romans. King Attalus, having discovered among the booty a Bacchus painted by Aristides, offered 6000 sesterces for it, which Mummius the consul hearing, got possession of the picture, and brought it to Rome. When on his death-bed, Aristides began an Iris, which he left unfinished, and which no painter of the age would undertake to finish.[1]

ARISTIDES QUINTILIANUS, a writer on music, is supposed to have lived about the beginning of the second century of the Christian æra, a little before Ptolemy. There are three books of his extant on Greek music, which he treats sometimes more like a moralist than a professional man, but affords many curious particulars and opinions on the art as practised in his days. Dr. Burney frequently quotes his work, which was printed with notes, Gr. and Lat. by Meibomius, among the "Antiquæ musicæ auctores," Amst. 1652, 4to.[2]

[1] Plin. Nat. Hist. lib. xxxv.—Fuseli's Lectures, p. 43.
[2] Biog. Universelle.—Burney's Hist. vol. I.

ARISTIPPUS, of Cyrene in Africa, disciple of Socrates, founder of the Cyrenaic sect, quitted Libya, the seat of his family, that he might go and hear Socrates at Athens; but he differed widely from the plan of wisdom laid down by that great man. The basis of his doctrine was, that pleasure is the sovereign good of man, and he made no distinction between the pleasures of the soul and those of the senses. He admitted of no certain knowledge, but that which we owe to the inward sentiment. "We have," said he, "distinct ideas of pleasure and pain; but that which causes the sensations of it is unknown, because we are perpetually deceived by the outward senses. The same person judges differently of an outward object, according as he is differently affected. Of two persons who taste of the same dish, the one shall find it insipid, and the other agreeable. Consequently there is nothing certain in outward things, but only in what touches us internally. Of the different internal sentiments, some are agreeable, others disagreeable, while others again are indifferent. Nature abhors those which cause pain, and seeks the sovereign good in those which occasion pleasure." Aristippus, however, did not reject virtue; but regarded it only as a good, inasmuch as it produces pleasure. He held that it was not to be sought after for itself, but only upon account of the pleasures and advantages it may procure. In consonance with his principles, he denied himself nothing that could render life agreeable; and, as he was of a pliant and insinuating temper, and his philosophy easy and accommodating, he had a great number of followers. The nobles were fond of him; Dionysius the tyrant courted him, and at his court he covered the cloak of the philosopher with the mantle of the courtier. He danced and drank with him, regulated the banquets; and the cooks took his orders for the preparation and the delicacy of the viands. His conversation was rendered agreeable by continued flashes of wit. Dionysius the tyrant having asked him, how it happened that the philosophers were always besieging the doors of the great, whereas they never went to the philosophers? "It is," replied Aristippus, "because the philosophers know their wants, and the great are ignorant of theirs." According to others, his answer was more concise: "Because the physicians usually go to the sick." One day that prince gave him the choice

of three courtesans. The philosopher took them all three, saying: "That Paris did not fare the better for having pronounced in favour of one goddess against two others." He then conducted them to the door of his house, and there took leave of them. Being rallied one day on his intercourse with the wanton Laïs: "It is true," said he, "that I possess her, but she possesses not me." On being reproached with living in too much splendour, he said, "If indulgence in good living were blameable, would such great feasts be made on the festivals of the gods?" "If Aristippus could be content to live upon vegetables (said Diogenes the cynic to him), he would not stoop so low as to pay his court to princes." "If he who condemns me (replied Aristippus) was qualified to pay his court to princes, he would not be obliged to be content with vegetables." On being asked, "What philosophy had taught him?" "To live well with all the world, and to fear nothing." In what respect are philosophers superior to other men? "In this," said he, "that, though there were no laws, they would live as they do." On being rallied, he used gently to withdraw. One day, however, he by whom he was attacked pursued him, and asked him why he went away? "Because, as you have a right to throw jests at me, I have also a right not to stay till they reach me." It was one of his maxims, that it was better to be poor than ignorant, because the poor man wants only to be assisted with a little money, whereas the ignorant man wants to be humanized. One bragging that he had read a great deal, Aristippus told him that it was no sign of good health to eat more than one can digest. It is said that he was the first who took payment of his disciples. Having asked 50 drachmas of a father for the instruction of his son: "How, fifty drachmas!" exclaimed the man, "I can buy a slave for that money." "Well," replied the philosopher, (who could assume the cynic as well as the courtier) "buy one, and then thou wilt have two."—Aristippus flourished about the year 400 B. C. He died at Cyrene, on his return from the court of Syracuse. He composed books of history and ethics, which have not reached our times. One on ancient luxury, mentioned by Diogenes Laertius, is certainly not his. He left a daughter named Arete, whom he carefully instructed in all the parts of philosophy, who was of extraordinary virtue as

well as beauty, and obtained a place among the class of philosophers.[1]

ARISTO, a Greek philosopher of the Stoic sect, was a native of the island of Chios, and a disciple of Zeno, from whom, however, he differed, and set up a new sect. He rejected logic and natural philosophy, the one as useless, and the other as above the human comprehension. He departed after some time from the precepts of morality, and would have no relative duties taught, but merely general ideas of wisdom. He held that the nature of God was not intelligible, and hence it has been thought that he respected the contemplation of divine things. He became very voluptuous in his old age, as indeed he had begun to be in his youth. His death is said to have been occasioned by the sun scorching his bald head. He flourished about 260 B. C.[2]

ARISTO, of Coos, a peripatetic philosopher, about 250 years B. C. has been praised by Cicero for the graces of his oratory, while he objects to him a want of philosophic dignity. Athenæus quotes a work of his, entitled "Amatory Similes," which is not otherwise known.[3]

ARISTO (TITUS) was a Roman lawyer of great celebrity, under the emperor Trajan, about the year 110. Pliny has bestowed the highest praises on him, as excelling in all manner of learning, public and civil law, history, and antiquities, and not less estimable for his integrity and personal virtues. It is a considerable deduction from his character, however, that he appears to have meditated suicide during an illness, provided the physicians should pronounce it incurable. He is said to have lived to an extreme old age after this, but the fact seems doubtful, and to have been the author of some books, which have not descended to us, but are mentioned by Aulus Gellius.[4]

ARISTOBULUS, an Alexandrian Jew, and peripatetic philosopher, who lived about 120 B. C. composed a commentary in Greek on the Pentateuch, which he dedicated to Ptolomy Philometor. His object in this voluminous work was to prove that the ancient Greek poets and philosophers had availed themselves of the books of Moses, and that the Jews and their history were not unknown to the ancient Greek historians. To prove this, he forged a number of quotations from these poets and historians, and

[1] Diogenes Laertius.—Stanley.—Brucker.—Fenelon.—Gen. Dict.—Saxii Onomasticon. [2] Gen. Dict.—Stanley.—Brucker. [3] Ibid. [4] Gen. Dict.

that so artfully as not only to impose on the fathers of the church, but on many profane writers. Brucker informs us that he was an admirer of the Greek philosophy, and united with the study of the Mosaic law, in the mystical and allegorical method introduced in his time, some knowledge of the Aristotelian philosophy.[1]

ARISTOPHANES, a celebrated comic poet, was the son of Philip, and probably an Athenian by birth; but his place of nativity has been contested, his enemies endeavouring to represent him as a stranger. He was contemporary with Plato, Socrates, and Euripides; and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery: he had also great spirit and resolution, and was a declared enemy to slavery, and to all those who wanted to oppress their country. When the Athenians suffered themselves in his time to be governed by men who had no other view than to make themselves masters of the commonwealth, Aristophanes exposed their artifices with great wit and severity upon the stage. Cleo was the first whom he attacked, in his comedy of the "Equites:" and when none of the comedians would venture to personate a man of his great authority, Aristophanes played the character himself; and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet. This freedom of his likewise was so well received by the Athenians, that they cast handfuls of flowers upon his head, and carried him through the city in triumph with the greatest acclamation. They made also a public decree, that he should be honoured with a crown of the sacred olive-tree in the citadel, which was the greatest honour that could be paid to a citizen. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse desired to learn the state and language of Athens, Plato sent him the plays of Aristophanes, telling him these were the best representation thereof. He wrote above 50 comedies, but there are only 11 extant which are perfect; these are "Plutus, the Clouds, the Frogs, Equites, the Acharnenses, the Wasps, Peace, the Birds, the Ecclesiazusæ or Female Orators, the Thesmophoriazusæ or

[1] Brucker.—Biog. Universelle.—Lud. Gasp. Valckenærii diatribe de Aristobolo Judæo, Leyden, 1806, 4to.

Priestesses of Ceres, and Lysistrata." The "Clouds," which he wrote in ridicule of Socrates, is the most celebrated of all his comedies: Socrates had a contempt for the comic poets, and never went to see their plays, except when Alcibiades or Critias obliged him to go thither. He was shocked at the licentiousness of the old comedy; and as he was a man of piety, probity, candour, and wisdom, could not bear that the characters of his fellow-citizens should be insulted and abused. This contempt which he expressed to the comic poets, was the ground of their aversion to him, and the motive of Aristophanes's writing the "Clouds" against him. Madam Dacier tells us, she was so much charmed with this performance, that after she had translated it, and read it over 200 times, it did not become tedious; and that the pleasure she received from it was so exquisite, as to make her forget all the contempt and indignation which Aristophanes deserved, for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens. Aristophanes having conceived some aversion to the poet Euripides, satirizes him in several of his plays, particularly in his "Frogs" and his "Thesmophoriazusæ." He wrote his "Peace" in the 10th year of the Peloponnesian war, when a treaty for 50 years was concluded between the Athenians and the Lacedæmonians, though it continued but seven. The "Acharnenses" was written after the death of Pericles, and the loss of the battle in Sicily, in order to dissuade the people from intrusting the safety of the commonwealth to such imprudent generals as Lamachus. Soon after, he represented his "Aves" or Birds, by which he admonished the Athenians to fortify Decelæa, which he calls by a fictitious name Nepheloccoccygia. The "Vespæ," or Wasps, was written after another loss in Sicily, which the Athenians suffered from the misconduct of Chares. He wrote the "Lysistrata" when all Greece was involved in a war, and in this the women are introduced debating on the affairs of the commonwealth, and come a resolution, not to cohabit with their husbands, till a peace should be concluded. His "Plutus," and other comedies of that kind, were written after the magistrates had given orders, that no person should be exposed by name upon the stage. He invented a peculiar kind of verse, which was called by his name, and is mentioned by

Cicero in his "Brutus;" and Suidas says, that he also was the inventor of the tetrameter and octameter verse.

Aristophanes was greatly admired among the ancients, especially for the true attic elegance of his style: "It is," says madam Dacier, "as agreeable as his wit; for besides its purity, force, and sweetness, it has a certain harmony, which sounds extremely pleasant to the ear: when he has occasion to use the common ordinary style, he does it without using any expression that is base and vulgar; and when he has a mind to express himself loftily, in his highest flight he is never obscure." "Let no man," says Scaliger, "pretend to understand the Attic dialect, who has not read Aristophanes: in him are to be found all the Attic ornaments, which made St. Chrysostom so much admire him, that he always laid him under his pillow when he went to bed." Mr. Frischlin observes, that Plautus has a great affinity to Aristophanes in his manner of writing, and has imitated him in many parts of his plays. Frischlin has written a vindication of our poet, in answer to the objections urged against him by Plutarch. How great an opinion Plato had of Aristophanes, is evident even from Plutarch's acknowledgement, who tells us, that this poet's Discoure upon Love was inserted by that philosopher in his Symposium: and Cicero, in his first book "De legibus," styles him "the most witty poet of the old comedy." The time of his death is unknown; but it is certain he was living after the expulsion of the tyrants by Thrasybulus, whom he mentions in his Plutus and other comedies.

The editions of Aristophanes are extremely numerous. The first was that of Aldus, Venice, 1498, fol. in Greek, with the Scholia. The best since are, 1. Gr. & Lat. Amsterdam, 1670, 12mo. 2. Gr. & Lat. with Kuster's notes, Amst. 1710, fol. 3. With Bergler's notes, ibid. 1760, 2 vols. 4to. 4. With Brunck's notes, Strasburgh, 1783, 3 vols. 8vo. and some copies in 4 vols. 5. That of Invernizi, from a manuscript of the tenth century found at Ravenna, Leipsic, 1794, 2 vols. 8vo. Most of his plays have likewise been published separately, and the Plutus and the Clouds have been often translated into English; the Plutus by Randolphe, 1651; H. H. B. 1659; Theobald, 1715; Fielding and Young; and the Clouds by Stanley, White, and lastly by Mr. Cumberland in his Observer; who has given a masterly, although somewhat too

favourable delineation of the personal history, connexions, and dramatic genius of Aristophanes.[1]

ARISTOTLE, the chief of the peripatetic philosophers, and one of the most illustrious characters of ancient Greece, was born in the first year of the ninety-ninth olympiad, or 384 years before the Christian æra, at Stagyra, a town of Thrace, whence he is usually called the Stagyrite. His father was a physician, named Nicomachus: his mother's name was Phæstias. He received the first rudiments of learning from Proxenus, of Atarna in Mysia, and at the age of 17 went to Athens, and studied in the school of Plato, where his acuteness and proficiency so attracted the notice of his master, that he used to call him "The mind of the school;" and said, when Aristotle happened to be absent, "Intellect is not here." His works, indeed, prove that he had an extensive acquaintance with books; and Strabo says, he was the first person who formed a library. At this academy he continued until the death of Plato, whose memory he honoured by a monument, an oration, and elegies, which contradicts the report of his having had a difference with Plato, and erecting a school in opposition to him, as related by Aristoxenus. At the time of the death of Plato, Aristotle was in his thirty-seventh year; and when Speusippus, the nephew of Plato, succeeded him in the academy, our philosopher was so much displeased, that he left Athens, and paid a visit to Hermias, king of the Atarnenses, who had been his fellow-disciple, and now received him with every expression of regard. Here he remained three years, prosecuting his philosophical researches; and when Hermias was taken prisoner and put to death, he placed a statue of him in the temple at Delphos, and married his sister, who was now reduced to poverty and distress, by the revolution which had dethroned her brother. After these events, Aristotle removed to Mitelene, where, after he had resided two years, he received a respectful letter from Philip, king of Macedon, who had heard of his great fame, requesting him to undertake the education of his son, Alexander, then in his fifteenth year. Aristotle accepted the charge, and in 343 B. C. went to reside in the court of Philip.

Here he executed his trust with so much satisfaction to

[1] Gen. Dict.—Saxii Onomast.—Cumberland's Observer, No. 137—140.—Biog. Universelle.—Dibdin's Classics—and Clark's Bibliographical Dictionary.

Philip, that he admitted him into his confidence and counsels, an advantage which Aristotle is said have employed for the benefit of his friends and of the public, without any selfish views. He gained likewise the entire affection of his royal pupil, whom he instructed in all the learning of the age; and whose studies he directed in conformity to the prospects of a young, spirited, and ambitious prince. Immediately after the death of Philip, in the year 336 B. C. when Alexander formed the design of his Asiatic expedition, Aristotle returned to Athens, but not before he had prevailed on Alexander to employ his increasing power and wealth in the service of philosophy, by furnishing him, in his retirement, with the means of enlarging his acquaintance with nature. Alexander accordingly employed several thousand persons in different parts of Europe and Asia to collect animals of various kinds, and send them to Aristotle, who, from the information which this collection afforded him, wrote fifty volumes on the history of animated nature, ten of which are still extant. But a dispute which took place between Callisthenes, Aristotle's nephew, who had accompanied Alexander, and that monarch, eventually produced a coolness, if not a total alienation, between Aristotle and his royal pupil.

Aristotle, upon his return to Athens, conceived the design of becoming a leader in philosophy, by founding a new sect, and chose for his school, the Lyceum, a grove in the suburbs of Athens, where he held daily conversation on subjects of philosophy with those who attended him, walking as he discoursed, whence his followers were called Peripatetics. According to the long-established practice of philosophers among the Grecians, Egyptians, and other nations, Aristotle had his public and his secret doctrine, the former of which he called the Exoteric, and the latter the Acroamatic or Esoteric. Hence he divided his auditors into two classes, to one of which he taught his Exoteric doctrine, discoursing on the principal subjects of logic, rhetoric, and policy; the other he instructed in the Esoteric, or concealed and subtle doctrine, concerning Being, Nature, and God. His more abstruse discourses he delivered in the morning to his select disciples, whom he required to have been previously instructed in the elements of learning, and to have discovered abilities and dispositions suited to the study of philosophy. In the evening he de-

livered lectures to all young men without distinction; the former he called his Morning Walk, the latter his Evening Walk, and both were much frequented.

Aristotle continued his school in the Lyceum twelve years; for, although the superiority of his abilities, and the novelty of his doctrines, created him many rivals and enemies, during the life of Alexander, the friendship of that prince, unbroken in this respect, protected him from insult. But after Alexander's death, in 324 B. C. his adversaries and rivals instigated Eurymedon, a priest, to accuse him of holding and propagating impious tenets. What these were we are not expressly informed; but such was the vigour of their prosecution, that he thought proper to retire from Athens. Alluding to the fate of Socrates, of which he appears to have been apprehensive, he told his friends that he was not willing to give the Athenians an opportunity of committing a second offence against philosophy. He retired, accordingly, with a few of his disciples, to Chalcis, where he remained till his death in 322 B. C. in the sixty-third year of his age. Many idle tales are related concerning the manner of his death. It is most likely that it was the effect of premature decay, in consequence of excessive watchfulness and application to study. His body was conveyed to Stagyra, where his memory was honoured with an altar and a tomb.

Aristotle was twice married; first to Pythias, sister to his friend Hermias, and after her death, to Herpilis, a native of Stagyra. By his second wife he had a son named Nicomachus, to whom he addressed his "Great Morals." His person was slender; he had small eyes, and a shrill voice, and when he was young, a hesitation in his speech. He endeavoured to supply the defects of his natural form, by an attention to dress; and commonly appeared in a costly habit, with his beard shaven, and his hair cut, and with rings on his fingers. He was subject to frequent indispositions, through a natural weakness of stomach; but he corrected the infirmities of his constitution by a temperate regimen.

The character of Aristotle appears to be justly appreciated by Brucker, who observes, that some of Aristotle's panegyrists, not contented with ascribing to him the virtues of a philosopher, or rather, perhaps, jealous of the credit which heathen philosophy might acquire from so illustrious

a name, have ascribed his wisdom to divine revelation. The Jews have said that he gained his philosophy in Judea, and borrowed his moral doctrine from Solomon; and have even asserted, that he was of the seed of Israel, and the tribe of Benjamin. Christians have assigned him a place amongst those who were supernaturally ordained to prepare the way for divine revelation, and have acknowledged themselves indebted to the assistance of the Peripatetic philosophy, for the depth and accuracy of their acquaintance with the sublime mysteries of religion. Others, who have confined their encomiums within the limits of probability, have said, that Aristotle was an illustrious pattern of gratitude, moderation, and the love of truth; and in confirmation of this general praise, have referred to his behaviour to his preceptor, his friends, and his countrymen, and to the celebrated apophthegm which has been commonly ascribed to him: *Amicus Plato, amicus Socrates, magis tamen amica veritas;* — "I respect Plato, and I respect Socrates, but I respect truth still more." On the other hand, there have not been wanting writers who have represented Aristotle as the most infamous of human beings, and charged him with every kind of impiety and wickedness. Many of the calumnies against his memory, which have been transmitted to posterity, doubtless originated in the jealousy and envy of the rival sects, which were contemporaries with the Peripatetic school. To this source may be fairly referred the abuse of Timæus, the Tauromenite, who says, that Aristotle, when he was a young man, after wasting his patrimony in prodigality, opened a shop for medicine in Athens, and that he was a pretender to learning, a vile parasite, and addicted to gluttony and debauchery.

If, without regard to the fictions either of calumny or panegyric, the merit of Aristotle be weighed in the equal balance of historical truth, it will, perhaps, be found, that neither were his virtues of that exalted kind which command admiration, nor his faults so highly criminal as not to admit of some apology. He may, perhaps, be justly censured for having taught his pupil Alexander, principles of morals and policy which were accommodated to the manners of a court, and which might easily be rendered subservient to his ambitious views. And it cannot be doubted that his philosophical doctrines concerning nature were not

favourable to the public forms of religion. But neither his doctrine, nor his life, afford sufficient grounds for condemning him as the advocate of immorality or impiety.

As a writer, there can be no doubt that Aristotle is entitled to the praise of deep erudition. At the same time it must be owned, that he is frequently deserving of censure, for giving a partial and unfair representation of the opinions of his predecessors in philosophy, that he might the more easily refute them; and that he seems to have made it the principal object of his extensive reading, to depreciate the wisdom of all preceding ages. In short, whilst in point of genius we rank Aristotle in the first class of men, and whilst we ascribe to him every attainment which, at the period in which he lived, indefatigable industry, united with superior abilities, could reach, we must add, that his reputation in philosophy is in some measure tarnished by a too daring spirit of contradiction and innovation; and in morals, by an artful conformity to the manners of the age in which he lived.

To this general character by Brucker, it may be added, that no philosopher ever enjoyed so long a reign in the schools, or came nearer to our own times in the extent of his doctrine. The charm is, indeed, now broken: Christianity, the revival of letters and of sound learning since the reformation, and especially the introduction of experimental philosophy, have tended to lessen the value of the labours of this distinguished philosopher. Much praise, however, may be yet attributed to him, on permanent ground. His Dialectics show how the reasoning faculties may be employed with skill and effect; his ten celebrated Categories have not yet been convicted of great error, and his political and critical writings have very recently obtained the attention and approbation of some of our most eminent scholars and critics. "Whoever surveys," says Dr. Warton, "the variety and perfection of his productions, all delivered in the chastest style, in the clearest order, and the most pregnant brevity, is amazed at the immensity of his genius. His Logic, however neglected for those redundant and verbose systems, which took rise from Locke's Essay on the Human Understanding, is a mighty effort of the mind; in which are discovered the principal sources of art and reasoning, and the dependances of one thought on another; and where, by the different combinations he hath made of all the forms the

understanding can assume in reasoning, which he hath traced for it, he hath so closely confined it, that it cannot depart from them, without arguing inconsequentially. His Physics contain many useful observations, particularly his History of Animals. His Morals are perhaps the purest system in antiquity. His Politics are a most valuable monument of the civil wisdom of the ancients, as they preserve to us the descriptions of several governments, and particularly of Crete and Carthage, that otherwise would have been unknown. But of all his compositions, his Rhetoric and Poetics are most complete: no writer has shewn a greater penetration into the recesses of the human heart than this philosopher, in the second book of his Rhetoric, where he treats of the different manners and passions that distinguish each different age and condition of man; and from whence Horace plainly took his famous description in the Art of Poetry. La Bruyere, Rochefoucalt, and Montaigne himself, are not to be compared to him in this respect. No succeeding writer on eloquence, not even Tully, has added any thing new or important on this subject. His Poetics seem to have been written for the use of that prince, with whose education Aristotle was honoured, to give him a just taste in reading Homer and the tragedians; to judge properly of which was then thought no unnecessary accomplishment in the character of a prince. To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible, as to pretend to a skill in geometry without having studied Euclid. The fourteenth, fifteenth, and sixteenth chapters, wherein he has pointed out the properest methods of exciting terror and pity, convince us that he was intimately acquainted with these objects, which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision, and philosophical closeness, with which the subject is handled, without any address to the passions or imagination. It is to be lamented that the part of the Poetics, in which he had given precepts for comedy, did not likewise descend to posterity."

But before mentioning the opinions of modern critics, it may be necessary to give some account of the various writings of Aristotle, in which we shall partly follow Brucker, who observes that many of his writings are lost: few of them were made public during his life, and it was not long after his death before spurious productions were mixed with his

genuine writings, so that it became difficult to distinguish them. Those which are at present generally received under his name, may be classed under the several heads of Logic, Physics, Metaphysics, Mathematics, Ethics, Rhetoric, and Poesy. The LOGICAL writings of Aristotle are the "Categories," attributed by some to Archytas, a Pythagorean; "Of the Explanation of Nouns and Verbs," a work which explains the philosophical principles of grammar; "Analytics," including the whole doctrine of syllogism and demonstration; eight books of "Topics," or common places, from which probable arguments are to be drawn; and "Sophistic Arguments," enumerating the several species of false reasoning. These logical pieces are usually published in one volume under the general title of the "Organon" of Aristotle. His PHYSICAL writings are, "On the Doctrine of Nature," explaining the principles and properties of natural bodies; "On Meteors;" "Of Animal Life;" "Physical Miscellanies;" "On the Natural History of Animals;" "On the Anatomy of Animals;" "On Plants;" "On Colours;" "On Sound;" "A Collection of Wonderful Facts;" "Against the doctrine of Xenophanes, Zeno, and Gorgias;" "On the Winds;" "On Physiognomy;" and "Miscellaneous Problems." The METAPHYSICS of Aristotle are contained in fourteen books. Under the head of MATHEMATICS, are included "A Book of Questions in Mechanics," and another "On Incommensurable Lines." His doctrine of ETHICS is contained in ten books "To Nicomachus." "The greater Morals;" "Seven Books to Eudemus," ascribed by some to Theophrastus; a book "On Virtue and Vice;" two "On Œconomics;" and eight "On Government." He treats in three distinct books "On the art of Rhetoric," and in another, "On the art of Poetry."

It has been doubted, however, by many critics whether all the works which bear his name are genuine. Brucker has given an interesting account of the way in which they have descended to modern times, according to which it appears, that they certainly have suffered much by the ignorance of transcribers and the carelessness of editors. A more obvious cause, too, of their inaccuracy, may be found in the nature of many of Aristotle's writings, the subjects of which are in the highest degree abstruse and difficult to be comprehended. For an excellent analysis

of his philosophy, we must refer to Brucker, vol. I. p. 268—288, which is illustrated by a profusion of references to authors whose writings will furnish the curious reader with every information he can desire.

The first edition of Aristotle's works was in Latin by Averroes, Venet. 1472—3, 4 vols. fol. The first Greek edition, usually reckoned the *Editio princeps*, is that of Aldus, in six volumes, 1495, fol. which is very rare. His distinct treatises have been published so often, that it is impossible to enumerate them in this place, but the reader will find a copious list in the Bibliographical Dictionary. The best editions of the entire works are those of Casaubon, Ludg. 1590, 1606, 2 vols. fol. and of Duval, 2 or 4 vols. fol. Par. 1629.

Although the philosophy of Aristotle no longer prevails in schools and seminaries, the attention of the English public has lately been directed to the critical and political works of the Stagyrite, by the translations and commentaries of some eminent living scholars. With respect to the "Poetics," Dr. Warton's opinion will not be thought overcharged, as that treatise has been revived with the eagerness of rivalship. The first English translation of the "Poetics," which is rather literal than elegant, appeared in 1775, from an anonymous pen. In 1788, Henry James Pye, esq. the present Laureat, published a translation of the same in 8vo, and another came from the pen of Mr. Twining in 1789, in 4to, the latter accompanied with notes on the translation and original, and two dissertations on poetical and musical imitation. The appearance of this very learned work induced Mr. Pye to revise his translation, and in 1792, he published in 4to, "A Commentary illustrating the Poetic of Aristotle, by examples taken chiefly from the modern poets, and a new and corrected edition of the translation of the Poetic." In both these works, the author and the subject are illustrated with great ability.

Of Aristotle's other writings, Mr. Ellis published the "Treatise on Government," 4to, 1778. In 1797 Dr. Gillies made the English reader acquainted with "Aristotle's Ethics and Politics, comprising his practical Philosophy." This elaborate work was illustrated by introductory matter and notes; the critical history of Aristotle's life, and a new analysis of his speculative writings, the whole comprised in 2 vols. 4to. In 1801, Mr. Thomas Taylor pub-

lished a quarto volume of which we shall give only the title, "The Metaphysics of Aristotle, translated from the Greek; with copious notes, in which the Pythagoric and Platonic Dogmas respecting numbers and ideas are unfolded from ancient sources. To which is added, a dissertation on Nullities and diverging Series; in which the conclusions of the greatest modern mathematicians on this subject are shown to be erroneous, the nature of infinitely small quantities is explained, and the τὸ ἓν or *the one* of the Pythagoreans and Platonists, so often alluded to by Aristotle in this work, is elucidated." Mr. Bridgman in 1804, published a Synopsis of the Virtues or Vices, 8vo; and in 1807, the same gentleman gave "The paraphrase of Andronicus Rhodius on the Nicomachean Ethics of Aristotle," a work which we regret we had not seen while preparing the article of Andronicus. As to the commentators on Aristotle, they are so numerous as to include the learned of all ages until within a century, and many hundreds are noticed in this Dictionary.[1]

ARISTOXENUS, the most ancient musical writer of whose works any remains are come down to us, flourished in the fourth century B. C. He was born at Tarentum, a city in that part of Italy called Magna Græcia, now Calabria. He was the son of a musician, whom some call Mnesias, others Spintharus. He had his first education at Mantinæa, a city of Arcadia, under his father and Lampyrus of Erythræ; he next studied under Xenophilus, the Pythagorean, and lastly, under Aristotle. Suidas, from whom these particulars are taken, adds, that Aristoxenus took offence at Aristotle's bequeathing his school to Theophrastus, and traduced him ever after, but this has been contradicted by other writers. His "Harmonics," the defects of which have been very ably pointed out by Dr. Burney, are all that are come down to us, and together with Ptolemy's Harmonics, were first published by Gogavinus, but not very correctly, at Venice, 1562, 4to, with a Latin version. John Meursius next translated the three books of Aristoxenus into Latin, from the manuscript of Jos. Scaliger, but, according to Meibomius, very negli-

[1] Brucker.—Gen. Dict.—Stanley.—Fabric. Bibl. Græc.—Warton's Essay on Pope, vol. I. p. 168.—Fenelon's Lives of the Philosophers.—Saxii Onomasticon.—For a most masterly defence of Aristotle, as far as now taught in our universities, see chap. I. of a Reply to the Calumnies of the Edinburgh Review against Oxford, 8vo, 1810.

gently. With these he printed at Leyden, 1616, 4to, Nicomachus and Alypius, two other Greek writers on music. After this Meibomius collected these musical writers together, to which he added Euclid, Bacchius senior, Aristides Quintilianus; and published the whole with a Latin version and notes at the Elzivir press, Amst. 1652, dedicated to Christina queen of Sweden. Aristoxenus is said by Suidas to have written 452 different works, some of which are frequently quoted by ancient authors. The titles of several of them, quoted by Athenæus and others, have been collected by Meursius in his notes upon this author, and by Tonsius and Menage, all which Fabricius has digested into alphabetical order. [1]

ARIUS, the founder of the sect of Arians, in the fourth century, was a presbyter, probably a native of Alexandria, and officiated in a church in that city, although it is not certainly known in what capacity. It was, here, however, that he first declared those doctrines which afterwards rendered his name so celebrated, and which have descended to our own times. In an assembly of the presbyters of Alexandria, the bishop of that city, Alexander, in a speech on the subject of the Trinity, maintained, among other points, that the Son was not only of the same eminence and dignity, but also of the same *essence* with the father. This assertion was opposed by Arius, on account, as he pretended, of its affinity with the Sabellian errors, which had been condemned by the church, and he took this opportunity to assert that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity. What his opinion was concerning the Holy Ghost, or the other doctrines connected with the orthodox belief, is not known. Alexander, however, in two councils assembled at Alexandria, accused him of impiety, and caused him to be expelled from the communion of the church. This was in the year 319, or 320. The sentence appears to have extended to expulsion from the city, upon which he retired to Palestine, and wrote several letters to

[1] Moreri.—Burney's Hist. of Music.—Saxii Onomasticon.—Mahne's Diatribe de Aristoxeno, Amst. 1793.—Luzac Lectiones Atticæ, Leyden, 1809.

the most eminent men of the times, in favour of his doctrine, and exhibiting himself as a martyr for truth.

Constantine, the emperor, at first looked upon this controversy as of trivial import, and addressed a letter to the contending parties, in which he advised them not to injure the church by their particular opinions, but, finding this of no avail, and observing the increase of the followers of Arius, in the year 325, he assembled the famous council of Nice in Bithynia, in which the deputies of the church universal were summoned to put an end to this controversy. Here, after much debate, the doctrine of Arius was condemned, and himself banished among the Illyrians. He and his adherents received also the opprobrious name of Porphyrians, his books were ordered to be burnt, and whoever concealed any of them were to be put to death. This severity, however, rather repressed than abolished the tenets, or lessened the zeal of Arius and his friends, who regained their consequence by a trick which marks the unsettled state of public opinion, and the wavering character of the emperor Constantine. A few years after the council of Nice, a certain Arian priest, who had been recommended to the emperor in the dying words of his sister Constantia, found means to persuade Constantine, that the condemnation of Arius was utterly unjust, and was rather owing to the malice of his enemies, than to their zeal for the truth. In consequence of this, the emperor recalled him from banishment, about the year 328, repealed the laws that had been enacted against him, and permitted his chief protector, Eusebius of Nicomedia, and his vindictive faction, to vex and oppress the partizans of the Nicene council in various ways. Athanasius, who was now become bishop of Alexandria, was one of those who suffered most from the violent measures of the Arian party, but invincibly firm in his principles, and deaf to the most powerful solicitations and entreaties, he refused to restore Arius to his former rank and office. On this account he was deposed by the council held at Tyre in the year 335, and was afterwards banished into Gaul, while Arius and his followers were, with great solemnity, reinstated in their privileges, and received into the communion of the church. The people of Alexandria, however, unmoved by these proceedings in favour of Arius, persisted in refusing him a place among their presbyters; on which the emperor invited him to Constantinople in the

year 336, and ordered Alexander, the bishop of that city, to admit him to his communion; but before this order could be carried into execution, Arius died suddenly as he was easing nature. As this event happened on the day appointed for his admission, his friends gave out that he was poisoned; and his enemies, that he died by the just judgment of God. On the latter report, we need make no remark, but the accounts of his death by no means favour the belief that he was poisoned. It is said that as he was walking, he felt a necessity for retiring to ease nature, and that in the operation his entrails fell out, but no poison could have produced an effect so violent without having produced other and previous effects on the stomach: of his having been so affected, however, or making any complaint, we hear nothing, and as he was proceeding to the solemn act of being reinstated in the church, it is not probable that he felt any indisposition.

With respect to his personal character, he is said to have been grave and serious, yet affable and courteous, with good natural parts, and no inconsiderable share of secular learning of all sorts; he was particularly distinguished by his skill in logic, or the art of disputing. Dr. Lardner, whom we follow in this part of the history of Arius, says that he had at least the outward appearance of piety, and that from all the authorities he was able to recollect, his conduct was unblameable, excepting what relates to his zeal for maintaining his doctrines, and that he is charged with dissembling his real sentiments, upon some occasions, when pressed hard by the prevailing power of his adversaries. His character, however, as may be readily supposed, has been very differently represented by his contemporaries, and will be raised or lowered by succeeding writers as they are more or less disposed to represent his doctrines as truth or error. His works do not appear to have been voluminous, though it is probable he wrote many letters; we have still an epistle written by him to Eusebius of Nicomedia, and another to Alexander, bishop of Alexandria, between whom and him the controversy first arose. He also wrote several little poems, fitted for the use of the common people, in order to promote his peculiar opinions. There is a book called Thalia attributed to him by Athanasius, who speaks of it as being written with softness, pleasantry, or buffoonery.

After the death of Arius, his party found a protector in

Constantius, who succeeded his father in the empire of the east. They underwent various revolutions and persecutions under succeeding emperors; till, at length, Theodosius the Great exerted every effort to suppress them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia, under the Goths: Italy, France, and Spain were deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe: but it sunk, almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. It revived again in Italy, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eighth. Arianism was again revived in the west, by Servetus, in 1531; for which he suffered death. After which the doctrine became established in some degree in Geneva and Poland, but at length degenerated into Socinianism. Erasmus, it is thought, aimed at reviving it, in his commentaries on the New Testament; and Grotius seems to incline the same way. Mr. Whiston was one of the first divines who revived this controversy in the eighteenth century, and he was followed by Dr. Clarke, who was opposed by Dr. Waterland, his principal adversary, and by Gastrell, Wells, Nelson, Mayo, Knight, and others. Dr. Sykes afterwards seems to have coincided with Dr. Clarke; and of later days, Mr. Taylor, author of the "Apology of Ben Mordecai to his friend for embracing Christianity," Dr. Harwood, in his "Five Dissertations," and Dr. Price in his "Sermons on the Christian doctrine," are the principal writers in favour of the Arian doctrine. In some other hands it seems to have passed, by a very easy transition, into the extreme of Socinianism.

Before closing this article, it may be necessary to mention an elaborate work, by the late rev. Mr. John Whitaker, B. D. rector of Ruan Lanyhorne, in Cornwall, entitled "The Origin of Arianism disclosed," 1791, 8vo. In this, the learned author endeavours to trace back Arianism to an earlier source than him from whom it derived its popular name, and maintains that it originated with the Jews, in the time of our Saviour, and that they, in the beginning of the second century, forsook their ancient creed, which was Trinitarian, and professed a new belief in the mere

humanity of the Messiah, which they transmitted afterward both to Christians and Mahommedans.[1]

ARKENHOLZ. See ARCKENHOLZ.

ARKWRIGHT (Sir Richard), an eminent improver on English manufactures, was a native of Derbyshire, and in his early days, followed the humble occupation of a barber at Wirksworth, where, if we are not mistaken, his father had carried on the same trade. About the year 1767, he quitted both his occupation and residence, and went through the country buying hair. Soon after he became acquainted with a mechanic, with whom in concert he contrived, or, from whom, as some think, he learned the structure of a machine for spinning cotton, which after various adventures, and incredible perseverance, he brought to such perfection, as to become of the greatest advantage to the commerce of his country. He afterwards erected cotton works at Crumford in Derbyshire, and realized an immense fortune. In 1786, he served the office of high sheriff for that county, and was knighted on presenting an address to his majesty. He died at Crumford, August 3, 1792. Various opinions have been entertained of his right to the honour of inventing the machines by which he became enriched, and the kingdom so essentially benefited; but it is universally allowed that he discovered that spirit and perseverance in bringing them to perfection which were wanting in all preceding attempts.[2]

ARLAUD (James Anthony), a celebrated painter, was born at Geneva, May 18, 1668. He was originally educated for the church, but his inclination soon led him to painting, in which he made a rapid progress. He painted miniature with success, and when he came to Paris in 1688, he obtained the favour of the duke of Orleans, who chose him for an instructor in the art, and gave him an apartment at St. Cloud, that he might be with him more frequently. He was likewise highly favoured by the princess Palatine, the duke's mother, who presented him with her own picture set with diamonds; and also gave him recommendatory letters to the court of Great Britain; particu-

[1] Gen. Dict.—Mosheim and Milner's Church Histories.—Lardner.—Jortin's Remarks on Eccl. History, vol. III.—Supplement to Thomason's Observationes Hallenses, 1710, in art. De Arii morte.—Cave, vol. I.

[2] Gent. Mag. 1792, &c.

larly to the princess of Wales, afterwards queen Caroline. Her portrait was universally admired, and celebrated by several of the poets; and, at his return to Paris, he was loaded with presents, among which were many medals of gold. Having copied a Leda, perhaps the famous Leda of Corregio, destroyed by the bigotry of the regent's son, all Paris was struck with the performance. The duc de la Force gave 12,000 livres for it, but being a sufferer by the Missisippi (probably before the picture was paid for) restored it to the artist with 4,000 livres for the use of it. In 1721, Arlaud brought this masterpiece to London, and sold a copy of it for 600*l.* sterling, but would not part with the original. While in England he received many medals as presents, which are still in the library of Geneva. But Leda was again condemned to be the victim of devotion. In 1738 Arlaud destroyed her himself in a fit of superstitious piety, yet with such a degree of tenderness, that he cut her to pieces anatomically: this was done at Geneva, where her two hands are still preserved in the library. Mons. de Champeau, the French resident, obtained the head and one foot; but it is unknown what became of the rest. These facts are extracted from the poems of Mons. de Bar, printed at Amsterdam in 3 vols. 1750. In the third volume is an ode to the Leda in question. The painter died May 25, 1743.[1]

ARLOTTO, one of those buffoons who disgrace the regular professions, was the curate of the parish of St. Juste in Florence, in the fifteenth century. The name of his family was Mainardi, but he is generally known by that of Arlotto. He acquired notice in his time by his jests and witticisms, some of which that have been transmitted to us are upon subjects too sacred for ridicule or trifling. After his death, a collection was published with the title of "Facetie piacevoli, Fabule e Motti del Piovano Arlotto, Prete Fiorentino," Venice, 1520, 8vo, reprinted at Florence, 1568, 8vo. He died Dec. 16, 1483, in the 87th year of his age, and was buried in a tomb which he had erected in his life-time. He is said to have made a journey to England in the time of Edward V.[2]

ARLUNO (Bernard), a noble Milanese, applied to the study of law, and followed the profession at Pavia and

[1] Walpole's Works, vol. III.—Pilkington's Dict.—Biog. Universelle.
[2] Dict. Hist.—Biog. Universelle.

Padua. He is the author of a "History of the Wars of Venice," printed by Burmann, and of another of his native country, which he left in manuscript. The time of his death is not ascertained, but it appears he flourished towards the end of the fifteenth century. The works of his brother Peter, a learned physician, were published in folio, at Milan, in 1539.[1]

ARMELLINI (MARIANO), a Benedictine monk, and voluminous historian of his order, was born at Ancona, and after being admitted into the church became an abbe. He died in the monastery of Foligno, May 4, 1737. His works are, 1. "Bibliotheca Benedictino-Casinensis," an account of the lives and writings of the members of the congregation of Mont-Cassin, 2 parts, fol. 1731, 1732. 2. "Catalogi tres monachorum, episcoporum reformatorum, et virorum sanctitate illustrium e congregatione Casinensi," Assise, 1733, fol. The third of these catalogues was printed partly at Assise, and the rest at Rome, under the title "Continuatio catalogi, &c." 1734. 3. "Additiones et correctiones bibliothecæ Benedicto-Casinensis," Foligno, 1735, fol. Besides these he published, in Italian, a life of St. Margaret Corradi, in Italian, 1726, 12mo, said to be much inferior to what he wrote afterwards. He also left in manuscript, as the conclusion of his labours in honour of the Benedictines, "Bibliotheca synoptica ordinis sancti Benedicti."[2]

ARMINIUS (JAMES), founder of the sect of Arminians, or Remonstrants, was born at Oudewater in Holland, 1560. He lost his father in his infancy, and was indebted for the first part of his education to a clergyman, who had imbibed some opinions of the reformed, and who, to avoid being obliged to say mass, often changed his habitation. Arminius was a student at Utrecht, when death deprived him of his patron, which loss would have embarrassed him greatly, had he not had the good fortune to be assisted by Rodolphus Snellius, his countryman, who took him with him to Marpurg in 1575. Soon after his arrival here, he heard the news of his country having been sacked by the Spaniards: this plunged him into the most dreadful affliction, yet he visited Holland, to be himself an eye-witness of the state to which things were reduced; but having found that his mother, his sister, his brothers, and almost all the in-

[1] Dict. Hist.—Biog. Universelle. [2] Biographie Universelle.

habitants of Oude-water, had been murdered, he returned to Marpurg. His stay here was, however, but short; for, being informed of the foundation of the university of Leyden, he went again to Holland, and pursued his studies at this new academy with so much assiduity and success, that he acquired very great reputation. He was sent to Geneva in 1583, at the expence of the magistrates of Amsterdam, to perfect his studies; and here he applied himself chiefly to the lectures of Theodore Beza, who was at this time explaining the Epistle to the Romans. Arminius had the misfortune to displease some of the leading men of the university, because he maintained the philosophy of Ramus in public with great warmth, and taught it in private: being obliged therefore to retire, he went to Basil, where he was received with great kindness. Here he acquired such reputation, that the faculty of divinity offered him the degree of doctor without any expence, but he modestly excused himself from receiving this honour, and returned to Geneva; where having found the adversaries of Ramism less violent than formerly, he became also more moderate. Having a great desire to see Italy, and particularly to hear the philosophical lectures of the famous James Zabarella, at Padua, he spent six or seven months in the journey: and then returned to Geneva, and afterwards to Amsterdam; where he found many calumnies raised against him, on account of his journey to Italy, which had somewhat cooled the affections of the magistrates of Amsterdam, his friends and patrons. He easily justified himself to some, but others remained prejudiced against him. He was ordained minister at Amsterdam in 1588, and soon distinguished himself by his sermons, which were so esteemed for their solidity and learning, that he was much followed, and universally applauded. Martin Lydius, professor of divinity at Franeker, thought him a fit person to refute a writing, wherein the doctrine of Theodore Beza upon Predestination had been attacked by some ministers of Delft: Beza, and his followers, represented man, not considered as fallen, or even as created, as the object of the divine decrees. The ministers of Delft, on the other hand, made this peremptory decree subordinate to the creation and fall of mankind. They submitted their opinion to the public, in a book entitled "An Answer to certain arguments of Beza and Calvin, in the treatise concerning Predestination, upon the ninth chapter of the Epistle to the Romans."

This piece, which contained several difficulties, with which the doctrine of the divines of Geneva seemed to be embarrassed, was transmitted by the ministers of Delft to Martin Lydius, who promised to write a reply; but he applied to Arminius to take this upon him. Arminius, accordingly, at his earnest entreaty, undertook to refute this piece: but, upon examining and weighing the arguments on both sides, he embraced the opinions he proposed to confute; and even went farther than the ministers of Delft. He was threatened with some trouble about this at Amsterdam, being accused of departing from the established doctrine; but the magistrates of Amsterdam interposing their authority, prevented any dissension. In 1603, he was called to the professorship of divinity at Leyden: he began his lectures with three elegant orations; the first, Of the Object of Theology; the second, Of the Author and End of it; and the third, Of the Certainty of it: and then proceeded to the exposition of the prophet Jonah. The disputes upon grace were soon after kindled in the university, and the states of the province were forced to appoint conferences betwixt him and his adversaries. Gomarus was the great antagonist of Arminius; but the reputation of the latter was so well established, that he was continually attended by a numerous audience, who admired the strength of argument and solid learning which he shewed in all his lectures: this exposed him to the envy of his brethren, who treated him with great outrage. In 1607, he wrote an excellent letter to the ambassador of the elector Palatine, to vindicate his conduct with regard to the contests about religion, in which he was engaged: and the same year gave a full account to the states of Holland, of his sentiments with regard to the controverted points. These contests, however, his continual labour, and his uneasiness at seeing his reputation attacked in all quarters, threw him into a fit of sickness, of which he died the 19th of October, 1609.

His character has been represented in various lights, but it appears upon the whole to have been without reproach. Bertius, Curcellæus, Episcopius, and others, who were his followers, have amply vindicated him; but Hornbeck and some of the Calvinistic writers represent him as an apostate from his original principles. King James I. whose authority may not perhaps be thought of much consequence, reflected on him with great severity in his letter

to the States of the United Provinces in 1611. His principles, however, obtained many friends in England, and during the seventeenth century the divines of England were in general attached to them, particularly after the time of Laud, and more openly after the restoration. Before this period, the Puritans, and afterwards the Nonconformists, adhered to the Calvinistic system. How far the articles of the church of England belong to the one or the other, has lately been the subject of a very elaborate and learned controversy, of which some notice will be taken under the article CALVIN. In the mean time, we shall state the distinguishing tenets of the Arminians; but it must be remarked that among modern divines there are many shades of opinion, which renders it difficult to lay down any set of principles which shall be admitted by general consent. The Arminians, however, hold, That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election is conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness: That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular: but that none except those who believe in him can be partakers of divine benefits: That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing: and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ: That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; that nevertheless this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner: That God gives to the truly faithful who are regenerated by his grace the means of preserving themselves in this state,—or, according to the more modern Arminians, the regenerate may lose

true justifying faith, fall from a state of grace, and die in their sins.

The titles of Arminius's writings are as follow: 1. "Disputationes de diversis Christianæ religionis capitibus." 2. "Orationes, itemque tractatus insigniores aliquot." 3. "Examen modesti libelli Gulielmi Perkinsii, de prædestinationis modo et ordine, itemque de amplitudine gratiæ divinæ." 4. "Analysis capitis noni ad Romanos." 5. "Dissertatio de vero et genuino sensu capitis septimi Epistolæ ad Romanos." 6. "Amica collatio cum D. Francisco Junio de prædestinatione per literas habita." 7. "Epistola ad Hippolytum a collibus." These were printed in 1629, at Leyden, and in 1635 at Francfort, 4to, and often afterwards.[1]

ARMSTRONG (JOHN), an English physician and poet, was born in the parish of Castleton in Roxburghshire, where his father and brother were clergymen; and having completed his education at the university of Edinburgh, took his degree in physic, Feb. 4, 1732*, with much reputation. His thesis De Tabe purulente was published as usual. He appears to have courted the muses while a student. His descriptive sketch in imitation of Shakspeare was one of his first attempts, and received the cordial approbation of Thomson, Mallet, and Young. Mallet, he informs us, intended to have published it, but altered his mind. His other imitations of Shakspeare were part of an unfinished tragedy written at a very early age. Much of his time, if we may judge from his writings, was devoted to the study of polite literature, and although he cannot be said to have entered deeply into any particular branch, he was more than a superficial connoisseur in painting, statuary, and music.

At what time he came to London is uncertain, but in 1735, he published an octavo pamphlet, without his name, entitled, "An Essay for abridging the study of physic: to which is added a Dialogue between Hygeia, Mercury, and

* Three days after he sent a copy of his thesis to sir Hans Sloane, accompanied by a handsome Latin letter, now in the British Museum. There is also in the same repository a paper written by him in 1744, on the alcalescent disposition of animal fluids, which appears to have been read in the Royal Society, but not published.

[1] Gen. Dict.—Mosheim.—Saxii Onomasticon.—Brantii Vita Arminii, 1724, 8vo; also his History of the Reformation. The principal Arminian writers have been Episcopius, Vorstius, Grotius, Curcellæus, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Taylor, &c. &c. and in particular, the celebrated John Wesley, who founded his sect upon Arminian principles.

Pluto, relating to the practice of physic, as it is managed by a certain illustrious society: as also an Epistle from Usbech the Persian, to Joshua Ward, esq." It is dedicated to the Antacademic philosophers, to the generous despisers of the schools, to the deservedly-celebrated Joshua Ward, John Moor, and the rest of the numerous sect of inspired physicians. The essay, which has been lately reprinted in Dilly's Repository, is an humorous attack on quacks and quackery, with allusions to the neglect of medical education among the practising apothecaries; but the author had exhausted his wit in it, and the dialogue and epistle are consequently flat and insipid.

In 1737, he published "A synopsis of the history and cure of the Venereal disease," probably as an introduction to practice in that lucrative branch; but it was unfortunately followed by his poem "The Œconomy of Love," which, although it enjoyed a rapid sale, has been very properly excluded from every collection of poetry, and is supposed to have impeded his professional career. In 1741, we find him soliciting Dr. Birch's recommendation to Dr. Mead, that he might be appointed physician to the forces then going to the West Indies.

His celebrated poem, "The Art of preserving Health," appeared in 1744, and contributed highly to his fame as a poet. Dr. Warton, in his Reflections on didactic poetry, annexed to his edition of Virgil, observed that "To describe so difficult a thing, gracefully and poetically, as the effects of distemper on the human body, was reserved for Dr. Armstrong, who accordingly hath nobly executed it at the end of the third book of his Art of preserving Health, where he hath given us that pathetic account of the sweating sickness. There is a classical correctness and closeness of style in this poem that are truly admirable, and the subject is raised and adorned by numberless poetical images." Dr. Mackenzie, in his History of Health, bestowed similar praises on this poem, which was indeed every where read and admired.

In 1746, he was appointed one of the physicians to the hospital for lame and sick soldiers behind Buckingham-house. In 1751, he published his poem on "Benevolence," in folio, a production which seems to come from the heart, and contains sentiments which could have been expressed with equal ardour only by one who felt them. His "Taste, an epistle to a young critic," 1753, is a lively

and spirited imitation of Pope, and the first production in which our author began to view men and manners with a splenetic eye. In 1758, he published "Sketches, or essays on various subjects," under the fictitious name of Lancelot Temple, esq. In some of these he is supposed to have been assisted by the celebrated John Wilkes, with whom he lived in habits of intimacy. What Mr. Wilkes contributed we are not told, but this gentleman, with all his moral failings, had a more chaste classical taste, and a purer vein of humour than we find in these sketches, which are deformed by a perpetual flow of affectation, a struggle to say smart things, and above all a most disgusting repetition of vulgar oaths and exclamations. This practice, so unworthy of a gentleman or a scholar, is said to have predominated in Dr. Armstrong's conversation, and is not unsparingly scattered through all his works, with the exception of his "Art of preserving Health." It incurred the just censure of the critics of his day, with whom, for this reason, he could never be reconciled.

In 1760, he was appointed physician to the army in Germany, where in 1761 he wrote a poem called "Day," addressed to Mr. Wilkes. It was published in the same year, probably by some person to whom Mr. Wilkes had lent it. The editor, in his prefatory advertisement, professes to lament that it is not in his power to present the public with a more perfect copy of this spirited letter. He ventures to publish it exactly as it came into his hands, without the knowledge or consent of the author, or of the gentleman to whom it is addressed. His sole motive is to communicate to others the pleasure he has received from a work of taste and genius. He thinks himself secure of the thanks of the public, and hopes this further advantage will attend the present publication, that it will soon be followed by a correct and complete edition from the author's own manuscript.

All this is somewhat mysterious, but there will not, however, be much injustice in supposing that Mr. Wilkes conveyed to the press as much of this epistle as he thought would do credit to the author, and to himself. It is certain the poem was published by Andrew Millar, who was well acquainted with Dr. Armstrong, and would not have joined in any attempt to injure his fame or property. The poem contains many striking allusions to manners and objects of taste, but the versification is frequently careless;

the author did not think proper to add it to his collected works, nor was it ever published in a more correct form.

In this poem he was supposed to reflect on Churchill, but in a manner so distant that few except of Churchill's irascible temper could have discovered any cause of offence. This libeller, however, retorted on our author in "The Journey," with an accusation of ingratitude, the meaning of which is said to have been that Dr. Armstrong forgot certain pecuniary obligations he owed to Mr. Wilkes. About the same time a coolness took place between Dr. Armstrong and Mr. Wilkes on political grounds. Armstrong not only served under government, as an army physician, but he was also a Scotchman, and could not help resenting the indignity which Wilkes was perpetually attempting to throw on that nation in his North Briton. On this account they appear to have continued at variance as late as the year 1773, when our author called Wilkes to account for some reflections on his character which he suspected he had written in his favourite vehicle, the Public Advertiser. The conversation which passed on this occasion was lately published in the Gentleman's Magazine (1792), and is said to have been copied from minutes taken the same afternoon, April 7, 1773, and sent to a friend; but as the doctor makes by far the worst figure in the dialogue, it can be no secret by whom the minutes were taken, and afterwards published.

After the peace, Dr. Armstrong resided some years in London, where his practice was confined to a small circle, but, where he was respected as a man of general knowledge and taste, and an agreeable companion. In 1770, he published two volumes of "Miscellanies," containing the articles already mentioned, except the Œconomy of Love (an edition of which he corrected for separate publication in 1768), and his Epistle to Mr. Wilkes. The new articles were the Imitations of Shakspeare and Spenser, the Universal Almanack, and the Forced Marriage, a tragedy, which was offered to Garrick about the year 1754, and rejected. A second part of his Sketches was likewise added to these volumes, and appeared to every delicate and judicious mind, as rambling and improper as the first.

In 1771 he published another extraordinary effusion of spleen, under the title of "A short Ramble through some parts of France and Italy," under his assumed name of Lancelot Temple. This ramble he took in company with

Mr. Fuseli, the celebrated painter, who speaks highly in favour of the general benevolence of his character. In 1773, under his own name, and unfortunately for his reputation, appeared a quarto pamphlet of "Medical Essays," in which, while he condemns theory, he plunges into all the uncertainties of theoretical conjecture. He complains, likewise, in a very coarse style, of the neglect he met with as a physician, and the severity with which he was treated as an author, and appears to write with a temper soured by disappointment in all his pursuits.

He died at his house in Russel-street, Covent-garden, on Sept. 7, 1779. His death was attributed to an accidental contusion in his thigh while getting into the carriage which brought him to town from a visit in Lincolnshire. To the surprize of his friends, who thought that poverty was the foundation of his frequent complaints, he left behind him more than three thousand pounds, saved out of a very moderate income arising principally from his half-pay.

His character is said to have been that of a man of learning and genius, of considerable abilities in his profession, of great benevolence and goodness of heart, fond of associating with men of parts and genius, but indolent and inactive, and therefore totally unqualified to employ the means that usually lead to medical employment, or to make his way through a crowd of competitors. An intimate friendship always subsisted between him and Thomson the poet, as well as other gentlemen of learning and genius; and he was intimate with, and respected by sir John Pringle, at the time of his death. In 1753, Dr. Theobald addressed two Latin Odes, "Ad ingenuum virum, tum medicis, tum poeticis facultatibus præstantem, Joannem Armstrong, M. D."

Dr. Armstrong's fame as a poet must depend entirely on his "Art of preserving Health," which, although liable to some of the objections usually offered against didactic poetry, is yet free from the weightiest; and in this respect he may be deemed more fortunate, as he certainly is superior to Phillips, Dyer, and Grainger. The art of preserving health is so different from those arts which are mechanical, that his muse is seldom invited to an employment beneath her dignity; the means of preserving health are so intimately connected with mind, and depend so much on philosophy, reflection, and observation, that the author has full scope for the powers of fancy, and for many

of those ornamental flights which are not only pleasing, but constitute genuine poetry. In considering the varieties of air and exercise, he has seized many happy occasions for picturesque description, and when treating on the passions, he has many striking passages of moral sentiment, which are vigorous, just, and impressive. In Book II. on diet, we discover more judgment than poetical inspiration, and he seems to be aware that the subject had a natural tendency to lower his tone. He seems, therefore, intent in this book principally to render useful precepts familiar, and, if possible, to make them take hold of the imagination. There are, however, descriptive passages even here that are very grand. It would, perhaps, be difficult to select an image more finely conceived and uniformly preserved, than where he inculcates the simple precept that persons who have been exhausted for want of food ought not to indulge when plenty presents itself.[1]

ARNALD (RICHARD), an English divine and commentator, was born at London, educated at Bishop Stortford school, and admitted a pensioner of Bene't college, Cambridge, in 1714, under the tuition of Mr. Waller. After taking the degree of B. A. being disappointed of a fellowship, he removed to Emanuel College, March 10, 1718, where he proceeded M.A. and was elected fellow in June 24, 1720. He commenced B. D. seven years after, as the statutes of that house required, and continued there till the society presented him to the rectory of Thurcaston in Leicestershire. Whilst fellow of that college, he printed two copies of Sapphics on the death of king George; a sermon preached at Bishop Stortford school-feast, August 3, 1726; and another at the archdeacon's visitation, at Leicester, April 22, 1737. A third, preached at Thurcaston, October 9, 1746, was published under the title of "The Parable of the Cedar and Thistle, exemplified in the great victory at Culloden," 4to. In 1744 he published his celebrated "Commentary on Wisdom," in folio; that on "Ecclesiasticus," in 1748; on "Tobit," &c. and another on the Dæmon Asmodeus, translated from Calmet, in 1752. He married a daughter of Mr. Wood, rector of

[1] Johnson and Chalmers's English Poets.—Nichols's Life of Bowyer, vol. II. p. 307.—Gent. Mag. vol. LXII. p. 33.—Biographia Dramatica.—Forbes's Life of Beattie.—Dilly's Repository, vol. III. p. 125.—Lord Orford's Works, vol. V. p. 25.—Boswell's Life of Johnson.—Essay by Dr. Aikin, prefixed to an ornamented edition of the Art of preserving Health, 1795.

Wilford, near Nottingham; and died Sept. 4, 1756. His widow survived him till April 11, 1782.

Dr. Hurd (late bishop of Worcester) patronized his son (Dr. WILLIAM ARNALD), a fellow of St. John's college, who, by his favour and recommendation, became sub-preceptor to the prince of Wales and duke of York in 1776, and afterwards canon of Windsor, and præcentor of Lichfield. He died in 1802, after having been for twenty years confined through insanity. He was much respected by his friends before this awful visitation, and they paid him every affectionate attention which his situation could admit.[1]

ARNALDO (PETER ANTHONY), was born in 1638, at Villa Franca in the province of Nice, and in his seventeenth year began the study of theology at the college of Brera in Milan, where he obtained his doctor's degree, and was afterwards appointed apostolic prothonotary. The time of his death is not mentioned. Besides some devotional works, he published, 1. "Un Discours sur l'inauguration du pape Alexandre VII. et un Eloge de l'eveque de Nice." 2. "Honorato II. principi Monacæo, &c. poeticæ gratulationes," Milan, 4to. 3. "La gloria vestita a lutto per la morte di Carlo Emmanuelle II. duca di Savoia," Turin, 1676, 4to, a poem in the ottava rima. 4. "Il Giardin del Piemonte oggi vivente nell' anno 1673, diviso in principi, dame, prelati, abati, cavalieri, ministri, &c." Turin, 1683, 8vo, a collection of odes and sonnets in compliment to the principal personages of the court of Turin at that time.[2]

ARNALL (WILLIAM), a political writer of considerable note during the administration of sir Robert Walpole, was originally bred an attorney, but began at the early age of twenty, to write political papers, and succeeded Concanen in the British Journal. His principal paper was the "Free Briton," under the assumed name of Francis Walsingham, esq. in defence of the measures of sir Robert Walpole, into whose confidence he appears to have crept by every servile profession, and according to the report of the secret committtee, he received no less than 10,997*l.* 6*s.* 8*d.* from the treasury; but this seems improbable, unless, perhaps, he acted as paymaster-general to the writers on the same side. He is said to have enjoyed for himself a pension of 400*l.* *per annum*, which, we may suppose, ceased with

[1] Masters's Hist. of Corpus Christ. Cam.—Nichols's History of Leicestershire, part V. art. Thurcaston.—Gent. Mag. 1802.

[2] Biog. Universelle.

the reign of his patron. Dr. Warton thinks Arnall had great talents, but was vain and careless, and after having acquired sufficient for competence, if not for perfect ease, he destroyed himself, having squandered as fast as he received. He is said to have died about 1741, aged twenty-six, but other accounts say July 1736. Of his talents, we can form no very high opinion from his writings, and, as Mr. Coxe has justly observed of sir Robert Walpole's writers in general, they were by no means equal to the task of combating Pulteney, Bolingbroke, and Chesterfield, those Goliaths of opposition. Mr. Arnall wrote the "Letter to Dr. Codex (Dr. Gibson), on his modest instructions to the crown," in the case of Dr. Rundle, appointed bishop of Londonderry: "Opposition no proof of Patriotism;" "Clodius and Cicero," and many other tracts on political and temporary subjects.[1]

ARNAUD DE MEYRVEILH, or MERUIL, a poet of Provence, lived at the beginning of the thirteenth century. Having made some progress in learning, he thought it necessary to travel, and studied particularly the Provençal language, which was then most esteemed by those who were fond of poetry and romances. He entered into the service of the viscount of Beziers, who was married to the countess of Burlas, with whom Arnaud fell violently in love. He durst not, however, declare his passion; and several sonnets which he wrote in her praise, he ascribed to others: but at length he wrote one, which made such an impression on the lady, that she behaved to him with great civility, and made him considerable presents. He wrote a book intitled "Las recastenas de sa comtessa;" and a collection of poems and sonnets. He died in 1220. Petrarch mentions him in his "Triumph of Love."[2]

ARNAUD (FRANCIS), a French miscellaneous writer of considerable note, was born at Aubignan, near Carpentras, July 27, 1721, and afterwards became an ecclesiastic. In 1752 he came to Paris, and in 1762 was admitted into the Academy of Inscriptions and Belles Lettres. He was for some time attached to prince Louis of Wirtemberg, afterwards sovereign of that duchy, but then in the service of France. The advocate Gerbier, his friend, having in 1765,

[1] Notes on the Dunciad.—Coxe's Memoirs of Sir R. Walpole.—Maty's Miscellaneous Works of Chesterfield. One of Arnall's Tracts, entitled "The Complaint of the Children of Israel," is in vol. IV. of the collection called "The Pillars of Priestcraft and Orthodoxy shaken."

[2] Gen. Dict.—Biog. Universelle.

gained an important cause for the clergy of France against the Benedictines, he demanded, as his reward, that Arnaud should be placed at the head of the abbey of Grandchamp. In 1771 he was elected a member of the French academy, and became librarian to Monsieur, with the reversion of the place of historiographer of the order of St. Lazarus. He died at Paris Dec. 2, 1784. The abbé Arnaud was a man of learning, much information, and taste, but too much a man of the world, and too indolent, to give his talents fair play. His "Lettre sur la Musique, au Comte de Caylus," 1754, 8vo, which made him first known to the learned world, and has been generally praised, was little more than the prospectus of a far larger work on the music of the ancients, but he never could bring himself to execute his plan, and for the rest of his life employed his pen only on occasional papers and essays. Being a warm admirer of Gluck, when the disputes took place in 1777 respecting music, he wrote in the Journal de Paris a considerable number of articles in favour of German music, and against Marmontel, who patronized Piccini; and in concert with his friend M. Suard, edited "L'Histoire ancienne des peuples de l'Europe par de Buat," 1772, 12 vols. 12mo. He assisted also in the following works: 1. "Journal Etranger," with M. Suard, from Jan. 1760 to March 1762. The complete work consists of 54 vols. 12mo, beginning 1754. Suard and he afterwards quitted it to translate the Gazette de France. 2. "Gazette litteraire de l'Europe," also with M. Suard, 1764—1766, 8 vols. 8vo. 3. "Varietés litteraires, ou Recueil des pieces tant originales que traduites, concernant la philosophie, la litterature, et les arts," 1768—1769, 4 vols. 12mo. This consists of the best pieces from the two first mentioned journals; and M. Suard's "Melanges de litterature," 1803—4, 5 vols. 8vo, may be considered as a new edition, but with many additions and omissions. It is in the "Varietés" only, that we find Bissy's translation of Young's Night Thoughts. 4. "Description des principales pierres gravées du cabinet du duc d'Orleans," 1780, 2 vols. fol. Arnaud compiled the articles in the first volume of this magnificent work: the second bears the names of the abbés de la Chau and le Blond. 5. Various dissertations in the "Memoires de l'Academie des inscriptions," collected and published under the title of "Œuvres completes de l'abbé Arnaud," 1808, 3 vols. 8vo, but incorrectly printed. The "Me-

moires pour servir à l'histoire de la revolution operée dans la Musique par le chevalier Gluck," 1781, 8vo, attributed to our author, was written by the abbé le Blond. Arnaud was well acquainted with ancient literature, and improved his style, which, however, is not quite pure, by the study of the best ancient writers. Although at first an enemy to the new philosophy introduced in France, he was afterwards ranked among its supporters, but did not live to witness its consequences. [1]

ARNAUD (FRANCIS THOMAS MARIE DE BACULARD D'), a miscellaneous French writer, was born at Paris, Sept. 15, 1716, of a noble family originally from the comtat Venaissin. He had his education among the Jesuits at Paris, and discovered early symptoms of genius, having written some tolerable verses at the age of nine. He composed also in his youth three tragedies, none of which were acted; but one, on the subject of admiral Coligni's murder on St. Bartholomew's day, was printed in 1740. These works recommended him to Voltaire, who gave him advice and pecuniary assistance in his studies. Some of his early productions were also favourably noticed by Frederick, king of Prussia, who invited him to Berlin, and in some verses, called him his Ovid. This compliment, however, excited only the ridicule of the wits; and after residing about a year at Berlin, he went to Dresden, where he was appointed counsellor of legation. A wish to revisit his country, and an invitation from the nephew of marshal Saxe, determined him to return to Paris, where he lived many years, enjoying a large circle of acquaintance, from whom he retired by degrees to have leisure for the composition of his numerous works. During the reign of terror he was sent to prison, and on his liberation was exposed to great distresses from want of œconomy, although not illiberally supplied by government, and by the profits of his works. He died Nov. 8, 1805. His writings, which are very numerous, consist of novels, poems, and plays, of which there are two editions, one in 24 vols. 12mo, and one in 12 vols. 8vo, 1803, neither very complete, nor do his countrymen seem to consider this writer as likely to enjoy a permanent reputation. [2]

[1] Biog. Universelle.—Dict. Hist.
[2] Biog. Universelle.—Dict. Hist. This last has the most complete list of his works.

ARNAUD (George d'), a learned critic, was born at Franeker, Sept. 16, 1711, of a family who were French refugees. His father, Honoré d'Arnaud, was chosen, in 1728, pastor of the French church at Franeker, and was living in 1763. His son, the subject of this article, published, at the age of twelve, some very elegant and harmonious Greek and Latin poems, and went afterwards to study at the university of Franeker, under the celebrated Wesseling and Hemsterhuis. Encouraged by the latter, he published in 1728, "Specimen Animad. criticarum ad aliquot scriptores Græcos, &c." 8vo. Harling. The authors are, Anacreon, Callimachus, Æschylus, Herodotus, Xenophon, and the grammarian Hephestion. Two years after he produced another volume of criticisms, under the title of "Lectionum Græcarum libri duo, &c." 8vo, Hague, 1730, treating principally of Hesychius, Aratus, Theon, Appian, and Apollonius Rhodius. In 1732, appeared his learned dissertation, "De Diis adsessoribus et conjunctis," 8vo, Hague. About the same time he went to Leyden to examine the library there for materials towards an edition of Sophocles, which he was preparing, but never completed. On his return to Franeker, his friend Hemsterhuis advised him to study law; his own inclination was to divinity, but a disorder in his chest rendered it improbable that he could have sustained the exertion of preaching. Abraham Weiling was his tutor in law studies, and under him he defended a thesis, Oct. 9, 1734, "De jure servorum apud Romanos," and discovered so much talent and erudition, that in the month of June, next year, he was appointed law reader. In 1738, his "Variarum conjecturarum libri duo" were published at Franeker, 4to. They consist of disquisitions and questions on civil law. The second edition of 1744, Leuwarden, contains his thesis above mentioned, and a second on a curious subject, "De iis qui prætii participandi caussa semet venundari patiuntur." In 1739, on Weiling's leaving the university of Franeker for that of Leyden, d'Arnaud was appointed professor in his room, but died before he could take possession, June 1, 1740, scarcely twenty-nine years of age. Besides the works already enumerated, from the pen of this extraordinary young man, there are several lesser pieces by him in the 4th, 5th, and 6th vols. of the "Miscellaneæ Observat." of Amsterdam; and he left in manuscript a dis-

sertation on the family of Scævola, "Vitæ Scævolarum," which was published by H. J. Arntzenius, at Utrecht, 1767, 8vo. His funeral eulogium was pronounced by Hemsterhuis, and is in the collection entitled, "T. Hemsterhusii et Valckenarii Orationes," Leyden, 1784, 8vo.[1]

ARNAUD DE RONSIL (GEORGES), a surgeon of some eminence in London, was originally a native of France, and a member of the Academy of surgery at Paris, which city he left about the year forty-six or seven, and came to reside in London. Here he published several works, particularly on Ruptures; the first was entitled "Dissertations on Ruptures," 1749, in 2 vols. 12mo, and in 1754 he published "Plain and familiar instructions to persons afflicted with Ruptures," 12mo; "Observations on Aneurism," 1760; "Familiar instructions on the diseases of the Urethra and Bladder," 1763; "Dissertations on Hermaphrodites," 1765; "A discourse on the importance of Anatomy," delivered at Surgeons' hall, Jan. 21, 1767, 4to. His principal work appeared in 1768, entitled "Memoires de Chirurgie, avec des remarques sur l'etat de la Medicine et de la Chirurgie en France et en Angleterre," 2 vols. 4to. This is the only work he published in French, after his coming to England. It consists of eleven memoirs, two of which are translated from the English of Dr. Hunter's Medical Commentaries, on the Hernia Congenita, and a particular species of Aneurism. He appears, as a practitioner, to have possessed much skill, and as a writer to have been industrious in collecting information on the topics which employed his pen; but was somewhat deficient in judgment, and not a little credulous. So much was he attached to the ancient prejudices of his church, that he employs one of the memoirs in these volumes on the question, whether a rupture should incapacitate a man from performing the functions of the Romish priesthood, which he, however, is disposed to decide in the negative. He informs us in this work, that he had studied rupture cases for the space of fifty years, and that the same study had been cultivated in his family for the space of 200 years. The only notice we have of his reputation in his own country is to be found in the discourse on Anatomy which he delivered in Surgeons' hall. In this he informs us that he had the honour to instruct

[1] Biog. Universelle.—Saxii Onomasticon.

Adelaide of Orleans, princess of the blood, and a very accomplished lady, in the operations of surgery.[1]

ARNAULD (ANTHONY), eldest son of Anthony Arnauld, and advocate-general to Catherine de Medicis, was born at Paris in 1550, or, according to some, in 1560, and in that city he was educated, and took his degree of M. A. in 1573. Some time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had great esteem for Arnauld; and his majesty once carried the duke of Savoy on purpose to hear him plead in parliament. He was appointed counsellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day so pleased with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldest daughter, Catherine, and afterwards gave her to him in marriage. One of the most famous causes which Arnauld pleaded, was that of the university against the jesuits, in 1594. There was published about this time a little tract in French, entitled "Franc et véritable discours," &c. or, A frank and true discourse to the king, concerning the re-establishment of the Jesuits, which they had requested of him. Some have ascribed this to Arnauld, but others have positively denied him to be the author. Some have supposed that Arnauld was of the reformed religion; but Mr. Bayle has fully proved this to be a mistake. His other works were, 1. "Anti-Espagnol," printed in a collection of discourses on the present state of France, 1606, 12mo, and in the "Memoires de la Ligue, vol. IV. p. 230. 2. "La Fleur de Lys," 1593, 8vo. 3. "La Delivrance de la Bretagne." 4. "La Premiere Savoisienne," 8vo. 1601, 1630. 5. "Avis au roi Louis XIII. pour bien regner," 1615, 8vo. 6. The first and second "Philippics" against Philip II. of Spain, 1592, 8vo. He died Dec. 29, 1619, leaving ten children out of twenty-two, whom he had by his wife Catherine.[2]

ARNAULD D'ANDILLI (ROBERT), eldest son of the preceding, was born at Paris in 1589. He was introduced at court when very young, and employed in many considerable offices, all which he discharged with great reputation and

[1] Biog. Universelle.—Dict. Historique.—Month. Rev. vol. XLII. 1770.
[2] Gen. Dict.—Biog. Universelle.—Saxii Onomasticon.

integrity. No man was ever more esteemed amongst the great, and none ever employed more generously the influence he had with them, in defence of truth and justice. He quitted business, and retired to the convent of Port Royal des Champs, at fifty-five years of age; where he passed the remainder of his days in a continual application to works of piety and devotion. He enriched the French language with many excellent translations: he also wrote poems on sacred and other subjects. Mr. Arnauld, during his retirement at Port Royal des Champs, after seven or eight hours study every day, used to divert himself with rural amusements, and particularly with cultivating his trees, which he brought to such perfection, and had such excellent fruit from them, that he used to send some of it every year to queen Anne of Austria, which this princess liked so well, that she always desired to be served with it in the season. He died at Port Royal, Sept. 27, 1674, in his 86th year. He married the daughter of the sieur le Fevre de la Boderie, famous for his embassy to England, and had by her three sons and five daughters. He wrote a great many devotional works, of which there is a catalogue in Moreri, and in the Journal de Savans for Sept. 9, 1695. He also enriched the French language by some translations of the "Confessions of St. Augustine," 8vo and 12mo; a translation, rather elegant than faithful, of "Josephus," 5 vols. 8vo; "Lives of the Saints," 3 vols. 8vo; the "Works of St. Theresa," 1670, 4to; and "Memoirs of his own Life," 2 vols. 12mo, 1734.[1]

ARNAULD (ANTHONY), doctor of the Sorbonne, and brother of the preceding, was born at Paris the 6th of February 1612. He studied philosophy in the college of Calvi, on the ruins of which the Sorbonne was built, and began to study the law; but, at the persuasion of his mother and the abbot of St. Cyran, he resolved to apply himself to divinity. He accordingly studied in the college of the Sorbonne, under Mr. l'Escot. This professor gave lectures concerning grace; but Arnauld, not approving of his sentiments upon this subject, read St. Augustin, whose system of grace he greatly preferred to that of Mr. l'Escot: and publicly testified his opinion in his thesis, when he was examined in 1636, for his bachelor's degree. After he had spent two years more in study, which, according

[1] Gen. Dict.—Biog. Universelle.—Saxii Onomasticon.—Perrault des Hommes illustres.

to the laws of the faculty of Paris, must be between the first examination and the license, he began the acts of his license at Easter 1638, and continued them to Lent, 1640. He maintained the act of vespers the 18th of December 1641, and the following day put on the doctor's cap. He had begun his license without being entered in form at the Sorbonne, and was thereby rendered incapable of being admitted, according to the ordinary rules. The society, however, on account of his extraordinary merit, requested of cardinal Richelieu, their provisor, that he might be admitted, though contrary to form; which was refused by that cardinal, but, the year after his death, he obtained this honour. In 1643, he published his treatise on Frequent Communion, which highly displeased the Jesuits. They refuted it both from the pulpit and the press, representing it as containing a most pernicious doctrine: and the disputes upon grace, which broke out at this time in the university of Paris, helped to increase the animosity between the Jesuits and Mr. Arnauld, who took part with the Jansenists, and supported their tenets with great zeal. But nothing raised so great a clamour against him, as the two letters which he wrote upon absolution having been refused by a priest to the duke of Liancour, a great friend of the Port Royal. This duke educated his grand-daughter at Port Royal, and kept in his house the abbé de Bourzays. It happened in 1655, that the duke offered himself for confession to a priest of St. Sulpice, who refused to give him absolution, unless he would take his daughter from Port Royal, and break off all commerce with that society, and discard the abbé. Mr. Arnauld therefore was prevailed upon to write a letter in defence of Liancour. A great number of pamphlets were written against this letter, and Mr. Arnauld thought himself obliged to confute the falsities and calumnies with which they were filled, by printing a second letter, which contains an answer to nine of those pieces. But in this second letter the faculty of divinity found two propositions which they condemned, and Mr. Arnauld was excluded from that society. Upon this he retired, and it was during this retreat, which lasted near 25 years, that he composed that variety of works which are extant of his, on grammar, geometry, logic, metaphysics, and theology. He continued in this retired life till the controversy of the Jansenists was ended, in 1668. Arnauld now came forth from

his retreat, and was presented to the king, kindly received by the pope's nuncio, and by the public esteemed a father of the church. From this time he resolved to enter the lists only against the Calvinists, and he published his book entitled "La perpetuité de la Foi," in which he was assisted by M. Nicole: and which gave rise to that grand controversy between them and Claude the minister.

In 1679, Mr. Arnauld withdrew from France, being informed that his enemies did him ill offices at court, and had rendered him suspected to the king. From this time he lived in obscurity in the Netherlands, still continuing to write against the Jesuits with great acrimony. He wrote also several pieces against the Protestants, but he was checked in his attacks upon them by an anonymous piece, entitled "L'Esprit de M. Arnauld." The principal books which he wrote after his departure from France were, a piece concerning Malbranche's System of Nature and Grace, one on the Morals of the Jesuits, and a treatise relating to some propositions of Mr. Steyaert. In this last performance he attacks father Simon, concerning the inspiration of the scriptures, and the translating of the Bible into the vulgar tongue. A catalogue of all his works may be seen in Moreri, and a complete collection of them was printed at Lausanne 1777—1783, in 45 volumes 4to. They may be divided into five classes, 1. Belles lettres and philosophy. 2. On the controversy respecting Grace. 3. Writings against the Calvinists. 4. Writings against the Jesuits: and 5. Theological works. The re-publication of all these in so voluminous a form, may surely be ranked among the most extraordinary speculations of modern bookselling.

He died on the 9th of August 1694, of a short illness, aged 82 years and six months. He had a remarkable strength of genius, memory, and command of his pen, nor did these decay even to the last year of his life. Mr. Bayle says, he had been told by persons who had been admitted into his familiar conversation, that he was a man very simple in his manners; and that, unless any one proposed some question to him, or desired some information, he said nothing that was beyond common conversation, or that might indicate the man of great abilities; but when he set himself to give an answer to such as proposed a point of learning, he then spoke with great perspicuity and learning, and had a particular talent at making himself in-

telligible to persons of not the greatest penetration. His heart, at his own request, was sent to be deposited in the Port Royal.

The Jesuits have been much censured for carrying their resentment so far as to get the sheet suppressed, which Mr. Perrault had written concerning Mr. Arnauld, in his collection of the portraits and panegyrics of the illustrious men of the French nation. The book was printed, and the portraits engraved, when the Jesuits procured an order to be sent to the author and bookseller, to strike out Mr. Arnauld and Mr. Pascal, and to suppress their eulogiums. But although we have transcribed this instance of jesuitical bigotry, we apprehend there must be some mistake in it. The Jesuits might have endeavoured to exclude Arnauld from Perrault's work, but it is certain that he appears there.[1]

ARNAULD (HENRY), brother of Robert and Anthony, was born at Paris in 1597. After the death of Gournay, bishop of Toul, the chapter of that city unanimously elected the abbé Arnauld, then dean of that cathedral, his successor. The king confirmed his nomination, at the entreaty of the famous capuchin, pere Joseph; but a dispute about the right of election prevented him from accepting it. In 1645, he was sent on an extraordinary embassy from France to Rome, for quieting the disputes that had arisen between the Barbarini and Innocent X. On his return to France he was made bishop of Angers in 1649. He never quitted his diocese but once, and that was to give advice to the prince of Tarento, in order to a reconciliation with the duke de la Tremouille his father. The city of Angers having revolted in 1652, this prelate appeased the queen-mother, who was advancing with an army to take vengeance on it, by saying to her, as he administered the sacrament: "Take, madam, the body of him who forgave his enemies, as he was dying on the cross." This sentiment was as much in his heart as it was on his lips. He was the father of the poor, and the comforter of the afflicted. His time was divided between prayer, reading, and the duties of his episcopal function. One of his intimates telling him that he ought to take one day in the week for some recreation from fatigue, "Yes," said he, "that I will do with all my heart, if you will

[1] Gen. Dict.—Life prefixed to the Lausanne edition of his works.—Perrault.—Biog. Gallica.—Biog. Universelle.—Mosheim.

point me out one day in which I am not a bishop." He died at Angers, June 8, 1692, at the age of 95. His negotiations at the court of Rome, and in various courts of Italy, were published at Paris in 5 vols, 12mo. a long time after his death (in 1748). They are interspersed with a great number of curious anecdotes and interesting particulars related in the style peculiar to all the Arnaulds. [1]

ARNAULD de VILLA NOVA. See ARNOLD.

ARNDT (CHRISTIAN) was born in 1623, and studied at Leyden, Wittemberg, Leipsic, and Strasburg, and died at Rostock in 1683, after having been professor of logic three years. His works are, 1. "Dissertatio de Philosophia veterum," Rostock, 1650, 4to. 2. "Discursus politicus de principiis constituentibus et conservantibus rempublicam," ibid. 1651. 3. "De vera usu Logices in Theologia," ibid. 1650.

ARNDT (JOHN), a celebrated Protestant divine of Germany, was born at Ballenstadt, in the duchy of Anhalt, 1555. At first he applied himself to physic; but falling into a dangerous sickness, he made a vow to change that for divinity, if he should be restored to health. He was minister first at Quedlinburg, and then at Brunswick. He met with great opposition in this last city, his success as a preacher having raised the enmity of his brethren, who, in order to ruin his character, ascribed a variety of errors to him, and persecuted him to such a degree that he was obliged to leave Brunswick, and retire to Isleb, where he was minister for three years. In 1611 George duke of Lunenburg gave him the church of Zell, and appointed him superintendant of all the churches in the duchy of Lunenburg, which office he discharged for eleven years, and died in 1621. On returning from preaching on Psal. cxxvi. 5, he said to his wife, "I have been preaching my funeral sermon;" and died a few hours after.

Arndt maintained some doctrines which embroiled him with those of his own communion: he was of opinion, that the irregularity of manners which prevailed among Protestants, was occasioned by their rejecting of good works, and contenting themselves with a barren faith; as if it was sufficient for salvation to believe in Jesus Christ, and to apply his merits to ourselves. He taught that the true faith necessarily exerted itself in charity; that a salutary sorrow preceded it; that it was followed by a perfect re-

[1] Dict. Hist.—Biog. Universelle.

newal of the mind; and that a sanctifying faith infallibly produces good works. His adversaries accused him of fanaticism and enthusiasm: they endeavoured to represent him as symbolizing in his opinions with the followers of Weigelius and the Rosicrusian philosophers; and they imputed to him many of the errors and absurdities of those visionaries, because in some subjects he expressed himself in a manner not very different from theirs, and because he preferred the method of the mystical divines to that of the scholastics.

The most famous work of Arndt, is his "Treatise of true Christianity," in the German language. The first book of it was printed separate in 1605 at Jena, by Stegman: he published the three others in 1608. The first is called the "Book of Scripture:" he endeavours in it to shew the way of the inward and spiritual life, and that Adam ought to die every day more and more in the heart of a Christian, and Christ to gain the ascendant there. The second is called "The Book of Life:" he proposes in it to direct the Christian to a greater degree of perfection, to give him a relish for sufferings, to encourage him to resist his enemies after the example of his Saviour. The third is entitled "The Book of Conscience:" in this he recalls the Christian within himself, and discovers to him the kingdom of God seated in the midst of his own heart. The last book is entitled "The Book of Nature:" the author proves here, that all the creatures lead men to the knowledge of their Creator. This work was translated into many different languages, and among the rest into English, the first part, or the Book of Scripture, 1646, 12mo; and afterwards the whole was published at London 1712, 8vo, and dedicated to queen Anne, by Mr. Boehm; but the editions of 1720, one of which is in 3, and the other in 2 vols. 8vo, are the most complete. [1]

ARNDT (JOSHUA), a Lutheran divine, and ecclesiastical antiquary, was born at Gustron, in 1626, and succeeded his brother CHRISTIAN (the subject of the article before the last) as the logic professor at Rostock in 1653. He was afterwards appointed almoner to Gustavus Adolphus, duke of Mecklenburgh, and died in 1685, after having published a great many writings, philosophical, historical, and controversial. The greater part are enumerated

[1] Gen. Dict.—Moreri.—Life prefixed to the English translation.—Saxii Onomasticon.

by Niceron, vol. XLIII. Those most celebrated in his time, were: 1. "Lexicon antiquitatum Ecclesiasticarum," Greifswald, 1667, 1669, 4to. 2. "Genealogia Scaligerorum," Copenhagen, 1648. 3. "Trutina statuum Europæ Ducis de Rohan," Gustron, 1665, 8vo, often reprinted. 4. "Laniena Sabaudica," Rostock, 1655, 4to. 5. "Exercit. de Claudii Salmasii erroribus in theologia," Wittemberg, 1651, 4to. 6. "Observat. ad Franc. Vavassoris librum de forma Christi," Rostock, 1666, 8vo. 7. Some Latin poems, and a Latin translation of the History of Wallenstein from the Italian of Gualdi, with notes, ibid. 1669.[1] His son

ARNDT (CHARLES) was born in 1673 at Gustron, and died in 1721, professor of Hebrew at Rostock. His principal works are: 1. "Schediasma de Phalaride, M. Antonini scriptis, et Agapeti Scheda regia," Rostock, 1702, 4to. 2. "Schediasmata Bibliothecæ Græcæ difficilioris," ibid. 3. "Bibliotheca politico-heraldica," 1705, 8vo. 4. "Systema literarium, complectens præcipua scientiæ literariæ monumenta," Rostock, 1714, 4to, a work which entitles him to rank among the founders of bibliography. 5. "Dissertationes philologicæ," on Hebrew antiquities, principally, ibid. 1714, 4to. 6. The life of his father, under the title "Fama Arndtiana reflorescens," 1697, 4to, with an appendix, 1710, 4to, and many articles in the Leipsic Memoirs.[2]

ARNE (THOMAS AUGUSTINE), an eminent English musician, was the son of Thomas Arne, upholsterer, of King-street, Covent-garden, at whose house the Indian kings lodged in the reign of queen Anne, as mentioned in the Spectator, No. 50, and who had been before pleasantly depicted by Addison, in the Tatler, Nos. 155 and 160, as a crazy politician. He sent this son, who was born May 28, 1710, to Eton school, and intended him for the profession of the law; but even at Eton his love for music interrupted his studies; and after he left that school, such was his passion for his favourite pursuit, that he used to avail himself of the privilege of a servant, by borrowing a livery, and going into the upper gallery of the opera, which was then appropriated to domestics. At home he had contrived to secrete a spinet in his room, upon which, after

[1] Biog. Universelle.—Moreri.—Niceron ubi supra.
[2] Biog. Universelle.—Moreri.—Life in the Annal. Literar. Mecklenburgh, for 1721.—Saxii Onomasticon.

muffling the strings with a handkerchief, he used to practise in the night while the rest of the family were asleep. His father, who knew nothing of this, bound him to a three years' clerkship, during which this young votary of Apollo dedicated every moment he could obtain fairly, or otherwise, to the study of music. Besides practising on the spinet, and studying composition, by himself, he contrived to acquire some instructions on the violin, of Festing, a performer of much fame at that time; and upon this instrument he had made so considerable a progress, that soon after he quitted his legal master, his father accidentally calling at a gentleman's house in the neighbourhood, was astonished to find a large party, and a concert, at which his son played the first fiddle. His father was at first much irritated at this disappointment of his hopes, but was soon prevailed upon to let his son follow the bent of his inclinations; and the young man was no sooner at liberty to play aloud in his father's house, than he bewitched the whole family. In particular, he cultivated the voice of one of his sisters, who was fond of music, by giving her such instructions as enabled her to become a favourite public performer. For her and for a younger brother, who performed the character of the page, he set to music Addison's opera of Rosamond, which was performed at Lincoln's Inn Fields, ten nights successively, and with great applause.

Having succeeded so well in a serious opera, Mr. Arne tried his powers at a burletta, and set Fielding's Tom Thumb, under the title of "The Opera of Operas," to music, after the Italian manner, which had afterwards a considerable run. In 1738, he established his reputation as a lyric composer, by the admirable manner in which he set Milton's Comus. In this masque he introduced a light, airy, original, and pleasing melody, wholly different from that of Purcell or Handel, whom all English composers had hitherto either pillaged or imitated. Indeed, says Dr. Burney, to whom we are indebted for all that is valuable in this memoir, the melody of Arne at this time, and of his Vauxhall songs afterwards, forms an era in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon our national taste; and till a more modern Italian style was introduced in the pasticcio English operas of Messrs. Bickerstaff and Cumberland, it was the standard of all perfection at our theatres and public gardens.

In 1762, Arne quitted the former style of melody, in which he had so well set Comus, and furnished Vauxhall and the whole kingdom with such songs as had improved and polished our national taste; and when he set the bold translation of Metastasio's opera of Artaserse, he crowded the airs with all the Italian divisions and difficulties which had ever been heard at the opera. This drama, however, by the novelty of the music to English ears, and the talents of the original performers, Tenducci, Peretti, and Miss Brent, had very great success, and still continues to be represented whenever singers of superior abilities can be procured. But in setting Artaxerxes, though the melody is less original than that of Comus, Arne had the merit of first adapting many of the best passages of Italy, which all Europe admired, to our own language, and of incorporating them with his own property, and with what was still in favour of former English composers.

The general melody of Arne, if analyzed, would perhaps appear to be neither Italian nor English, but an agreeable mixture of Italian, English, and Scotch. Many of his ballads, indeed, were professed imitations of the Scotch style, but in his other songs he frequently dropped into it, perhaps without design. Arne was never a close imitator of Handel, nor thought, by the votaries of that great musician, to be a sound contrapuntist. However, he had an inward and secret reverence for his abilities, and for those of Geminiani, as well as for the science of Pepusch; but except when he attempted oratorios, theirs was not the merit requisite for him, a popular composer who had different performers and different hearers to write for. In the science of harmony, though he was chiefly self-taught, yet being a man of genius, quick parts, and great penetration, in his art, he betrayed no ignorance or want of study in his scores. The oratorios he produced were so unfortunate, that he was always a loser whenever they were performed. And yet it would be unjust to say that they did not merit a better fate; for though the chorusses were much inferior in force to those of Handel, yet the airs were frequently admirable. None, indeed, of his capital productions had full and unequivocal success but Comus and Artaxerxes, at the distance of twenty-four years from each other. The number of his unfortunate pieces for the stage was prodigious; yet none of them were condemned or neglected for want of merit in the music, but the words, which he too

frequently wrote himself. Upon the whole, though Arne had formed a new style of his own, there did not appear that fertility of ideas, original grandeur of thought, or those resources upon all occasions, which are discoverable in the works of his predecessor, Purcell, both for the church and stage; yet in secular music, he must be allowed to have surpassed him in ease, grace, and variety; which is no inconsiderable praise, when it is remembered, that from the death of Purcell to that of Arne, a period of more than fourscore years, no candidate for musical fame among our countrymen had appeared, who was equally admired by the nation at large.

To this character of Arne's genius, which we were unwilling to interrupt by details of less importance, we may now add, that besides those mentioned, he composed the opera of Eliza, Love in a Village, the masque of Britannia, the oratorios of the Death of Abel, Judith, and Beauty and Virtue; the musical entertainment of Thomas and Sally, the Prince of the Fairies, the songs in As You Like It, the Merchant of Venice, the Arcadian Nuptials, King Arthur, the Guardian Outwitted, the Rose, Caractacus, and Elfrida, besides innumerable instrumental pieces, songs, cantatas, &c. &c. The degree of doctor of music was conferred on Mr. Arne, by the university of Oxford in 1759. He died in the sixty-eighth year of his age, on March 5, 1778. He married, in 1736, Miss Cecilia Young, a pupil of Geminiani, and a favourite singer of those times. In his private character Dr. Arne was a man of pleasure, addicted to promiscuous gallantry, and so much a lover of gaiety and expensive enjoyments, that he left scarcely any property behind him.[1]

ARNGRIM JONAS. See JONAS.

ARNIGIO (BARTHOLOMEW), an Italian physician and poet, was born at Brescia, in Lombardy, in 1523. His father was a poor blacksmith, with whom he worked until his eighteenth year. He then began to read such books as came in his way, or were lent him by the kindness of his friends, and, with some difficulty, was enabled to enter himself of the university of Padua. Here he studied medicine, and was indebted for his progress, until he took the degree of doctor, to the same friends who had discovered and wished to encourage his talents. On his return to

[1] Burney's Hist. of Music, vol. IV.

Brescia, he was patronised by the physician Consorto, who introduced him to good practice; but some bold experiments which he chose to try upon his patients, and which ended fatally, rendered him so unpopular, that he was obliged to fly for his life. After this he gave up medicine, and cultivated poetry principally, during his residence at Venice and some other places, where he had many admirers. He died at last, in his own country, in 1577. His principal works are, 1. "Le Rime," Venice, 1555, 8vo. 2. "Lettera, Rime, et Orazione," 1558, 4to, without place or printer's name. 3. "Lettura letta publicamente sopra il sonetto del Petrarca,

Liete, pensose, accompagnate, e sole,"

Brescia, 1565, 8vo. 4. "Meteoria, ovvero discorso intorno alle impressioni imperfette umide e secche, &c." Brescia, 1568, 4to. In this work he appears to have studied meteorology, with a view to the preservation of health and the improvement of agriculture. 5. "Dieci Veglie degli ammendati costumi dell' umana vita," Brescia, 1577, 4to, a moral work much esteemed in Italy, but unnoticed by Fontanini in his "Italian Library." 6. "La Medicina d'Amore;" mentioned by Mazzuchelli and other bibliographers, but it is doubted whether it was ever printed. Haym, however, gives it, with the title of "Dialogo della Medicina d'Amore di Bartolomeo Arnigio," Brescia, 1566, 12mo.[1]

ARNISÆUS, or ARNISCŒUS (HENNINGUS), a German medical and political writer, was born in the environs of Halberstadt, in Lower Saxony. He studied medicine, and travelled into France and England in pursuit of information in that science. He afterwards taught it with much reputation at Francfort on the Oder, and at Helmstadt, in the duchy of Brunswick. At this last-mentioned university he built, at his own expence, a chemical laboratory, and laid out a botanical garden; and, as subjects for dissection were not easily found, he made many drawings of the muscles, &c. coloured after nature, for the use of his pupils. In 1630 he left Helmstadt, on being appointed first physician to the king of Denmark, Christiern IV. and died in his majesty's service in 1636. His works, which are very numerous, are on subjects of medicine, politics, and jurisprudence. The principal are, 1. "Observationes

[1] Biog. Universelle.—Dict. Hist.—Haym. Bibl. Ital.

anatomicæ," Francfort, 1610, 4to; Helmstadt, 1618, 4to. This last edition contains his "Disquisitiones de partus terminis," which was also printed separately, Francfort, 1642, 12mo. 2. "Disputatio de lue venerea," Oppenheim, 1610, 4to. 3. "De observationibus quibusdam anatomicis epistola," printed with Gregory Horstius's Medical Observations, 1628, 4to. 4. "De Auctoritate Principum in Populum semper inviolabili," Francfort, 1612, 4to. 5. "De jure Majestatis," 1635, 4to. 6. "De subjectione et exemptione Clericorum," 1612, 4to. 7. "Lectiones politicæ," Francfort, 1615, 4to. These political writings seem to have been published with a view to counteract the opinions of Althusius (See ALTHUSIUS), who wrote in favour of the sovereignty of the people. Arnisæus contended for their allegiance. Boeclerus and Grotius speak with respect of his political sentiments.[1]

ARNOBIUS, an African, and a celebrated apologist for Christianity, is said to have taught rhetoric at Sicca in Africa, with great reputation, and to have been converted to Christianity, but the means by which his conversion was effected are variously represented by ecclesiastical writers. Jerom says that he was admonished in his dreams to embrace Christianity; that when he applied to the bishop of the place for baptism, he rejected him, because he had been wont to oppose the Christian doctrine, and that Arnobius immediately composed an excellent work against his old religion, and was consequently admitted into the Christian church. But this seems highly improbable. Lardner, who has investigated the early history of Arnobius with his usual precision, is inclined to think that Arnobius had been a Christian for a considerable time before he wrote his great work "Disputationes adversus Gentes," and it is certain that he continually speaks of himself as being a Christian, and describes the manner of the Christian worship, their discourses, and prayers, which he could not have done if he had not been fully acquainted with it; nor could he have undertaken the public defence of that religion without being thoroughly versed in its doctrines. He allows, indeed, that he was once a blind idolater, and he professes to have been taught by Christ, but imputes no part of his conversion to dreams. Besides, his work is a very elaborate composition, and illustrated by a

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Manget and Haller.

profusion of quotations from Greek and Latin authors, which must have been the result of long study. The exact time when Arnobius flourished is uncertain. Cave places him about the year 303; Tillemont is inclined to the year 297, or sooner. He wrote his book probably about the year 297 or 298; but Lardner is of opinion not so soon. The time of his death is uncertain. His work is not supposed to have come down to us complete, but that some part is wanting at the end, and some at the beginning. He appears, however, to have studied both the internal and external evidences of Christianity with much attention. He was learned and pious, and although his style is generally reckoned rough and unpolished, and has some uncouth and obsolete words, it is strong and nervous, and contains some beautiful passages. It is very highly to the honour of Arnobius, who was accomplished in all the learning of Greece and Rome, that he embraced the Christian religion when it was under persecution. There is reason, indeed, to suppose that the patience and magnanimity of the Christian sufferings induced him to inquire into the principles of a religion which set human wickedness and cruelty at defiance. His work "Adversus Gentes" has been often reprinted; the first edition at Rome, 1542, folio; to which, it is rather singular, that the editor added the Octavius of Minucius Felix, as an *eighth* book, mistaking Octavius for Octavus. It was reprinted at Basil, 1546; Antwerp, 1582; Geneva, 1597; Hamburgh, 1610; and at Leyden, but incorrectly, in 1651.[1]

ARNOBIUS, of Gaul, was a writer for the semi-pelagian doctrines, about the year 460, and wrote a "Commentary on the Psalms," which was printed at Basle, 1537, and 1560, 8vo, and at Paris in 1539; Erasmus was the editor of one edition, and prefixed a preface to it. It is not a work of extraordinary merit, but obtained reputation for some time, by being mistaken for the production of Arnobius the African, in the preceding article.[2]

ARNOLD, a famous scholar of the twelfth century, born at Brescia in Italy, whence he went to France, and studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and began to preach several new and uncommon doctrines, particularly that the pope and the clergy ought not to enjoy

[1] Gen. Dict.—Cave, vol. I.—Mosheim's Eccl. Hist.—Lardner's Works.—Saxii Onomasticon.—Moreri. [2] Ibid.

any temporal estate. He maintained in his sermons, that those ecclesiastics who had any estates of their own, or held any lands, were entirely cut off from the least hopes of salvation; that the clergy ought to subsist upon the alms and voluntary contributions of Christians; and that all other revenues belonged to princes and states, in order to be disposed of amongst the laity as they thought proper. He maintained also several singularities with regard to baptism and the Lord's supper. He engaged a great number of persons in his party, who were distinguished by his name, and proved very formidable to the popes. His doctrines rendered him so obnoxious, that he was condemned in 1139, in a council of near a thousand prelates, held in the church of St. John Lateran at Rome, under pope Innocent II. Upon this he left Italy, and retired to Swisserland. After the death of that pope, he returned to Italy, and went to Rome; where he raised a sedition against Eugenius III. and afterwards against Adrian IV. who laid the people of Rome under an interdict, till they had banished Arnold and his followers. This had its desired effect: the Romans seized upon the houses which the Arnoldists had fortified, and obliged them to retire to Otricoli in Tuscany, where they were received with the utmost affection by the people, who considered Arnold as a prophet. However, he was seized some time after by cardinal Gerard; and, notwithstanding the efforts of the viscounts of Campania, who had rescued him, he was carried to Rome, where, being condemned by Peter, the prefect of that city, to be hanged, he was accordingly executed in 1155. Thirty of his followers went from France to England, about 1160, in order to propagate their doctrine there, but they were immediately seized and put to death. Mr. Berington, the historian of Abelard and Heloisa, after a very elegant memoir of Arnold's life, sums up his character with much candour. He thinks he was a man whose character, principles, and views, have been misrepresented; but he allows that he was rash, misjudging, and intemperate, or he would never have engaged in so unequal a contest. It appears, indeed, by all accounts, that he was one of those reformers who make no distinctions between use and abuse, and are for overthrowing all establishments, without proposing any thing in their room.[1]

ARNOLD DE VILLA NOVA was a famous physician, who

[1] Gen. Dict.—Mosheim.—Berington's Hist. of Abelard.—Gibbon's Hist.

lived in the thirteenth and fourteenth centuries, and after studying at Paris and Montpelier, travelled through Italy and Spain. He was well acquainted with languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his researches, as he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he published a prediction, that the world would come to an end in 1335 or 1345, or, according to others, in 1376. He practised physic at Paris for some time; but, having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends, fearing he might be arrested, persuaded him to retire from that city. Some authors have also affirmed, that the inquisitors of the faith, assembled at Tarascon, by order of Clement V. condemned the chimerical notions of this learned physician. Upon his leaving France he retired to Sicily, where he was received by king Frederic of Arragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness, and Arnold was shipwrecked on the coast of Genoa, in 1309, though some say it was in 1310, and others in 1313. The works of Arnold, with his life prefixed, were printed in one volume folio, at Lyons, 1520, and at Basil, 1585, with the notes of Nicholas Tolerus.[1]

ARNOLD (CHRISTOPHER), a learned writer of Nuremberg, was born in that city in 1627, where he became professor of history, rhetoric, and poetry, and was connected with the most learned men of his time. His principal works are, 1. "Catonis grammatici diræ cum commentario perpetuo," Leyden, 1652, a very scarce edition. 2. "Oratio de Jano et Januario." 3. "Ornatus linguæ Latinæ," printed four times at Nuremberg. 4. "Testimonium Flavianum de Christo," Nuremberg, 1661, 12mo. This is to be found in the second volume of Havercamp's Josephus. 5. "De Parasitis," Nuremberg, 1665, 12mo. 6. "Notæ ad Jo. Eph. Wagenseilii commentarium in Sotam," Nuremberg, 1670, 4to. 7. "Letters to Nich. Heinsius," in Burmann's collection, vol. V. He died in 1656.[2]

[1] Moreri and Biog. Universelle, in Arnaud.—Haller et Manget.—Freind's History of Physic.—Fabr. Bibl. Lat. Med.—Saxii Onomasticon.
[2] Biog. Universelle.—Wills Dict. de Savans de Nuremberg.

ARNOLD (GOTHOFRED), pastor and inspector of the churches of Perleberg, and historiographer to the king of Prussia, was born at Annaburg in Misnia, in 1666. He was a man of considerable eloquence and extensive reading, but he disturbed the tranquillity of the church by his singular opinions in theology, and especially by his "Ecclesiastical History," in which he seemed to place all opinions, orthodox or heretic, on the same footing, but considered the mystic divines as superior to all other writers, and as the only depositaries of true wisdom. He wished to reduce the whole of religion to certain internal feelings and motions, of which, perhaps, few but himself or his mystical brethren could form an idea. As he advanced in years, however, he is said to have perceived the errors into which he had been led by the impetuosity of his passions, and became at last a lover of truth, and a pattern of moderation. His principal works were this "Ecclesiastical History," which was printed at Leipsic in 1700, and his "History of Mystic Theology," written in Latin. He died in 1714. There is a very elaborate account of his life and writings in the General Dictionary, and of his opinions in Mosheim's Ecclesiastical History.[1]

ARNOLD (JOHN), a very ingenious mechanic of London, who introduced several improvements in the mechanism of time-keepers, for which he received premiums from the Board of Longitude. He was the inventor of the expansion balance, and of the present detached escapement, and the first artist who ever applied the gold cylindrical spring to the balance of a time-piece. He died in the fifty-fifth year of his age, at Well-hall, near Eltham in Kent, August 25, 1799. The following publications may be consulted for an account of his improvements: "An account kept during thirteen months in the Royal Observatory at Greenwich, of the going of a Pocket Chronometer, made on a new construction by John Arnold, having his new-invented balance spring, and a compensation for the effects of heat and cold in the balance. Published by permission of the Board of Longitude," 4to, 1780. "A Letter from Mr. Christian Meyer, astronomer to the elector Palatine, to Mr. N. N. on the going of a new Pendulum Clock, made by Mr. John Arnold, and set up in the elector's observatory at Manheim, translated from the Ger-

[1] Chaufepie.—Saxii Onomasticon.

man," 4to, 1781. "On the Longitude; in a letter to the Commissioners of that Board; containing remarks on the accounts given of a Clock at Manheim, and that of a Pocket Chronometer, at Greenwich; both made by Mr. John Arnold," 4to, 1781. "An Answer from John Arnold to an anonymous letter on the Longitude, 4to, 1782.[1]

ARNOLD (NICHOLAS), professor of divinity at Franeker, was born at Lesna, a city of Poland, Dec. 17, 1618. He was educated in the college of Lesna, particularly under Comenius, and was afterwards created subdeacon to the synod of Ostrorog, at the age of fifteen, and in that quality accompanied Arminius for two years in his visitation of the churches of Poland, after which he was sent to Dantzick, in 1635, and applied himself to the study of eloquence and philosophy. He returned to Poland in 1638, and pursued his divinity studies for about a year, after which he was sent into Podolia to be rector of the school of Jablonow. Having exercised that employment three months, he performed the office of a minister the two following years at a nobleman's house. As it was observed that his talents might be of great service to the church, it was thought proper that he should visit the most celebrated academies. With this view he set out, in 1641, and after visiting Franeker, Groningen, Leyden, and Utrecht, he came over to England; but unfortunately this purpose was frustrated by the rebellion, which then raged in its utmost violence, and had suspended the literary labours of Oxford and Cambridge. On his return to his own country, he preached with great success and approbation, and in 1651 was chosen to succeed Cocceius as professor of divinity at Franeker, which office he discharged until his death, Oct. 15, 1680, after a long illness, in which he gave many instances of his piety, and resignation to the Divine will. His works are very numerous, and were written principally against the Socinian tenets. Among these Bayle enumerates his "Refutation of the Catechism of the Socinians," his "Anti-Bidellus," "Anti-Echardus," his book "against Brevingius," his "Apology for Arnesius against Erbermann," the defender of Bellarmin; "Theological disputes on select subjects," "Commentary on the Epistle to the Hebrews," &c. He wrote with learning and spirit, and had a powerful host of enemies to contend with in

[1] Gent. Mag. 1799, &c.

Poland, where Socinian opinions were very extensively disseminated. [1]

ARNOLD (SAMUEL), an English musician and composer of considerable eminence, was born in London about 1739, and received his musical education at the chapel royal, St. James's, under Mr. Gates and Dr. Nares, who discovered in him the most promising talents, which he afterwards cultivated and strengthened by constant study. In 1760 he became composer to Covent-garden theatre, of which the celebrated Mr. Beard was then one of the managers, and had the advantage of having his compositions introduced to the public through the medium of the vocal abilities of that popular singer and his associates. For them he composed the "Maid of the Mill," which has ever been a favourite with the public. But in 1767 he tried his skill in a higher species of composition, the oratorio, setting to music Dr. Brown's "Cure of Saul," in which it was universally confessed, that he was eminently successful. This encouraged him to proceed in the same style; and he produced "Abimelech," "The Resurrection," and "The Prodigal Son," the various merits of which have been justly applauded by the best musical critics. The latter became so much a favourite, that when, in 1773, it was in contemplation to instal the late lord North chancellor of the university of Oxford, the stewards appointed to conduct the musical department of the ceremony, applied to Mr. Arnold for leave to perform the Prodigal Son. His ready compliance with this request, which, however, it would have been very imprudent to refuse, procured him the offer of an honorary degree, and his refusal of this did him real honour. He was not insensible of the value of a degree, but determined to earn it in the usual academical mode; and conformably to the statutes of the university, received it in the school-room, where he performed, as an exercise, Hughes's Poem on the Power of Music. On such occasions, it is usual for the musical professor of the university to examine the exercise of the candidate, but Dr. William Hayes, then the professor at Oxford, returned Mr. Arnold his score unopened, saying, "Sir, it is quite unnecessary to scrutinize the exercise of the author of the Prodigal Son."

About 1771 he purchased Marybone gardens, for which

[1] Gen. Dict.—Biog. Universelle.

he composed some excellent burlettas and other pieces, to which he added some ingenious fire-works. This scheme succeeded; but in 1776, the lease of the gardens expired, and they were let for the purposes of building. We find Dr. Arnold afterwards employed by Mr. Colman, then manager of Covent-garden, as musical composer, and when he purchased the Haymarket theatre, Dr. Arnold was there engaged in the same capacity, and continued in it for life. On the death of Dr. Nares, in 1783, he was appointed his successor as organist and composer to his majesty's chapel at St. James's; and at the commemoration of Handel in Westminster Abbey in 1784, was appointed one of the sub-directors. In 1786, he began to publish an uniform edition of Handel's works, and about the same time published four volumes of cathedral music. In 1789, he was appointed director and manager of the performances held in the academy of ancient music, a post of honour in which he acquitted himself with the highest credit. In private life, he is allowed to have possessed those virtues which engage and secure social esteem. He died at his house in Duke-street, Westminster, Oct. 22, 1802, in his sixty-third year. His published works amount to, four Oratorios, eight Odes, three Serenatas, forty-seven Operas, three Burlettas, besides Overtures, Concertos, and many smaller pieces.

In 1771, Dr. Arnold married the daughter of Dr. Arch. Napier, Mus. D. by whom he left two daughters and a son. The latter has already distinguished himself by much excellence both in music and painting.[1]

ARNOLDE (RICHARD), one of our ancient English chroniclers, is a writer concerning whom very little information can now be recovered. Stowe says, "Arnolde was a citizen of London, who, being inflamed with the fervente love of good learninge, travailed very studiously therein, and principally in observing matters worthy to be remembred of the posteritye: he noted the charters, liberties, lawes, constitucions and customes of the citie of London. He lived in the year 1519." Holinshed, in his enumeration of writers, at the end of the reign of Henry VIII. mentions him as "Arnolde of London," who "wrote certayne collections touchyng historicall matters." From his own work, it appears that he was a merchant of Lon-

[1] Gent. Mag. 1802.—Europ. Mag. from an account by Dr. Busby.

don, trading to Flanders. He is sometimes called a haberdasher, probably from being a member of that ancient company. He resided in the parish of St. Magnus, London-bridge, but at one time, from pecuniary embarrassments, was compelled to take shelter in the sanctuary at Westminster. In the year 1488, he appears to have been confined in the castle of Sluys, in Flanders, on suspicion of being a spy, but was soon liberated; and among the forms and precedents in his work, there is a charter of pardon granted him for treasonable practices at home, but of what description, cannot now be ascertained. It is conjectured that he died about the year 1521, at least seventy years old.

His work, which has been sometimes called "The Customes of London," and sometimes "Arnolde's Chronicle," contains a medley of information respecting the magistrates, charters, municipal regulations, assizes of bread, &c. mostly taken from a work of the same kind which is still remaining among the Cottonian MSS. (Julius B. I.) The first edition was printed at Antwerp by John Doesborowe, without date, place, or printer's name, but probably in 1502. The second was printed by Peter Treveris, about 1520, or 1521, and a third, *longo intervallo*, at London, 1811, as part of a series of the English chronicles undertaken by some of the principal booksellers of London, and printed with great care and accuracy. It is to the learned preface to this last edition that we are indebted for the preceding particulars respecting Arnolde, and to it likewise we may refer the reader for a discussion on the origin of the celebrated poem, "The Nut-brown Maid," printed in the same edition. [1]

ARNOUL, bishop of Lisieux, in the twelfth century, was treasurer of the church of Bayeux, archdeacon of Seez, and in 1141, succeeded John, his uncle, in the bishopric of Lisieux. In 1147 he travelled beyond seas with Louis the Young, king of France, and returned in 1149. In 1154, he was present at the coronation of Henry II. king of England, whom he endeavoured to keep steadfast to the orthodox faith, as appears by the letters of pope Alexander III. He espoused the cause of Thomas à Becket, and travelled to England, on purpose to effect

[1] Preface to the edit. 1811.—Bale.—Pitts.—Tanner.—Herbert's Ames, vol. III.—Warton's Hist. of Poetry, vol. III. p. 135.

a reconciliation between Becket and the king, but finding that his interference was useless, and likely to involve himself with Henry, he resolved to retire to a monastery. Many years after he was made canon regular of the abbey of St. Victor at Paris, where he died August 31, 1182. He wrote several works, and among others, a volume of letters, two speeches, one delivered in the council held at Tours, 1163, and the other on occasion of ordaining a bishop, and some pieces of poetry, all printed by Odo Turnebus, the son of Adrian, Paris, 1585, under the title "Epistolæ, conciones, et epigrammata," and afterwards inserted in the Bibliotheca Patrum. D'Acheri, in the second volume of his Spicilegium, has a treatise by Arnoul, "De Schismate orto post Honorii II. discessum, contra Girardum episcopum Engolismensem," the legate of Peter of Leon, the antipope: and in the thirteenth volume, a sermon and five letters. Arnoul's letters are chiefly valuable for the particulars they contain of the history and discipline of his times, and his poetry is favourably spoken of, as to correctness of verse.[1]

ARNOULT (JOHN BAPTIST), an ex-jesuit, was born in 1689, and died at Besançon in 1753. He was the author of some curious pieces. The first was a collection of French, Italian, and Spanish proverbs, a scarce little work in 12mo, Besançon, 1733, and published under the assumed name of Antoine Dumont, to prevent any unpleasant consequences to the author for some humorous attacks which it contains on the Jansenists. In 1738, he published under the same name, in Latin, "A treatise on Grace," but his most considerable work is "Le Precepteur," Besançon, 1747, 4to, somewhat on the plan of Dodsley's Preceptor; and Sabathier says, there are many useful reflections in this work, although it is not well written. Arnoult attached great importance to a new plan for the reformation of French orthography, and intended to have introduced it in an edition of Joubert and Danet's French and Latin and Latin and French dictionaries, but this he did not live to execute.[2]

ARNTZENIUS (JOHN), a learned philologist, was born at Wesel, in 1702, the son of Henry Arntzenius, who had been successively director of the schools of Wesel, Arn-

[1] Dupin.—Moreri.—Saxii Onomasticon.
[2] Biog. Universelle.—Dict. Historique.

heim, and Utrecht, and died in 1728. Our author studied law, but devoted himself more to classical literature. At Utrecht he was the pupil of Drakenborch and Duker, and at Leyden, of Burmann and Havercamp, and he had scarcely completed the ordinary course of education, when the reputation he had acquired procured him the offer of director of the lesser schools of Nimeguen; but before accepting this, he took the degree of doctor of laws at Utrecht, and published his thesis, on that occasion, July 1726, "De nuptiis inter fratrem et sororem," Nimeguen. In 1728, he was appointed professor of history and rhetoric in the Atheneum of Nimeguen: and in 1742, he succeeded Burmann in his professor's chair at Franeker. He died in 1759. His works are, 1. "Dissertationes de colore et tinctura comarum et de civitate Romana Apostoli Pauli," Utrecht, 1725, 8vo. 2. "Oratio de delectu scriptorum qui juventuti in scholis prælegendi sunt," Nimeguen, 1726, 4to. 3. "Oratio de causis corruptæ Eloquentiæ," ibid. 1728, 4to. 4. An edition of "Aurelius Victor," 1733, 4to, with the entire notes of Dominicus Machaneus, Elias Vinctus, Andreas Scottus, and Janus Gruterus, and the excerpta of Sylburgius, and of Anna, daughter of Tanaquil Faber. 5. An edition of "Plinii Panegyricus," enriched by excerpta from many manuscripts, and the learned conjectures of Heinsius and Perizonius. Its only fault, Ernesti says, is in defending too pertinaciously the common readings. 6. An edition of the "Panegyricus of Pacatus," Amst. 1753, 4to. His Latin poems and orations were published after his death by his son John Henry, 1762, 8vo.[1]

ARNTZENIUS (Otho), brother of the preceding, was born in 1703, at Arnheim, and died in 1763. He was professor of the belles lettres, first at Utrecht, then at Goude, and at Delft, and lastly at Amsterdam. His first work was a dissertation "De Milliario aureo," Utrecht, 1728, 4to, reprinted in 1769 by Oelrichs in his "Thesaurus Dissert. selectissimarum." In 1735, he published a Variorum edition of the Disticha Catonis, of which an improved reprint was made at Amsterdam in 1754, with two dissertations by Withof, on the author and text of the Distichs. There are also by him some academical ora-

[1] Biog. Universelle.—Saxii Onomasticon.—Dibdin's Classics.—Clarke's Bibl. Brit.

tions, "Pro Latina eruditorum lingua," Goude, 1737, 4to; "De Græca Latini sermonis origine," Delft, 1741, 4to; "De Mercurio," Amst. 1746, 4to; and he left manuscript remarks and corrections on the Pseudo-Hegesippus in the hands of his nephew, the subject of the next article.[1]

ARNTZENIUS (JOHN HENRY), son of John Arntzenius, was born at Nimeguen in 1734. He followed the track of study pointed out by his father and uncle, and became law professor at Groninguen, and afterwards at Utrecht, where he died April 7, 1797, after having long enjoyed high reputation for learning and critical acumen. Saxius has a long list of his works. His orations on various subjects of law and criticism, enumerated separately by Saxius, were published under the title of "Miscellanea," Utrecht, 1765, 8vo. Besides which he published an edition of "Sedulius," with notes, Leuw. 1761, 8vo, of "Arator," Zutphen, 1769, 8vo; "Institutiones Juris Belgici," Gron. 1783, 1788; and an edition of the "Panegyrici Veteres," 2 vols. 4to, Utrecht, 1790, 1797.[2]

ARNU (NICHOLAS), was born at Merancourt, near Verdun, in Lorraine, 1629. He became dominican in 1644, and died at Padua in 1692, professor of metaphysics. We have of his, 1. "Clypeus Philosophiæ Thomisticæ," Padua, 1686, 8 vols. 8vo. 2. "A commentary on the Sum of St. Thomas," 1691, 2 vols. folio. There is a third production of his in being, on the league between the emperor and the king of Poland, against the grand signior, whom he menaces with the demolition of his empire; and, in order to give weight to this denunciation, he brings together a series of prophecies, ancient and modern. This book appeared at Padua in 1684.[3]

[1] Biog. Universelle.—Saxii Onomasticon.—Dibdin's Classics.—Clarke's Bibl Dict. [2] Ibid. [3] Moreri.

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